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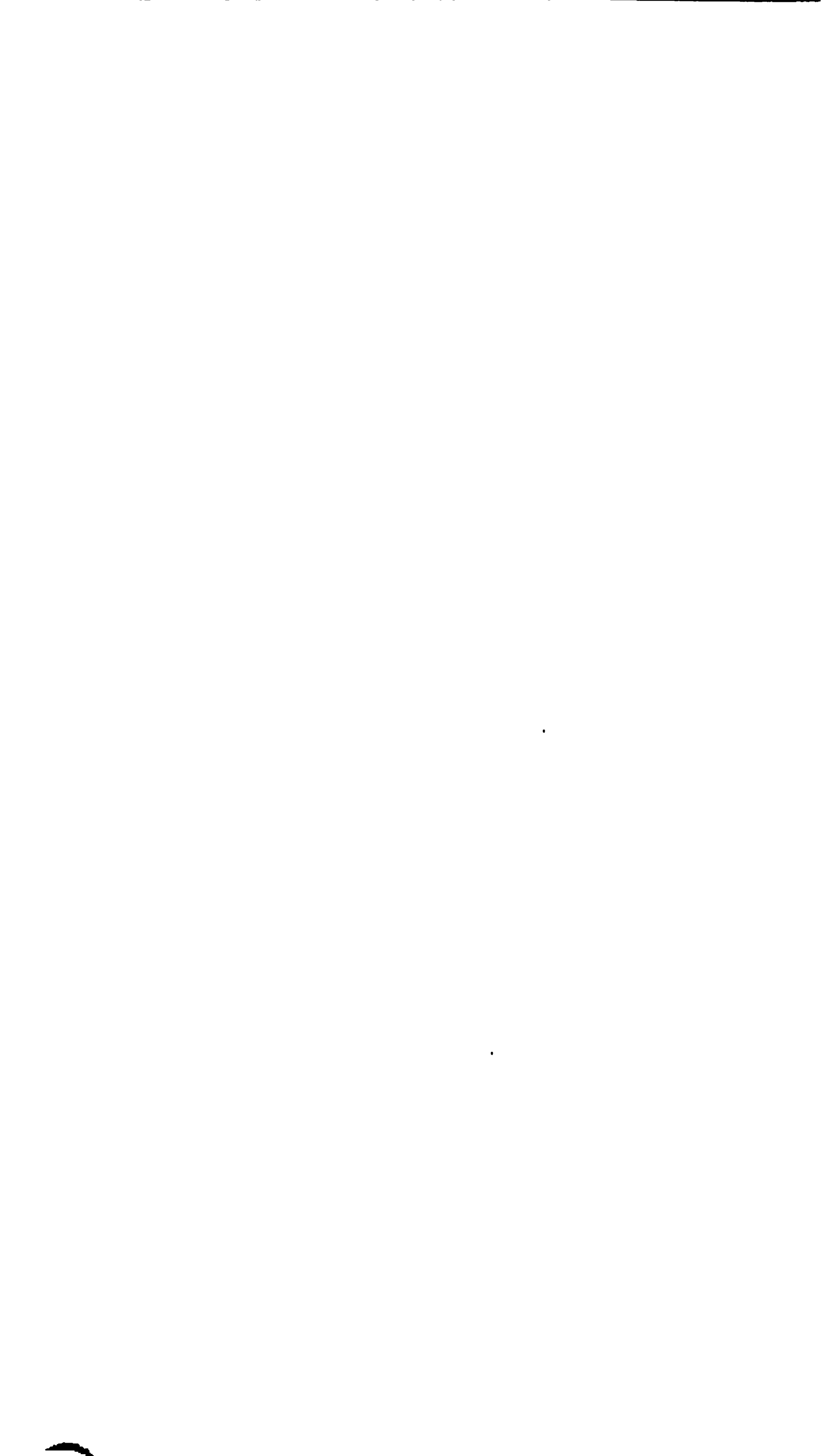


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PRESENTED

BY

REV. THOMAS LAURIE.



The Congregational review.

THE

BOSTON REVIEW.

DEVOTED TO

THEOLOGY AND LITERATURE.

VOLUME I.

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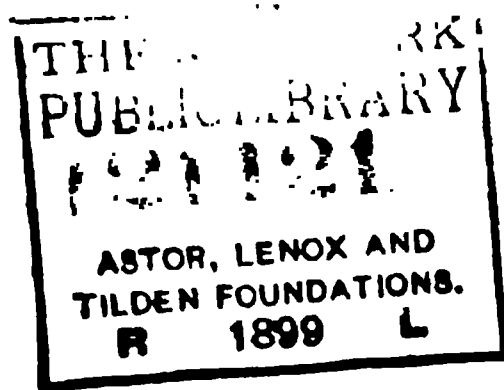
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CONTENTS OF VOLUME I.

No. I.

Article		Page
I.	Περὶ Ἀρχῶν.—ABOUT BEGINNINGS	1
II.	CYPRIAN'S LETTER TO FIDUS	21
III.	WHO WAS THEODORE PARKER?	27
IV.	POETRY — OUR SEA-SHORE	61
V.	ACCIDENTS OR PROVIDENCES, WHICH?	63
VI.	TRANSCENDENTAL SCIENCE	75
VII.	NATURE-WORSHIP; ITS ROOT AND ITS FRUIT	77
VIII.	LITERARY NOTICES	87
IX.	SHORT SERMONS	94
X.	THE ROUND TABLE	95

No. II.

I.	THEOLOGY, OLD AND NEW	97
II.	WILL FUTURE PUNISHMENT BE MERELY THE RESULT OF NATURAL LAWS?	113
III.	THE THEOLOGY OF PLYMOUTH PULPIT	129
IV.	MRS. BROWNING AND CHRISTIAN POETRY	154
V.	FEAR AS A CHRISTIAN MOTIVE	165
VI.	IT WAS ALWAYS SO	175
VII.	THE ORIGIN OF THE LATIN VULGATE	184
VIII.	SHORT SERMONS	195
IX.	LITERARY NOTICES	197
X.	THE ROUND TABLE	203

No. III.

I.	DOCTRINAL PREACHING	209
II.	SCHEFFER'S TEMPTATION OF JESUS	223
III.	THE THEOLOGY OF PLYMOUTH PULPIT	228
IV.	OLD UNITARIANISM AND NEW ORTHODOXY	261
V.	THE REPOSE OF FAITH	273
VI.	HISTORIC ARMINIANISM	287

VII.	LITERARY NOTICES	302
VIII.	SHORT SERMONS	306
IX.	THE ROUND TABLE	308

No. IV.

I.	METES AND BOUNDS, COMPASS AND CHAIN	313
II.	RUSKIN'S RELIGIOUS SUGGESTIVENESS	323
III.	THE HOLY SPIRIT IN TROUBLOUS TIMES	338
IV.	MONICA, THE MOTHER OF AUGUSTINE	363
V.	INTELLECTUAL AND MORAL CULTURE IN OUR PUBLIC SCHOOLS	371
VI.	"THE PROFESSOR'S STORY"	384
VII.	GENERIC APPLICATION OF APOCALYPTIC SYMBOLS	398
VIII.	THE STANDARD OF THE NORTHERN ARMY	402
IX.	SHORT SERMONS	410
X.	LITERARY NOTICES	411
XI.	THE ROUND TABLE	415

No. V.

I.	GOD'S ARCHERS	421
II.	ONE OF TENNYSON'S POEMS	436
III.	IMMORTALITY AND ANNIHILATION	445
IV.	THE PLACE OF ROMANCE IN LITERATURE	460
V.	UZZEN-SHERAH; AND ISRAEL'S RIGHT TO CANAAN	472
VI.	CREEDS	489
VII.	GIBEAH — A LESSON FOR THE TIMES	505
VIII.	LITERARY NOTICES	507
IX.	SHORT SERMONS	511
X.	THE ROUND TABLE	514

No. VI.

I.	DISTINCTIONS WITH A DIFFERENCE	517
II.	THE HOMES OF LITERARY MEN	528
III.	BOSSUET	538
IV.	COMMUNING WITH SPIRITS	568
V.	ESCAPING OBLIVION	579
VI.	EXEGESIS ON EPHESIANS I: 3-6	586
VII.	POETRY — AFTER THE STORM	594
VIII.	CENTRES OF MINISTERIAL INFLUENCE	595
IX.	SHORT SERMONS	602
X.	LITERARY NOTICES	604
XI.	THE ROUND TABLE	609
	GENERAL INDEX	613

BOSTON REVIEW.

VOL. I.—JANUARY, 1861.—No. 1.

ARTICLE I.

ΠΕΡΙ ΑΡΧΩΝ.—ABOUT BEGINNINGS.

HERE is the title of Origen's greatest work. A Latin translation still exists under the name "Libri de Principiis," or "Books of Principles." No other uninspired production has wrought such changes in the state of the Church, or so revolutionized the form of Christian Theology. It made the influence of its author upon the ecclesiastical world to be mightier than that of Constantine upon the civil. For fourteen centuries it was the seed-plot of theological investigation and debate.

That Περὶ Ἀρχῶν contains errors and absurdities no one will deny. But, according to the Indian proverb, "A diamond with some flaws is still more precious than a pebble that has none." And whatever blemishes and inconsistencies it may be thought to have, it accomplished one great and good work: it contributed powerfully to *the study and acknowledgment of principles*.

Such a good and great work needs to be accomplished for the present age. Just now the theological skies of New England present striking omens of the need of, and the desire for, a return to the safe anchorage of first principles.

Cred birds are flying both on the left and on the right, and priests of augury should be looking out of their windows.

There is boding evil in the popularity of those printed sermons, with their speckled and mottled theology, which have flooded the country of late. Like the iron money of Lycurgus, they are bulky and cheap. While the sermons have been the astonishment of good and thoughtful men, the indiscriminate greediness with which they have been swallowed by multitudes in the churches, with lappings and gappings for more, have grieved and alarmed them.

There is threatening in the scantiness and vagueness of modern church creeds, as well as in the sensitiveness and querulousness with which, in many quarters, the simple inquiry about them has been received. Lengthening the denominational zeal, and the external forms and activities is no compensation for shortening and diluting the creed; for the tree dies not for want of branches and leaves, but for lack of nourishment to its roots. That so many young men are applying for licensure and ordination who possess almost the smallest modicum of *definite* and *positive* theology, evidently relying upon rhetorical style and popular address for their success, certainly portends no good to the Redeemer's cause. Ignorance, in this case, is not only injustice to the world, but ruin to the Church.

While those memorable councils at North Woburn, at Hartford, and Manchester, revealing the possibility and the reality of youth passing up from pious families, through our boasted Sabbath schools, and even through the full course of our popular theological seminaries, without even settling in their hearts the first principles of piety and religion, such as Inspiration, Probation, Atonement, and Judgment, are dark signs of approaching apostasy, bitter conflicts, and separations. That is a weighty aphorism of Coleridge, "He who begins by loving Christianity better than truth, will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all."

But perhaps the darkest and saddest omen to be seen is the contempt and ridicule which some professed ministers of the Gospel pour upon the fundamental principles of the Gospel-system, and upon all who adhere to them and defend and preach them. In their ordination-vows, they have sworn, upon the altars of the Church, that they will "give heed to the doctrine,"

and “contend earnestly for the faith once delivered to the saints.” And yet they unblushingly boast that *they* do not preach doctrines, nor trouble themselves with dry old-fashioned abstractions. What has Calvinism to do with piety? In *their* cultivated congregations, men would run away from these ugly, thought-requiring and trouble-making themes; they could not retain their hearers. *They* are *live, practical* preachers, who go through the world with their eyes open, (“the things which are seen are temporal,”) and with facile adaptability, seizing upon the fresh themes of passing life, *they* aim to meet and stir the feelings of the people! Instruction is no longer needed! It was well enough once! Now all have Bibles and books, and know their duty in the abstract! So long as they can keep their congregations large, and active in their sympathies, why should they care what particular principles are believed? Only let there be piety towards men, and piety towards God, — fidelity to his revealed will, — will take care of itself! How glibly they denounce heresy-hunting, and with what original talent they can follow their arch-leader in provoking a smile at “dead orthodoxy,” “the vinegar-faced evangelicals,” or, if all else fail, “Total Depravity”! Their theology and theory of ecclesiastical history do not teach *them* that man’s carnal nature is so averse to the divine counsel as to render eternal vigilance the price of a sound scriptural faith; and so they are credulous, bold, and ridicule the very idea of danger. The thief would have you leave your doors unbarred, and the simple believe his cry of peace, peace. Well has it been said, “Men that know nothing in sciences have no doubts.”

And, alas, there are society majorities that love to have it so. Says Bacon, “A mixture of a lie doth ever add pleasure.” In this way any house may be filled by a cunning caterer. The demand will create the supply. The curse of apostate Israel was, at one time, “There shall be, like people, like priest; and [so] I will punish them for their ways, and reward them their doings.” Young America is allowed to rule out the piety and experience of mature age. Strong meat is at a discount, and the clamor is for baby-diet and boy-preaching. Says an Arab proverb, “Experience is the key of knowledge, as credulity is the gate of error.”

But we are not disposed to be gloomy and despairing. Though these evils have been poured out upon us thick and fast of late, we trust it is because the Pandora box is well-nigh exhausted, as people come faster out of a church when it is nearly empty than when a crowd is at the door. Moreover, along with these evil omens there are many signs of good; some of them are specially encouraging as indicating a pretty general discovery of the *spring* of the bitter streams, and a determination to apply the remedy at the fountain-head.

Many Christian clergymen and laymen are earnestly seeking to restore the saving principles of the Gospel system, as the prophet cast salt into the spring of the waters at Jericho, where the school of the prophets was. Many are feeling the aching void which the smooth and flowery, or at best, mere hortatory periods, from many a pulpit, leave behind them. Many hearers are hungering and thirsting for the thorough instruction, the full and plain presentation of the old and mighty truths which made giants of our Puritan Fathers, as the basis of right and deep feeling, and of earnest practical life.

Their desire is, not so much that the principles of the Gospel shall be preached after the same old scholastic models, as that they be preached *substantially*, and *actually*, underlying and forming the vital substance of every sermon. We do not believe that a mind that abandons all logic, however brilliant and gorgeous its rhetorical acquirements, is a safe instructor and guide in that most perfect and greatest of all systems, the Gospel. But if a minister of Christ is not satisfied with the patterns of Paul's cogent reasonings and clear abstract demonstrations of truth, then let him set before him the still higher models of the Lord Jesus, in the warm, glowing life-pictures of the same great doctrines which Paul set forth more didactically. For where are the distinguishing doctrines brought out half so vividly and overwhelmingly as in the sermons and parables of Christ? Who ever presented so clearly and boldly as he did man's Apostasy and utter Depravity, Repentance, Faith, Regeneration by the Holy Ghost, Divine Sovereignty, Election, Eternal Decrees, human Freedom and Responsibility, Judgment and Eternal Damnation? He did not cause "the offence of the cross to cease," for those of his hearers who

would not repent gnashed upon him with their teeth. The sermon on the mount is full of doctrines ; scarcely one of them all is omitted from its deep and solid substratum. It was the hated doctrine of God's *sovereign* grace which he was preaching in his native village of Nazareth, when all they in the synagogue were filled with wrath, and rose up, not allowing him to finish his discourse, thrust him out of the city, and led him to the brow of the hill to cast him down headlong. And no preacher ever drew the lines so distinctly between the penitent and believing on the one hand, and the impenitent and self-righteous on the other ; or made the strait gate so narrow, and the crooked way so broad, as did the greatest preacher, the Son of God. It is a desire, deepening and increasing in the churches, to return substantially to these models for the study and preaching of *principles*, that is so encouraging an omen in the New England skies.

We have at hand also other presages of good in the significant calls of State Associations for a return to principles.

At the last meeting of the General Association of Massachusetts there was a refreshing variety of assertion of doctrinal soundness in the reports from the local associations, and in the various discussions, as if there was a felt necessity of reassurance. There was, however, one strangely discordant note from a corresponding body. A professor of Christian Theology, in a letter, insinuates that to "earnestly contend for the faith once delivered to the saints," specially to question any one's soundness, is but "quarrelling and arid speculations." Then we could dispense with *some* of our theological professors, certainly !

He says, "Our ministers and churches, without suspicion or jealousy, believe each other sound in the faith and devoted to the Master. We have too great a work to do and too little strength with which to do it, to permit us to waste our energies in quarrelling, or to leave us any time for arid speculations which minister questions rather than godly edifying which is in faith."

"Believing each other to be sound in the faith" is what might easily be said of any denomination, Jews or Mahomedans ; but it is not quite so satisfactory as the taking of a little precious time and energy to know. Too busy, too great

a work for the Master, to care much what exactly the Master taught! We thought of Jehu, who said, "Come see my zeal for the Lord," while inspiration says of him, "But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin." Yet the general tone of the meeting was unusually encouraging to the cause of truth.

Again, — At the meeting of the General Association of Connecticut, held in Rockville, June 19, 1860, the following resolutions were passed and ordered to be published in five religious papers :

"Whereas, it appears that sundry pulpits of Congregational Churches in this State are occupied on the Lord's Day for public preaching, by persons without commendation, as competent for such service, by any Association of Pastors, or other proper body, according to our usage and order — and whereas this practice tends to the perversion of a pure Gospel — to the disgrace of the Sanctuary, and the dishonor of the Christian ministry, therefore,

"Resolved, That we, in General Association, do express our disapprobation of this irregularity, and warn the Churches against employing any man as a public preacher of the Divine Word, unless accredited by a formal certificate of his examination and approval, by some body of ordained Christian Pastors and Teachers.

"Resolved, Further, that we recommend to the Associations represented in this General Association, greater carefulness in the examination of those desiring to be commended to the Church as suitable candidates for the Gospel ministry, and the adoption of a rule not to entertain such requests, unless proof is given that the applicant has spent two years in diligent preparation for the Christian ministry in some Theological Seminary or its equivalent."

But the most significant omen is the resolution adopted by the Pastoral Union of Connecticut, at its annual meeting, July 18, 1860. The resolution was offered by Rev. Elias R. Beadle, of Hartford, and was passed in the most emphatic manner, the members rising to their feet and standing :

"Resolved, That in consideration of the growing laxness in doctrine and practice which prevails in the licensing of candidates, and ordaining men as pastors over the Churches, we do solemnly reaffirm the articles of faith adopted as the basis of this Pastoral Union, and that, in our opinion, it is inconsistent with Christian integrity and good faith to license candidates for the Gospel ministry, and to ordain men who cannot cordially assent to the doctrines of the Westminster Catechism."

Here is a very important utterance. This influential body of pastors is prepared openly and solemnly to testify that there is a "growing laxness in doctrine and practice;" and that the remedy is to be found in a closer adherence to the doctrines of the Westminster Catechism.

There is a close and indissoluble connection between "doctrine and practice;" and we shall be justified in a fresh attempt to satisfy more fully both clergymen and thoughtful reading laymen, that there is a vital necessity for the earnest and unremitting study of principles in religion.

The statement of what is meant by principles will help us to see the prominence which must ever be given to them.

The word is from the Latin, *principium*, beginning. More, however, is implied than the source, origin, or cause of anything. It is the *operative* cause, — that which *produces*. Thus we have the principle of motion, the principles of action. The soul of man is said to be an active principle; and resentment is a principle of human nature. Even in the more general use of the term, for opinions, tenets; that which is believed, whether true or not, the same element of *energy* is necessarily included. The principles of the Stoics, or of the Epicureans, being believed, serve as rules of action and bases of systems; and so were *operative* causes, producing evil. Whatever power, whether for good or evil, there is in any system, inheres in the *principles* of that system.

The principles of science are the originating, guiding, and producing *causes* of the arts. Dead principles are a contradiction, an absurdity. That which is dead produces nothing, and so excludes the idea of principles. Principles also contain the main facts, the elements of a system. They are the constituent parts, the foundations which support all assertion and action. The principles of language, *e. g.* are its grammar. Not the mere formulas of the books; but the hidden, springing powers which these formulas strive to define, and which necessarily govern the speaker, whether consciously or unconsciously. They are wrought into the speaker's or writer's mind so as to underlie and form the warp of all he says and writes. When he turns aside from, or ambitiously rises above, these elements, he is no longer using language, but gabbling.

So the instant a speaker or writer steps clear from religious doctrines, perhaps under the plea of being practical, his language is no longer religious in the least. It may be literary, it may be sentimental, or poetic, it may please, but it is wholly without spiritual life, and beyond the pale of the Divine promise and blessing.

In the arts, principles are those general and fundamental truths from which all art is deduced. Under each art particular principles lie, shaping and supporting everything which can relate to that particular art. The difference between music and painting is a difference in principles, or producing causes. In the one, principles of harmony and rhythm rule; in the other, principles of perspective and coloring. So also with agriculture, manufactures, and all the arts of life.

The whole system of chemistry is built upon the principle of the combination of elements in definite proportions. It is the principle of crystalization that causes all the wide difference between diamond and charcoal. Both are pure carbon. The principles of science and nature are all exact and inevitable in their operations. And religion is a perfect system, its Author being the same with Nature's. The grass, the flowers, the medicinal shrubs, and the poisonous plants, all grow and develop their natures and powers by fixed principles and operative laws. The planets and starry worlds move on in their orbits and observe their seasons and changes by the nicest and most unvarying laws.

What would be thought of the scholar or teacher who should boast of great liberality in his interpretation and belief in the principles of science, having but vague and indefinite views of them, and regarding them as of little importance, in his zeal for the practical and substantial? What downright empiricism would the artist or the physician display, and what distrust and scorn would they merit, who should abandon the guide of established principles, and give themselves up to the capricious currents of impulse and appearance!

Not less truly or potentially are the principles of revealed and experimental religion general laws and guiding truths, which comprehend and control all the subordinate parts and practical results of Christian life. Whatever of life and power are to

be found in practical religion, are to be found as the results of principles. And when a preacher bases his discourse upon no definite and clear doctrine to give it support and shape, let him not wonder that he loses all *religious* power over his congregation. He is taking his stand upon animal feeling, upon science, philosophy, or he is adroitly attempting to balance himself upon little or nothing. He is catering to the sickly appetite of that numerous class of persons who, in their large liberality and morbid desire for the new and the practical, are willing to attend upon the ministry of almost any man who "dispenses with the Gospel." If he be a man of great, specially of eccentric, talent, he is performing a grand Blondin feat, and multitudes eagerly shout, "May we be there to see."

Religious principles are just as truly realities as that religion is real; they are its very *life*, supporting and guiding all the assertions and revealings of moral truth and of religious character and conduct. "If the foundations be destroyed, what can the righteous do!" Take away, or remove into the background any of the great principles of revealed religion, and how soon the whole system crumbles, and falls shapeless, its potential spirit vanishing "like the baseless fabric of a vision."

The existence and character of God, once allowed to fade and grow indistinct to the mind, corruption of morals, idolatry, and heathenish superstition inevitably follow, as night follows the setting sun. The mind of man is so constituted that its idea of God and his attributes forms its highest possible conception of moral excellence. As the stream can rise no higher than its fountain, so the aim and character of man can rise no higher than his conceptions of the Divine Being. There is found no other means of elevating and civilizing a benighted nation than unfolding the knowledge of God clearly to the mind. All else fails but the preaching of God, God manifested in Christ, God in his attributes, God in his law, in his government, in his works, and in his ultimate aims and eternal purposes.

In a Christian society, let God's character be blemished by being partially seen, and darkness and chilliness rest over that society, as when the sun is behind a cloud; let God cease to

be recognized as a Being who desires and determines to inflict punitive and remediless retribution upon the irreclaimable sinner, and speedily the baleful influence spreads, like a subtle plague, through all the social, educational, and civil relations. Human laws now begin to substitute expediency — reformation — and protection — for immutable morality and absolute justice. The “*unfortunate*” culprit, pitied more than his victims, now grows bold in sin. Parental authority is prostrated; and preachers, dropping out the terrors of the divine law, begin to mutter and peep about a substitute for their present success, in a possible future probation. Such is the sure result of ignorance of, or inattention towards any of the various attributes of the Divine Being.

There is no restraint upon the mind of man equal to an impressive sense of the omniscience and omnipresence of God. By the truthfulness and faithfulness of God, men come to learn the intrinsic value of uprightness and fidelity. His patience and forgiveness are the highest, if not the only original, pattern and source of patience and forgiveness of man towards man.

In like manner all the great doctrines of grace are beginnings, principles, producing and guiding causes. The fact of man’s depravity precedes, and prepares the way for, all appreciation of the Atonement. “They that be whole need not a physician, but they that are sick.” How superficial to talk of preaching Christ, without thoroughly and effectually preaching human apostasy and ruin! Nor is it enough to preach now and then on the “exceeding sinfulness of sin.” Men must be convinced, and made to feel most deeply, that *they* are exceeding sinful. And this the natural and deceitful heart is very slow to believe and feel. It is sure to rise in rebellion against him who asserts and presses these producing principles.

The doctrine of divine sovereignty is a powerful producing cause of submission and humility in man. And what is more essential to the spirit of Christian meekness, than the rooting out, and slaying, of a haughty and unyielding pride. Where pride begins, all piety ends.

The doctrine of Foreordination and Decrees is calculated to repress the audacity of the rebellious. “God would have the wicked know, that they cannot outreach him — that with all

their malignity, they cannot even sin but he will foil them." Their wrath shall praise him. Moreover, if this principle is rejected or neglected, Christians must suffer great loss in the sustainment of their faith in times of bold wickedness, and in the consolations which they need in their sore inward conflicts with sin.

Thus it is with all the great principles of the Christian system. They are vital to the system, and cannot be separated from it without fatal effects, any more than the vital principle in the human body can be separated from the body without producing death.

What then are we to think of the mental deficiencies of the religious teacher who can call doctrine "the skin of truth set up and stuffed;" most grossly mistaking the mere outward expression and form, for the living, moving thing itself, and who has never yet caught a glimpse of the real meaning of doctrine or principle? I pity the man who can find nothing but husks in corn. He must be, where the Prodigal was once, feeding with the swine.

And those preachers who affect such horror of "dead orthodoxy," how shallow must their philosophy be, if they can only conceive of producing causes as dead things! Do they always think of animals as dead corpses, or things that have ceased to be animals? An animal is defined to be an organized body endowed with life, sensation, and voluntary motion. We feel pity for them, but we must remove from under them their oft quoted and whole Scripture foundation, by telling them that in the passage translated, "Who hold the truth in unrighteousness," Paul evidently means to say, "Who hold *back*, or *hinder*, the truth by unrighteousness;" for he is speaking of those whom God had given over because "they did not like to retain God in their knowledge," *i. e.* they were opposers of doctrines.

But there is lamentable reason to fear that there are greater deficiencies than the mental and superficial in those who can sneer at, or encourage, or even allow others to sneer at, the principles of the Gospel system. Coleridge somewhere says that there is very little difference between men without principles, and unprincipled men. There is a close relation be-

tween doctrine and practice, between true piety and the affectionate perception of the vital principles of the religious system. "Put on the new man which is renewed in *knowledge*." — Col. 3: 10. "I pray that your love may abound yet more and more in *knowledge*, and in all *judgment*!" — Phil. 1: 9. Intelligent piety must be proportionate to the knowledge and love of the distinguishing truths of Christianity. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and *belief of the truth*." — 2 Thesa. 2: 13.

We do not forget that religion consists chiefly in the affections, as President Edwards, in his book on the affections, so clearly establishes. Neither do we forget that Edwards says, in the same work: "Truly spiritual and gracious affections *ARISE from the understanding being enlightened* as to what is taught respecting God and Jesus Christ; so that we clearly discover the glorious nature of God, and obtain new views of Christ in his fulness and divine excellencies. Those things which *RELATE* to the way of salvation by Jesus Christ, are presented to our minds with a new aspect, in consequence of which we now understand those holy and divine *doctrines* which before were *foolishness* to us." "As soon as our eyes are opened to behold the holy beauty and glory of divine things, *a number of most important doctrines of the Gospel, which appear strange to natural men, are at once perceived to be true*. As, for instance, the truth of what God declares concerning the exceeding evil of sin, is perceived; for the same light which shows the transcendent beauty of holiness, necessarily shows the exceeding odiousness of sin. A person thus enlightened discovers his own sinfulness; he perceives the dreadful pollution of his heart, and, in consequence, is convinced of the truth of what the Scriptures declare concerning *the corruption of human nature*, our absolute need of a Saviour, and of *the mighty power of God to renew the heart*. Upon discovering the beauty of holiness, we perceive the glory of those perfections which both reason and Scripture attribute to the Divine Being. Having a clear view of the glorious perfections of Deity, we are easily convinced of the truth of what the Scriptures declare as to the dreadful punishment annexed to sin, the impossibility of our making any satisfaction to the injured justice of God,

and our need of an atonement of infinite value, for the purpose of making that satisfaction."

As I know of no human authority higher than Edwards, on this very important point, I will venture another quotation. "*The mind of man is naturally full of enmity against the doctrines of the Gospel*, and this produces a powerful disadvantage as to those arguments which prove their truth. But when a person has the transcendent excellency of divine things manifested to him, his enmity is destroyed, his prejudices removed, and his reason sanctified. Hence arises a vast difference as to the force of arguments in convincing the mind. Hence arose the very different success which attended the miracles of Christ in convincing his disciples, from what they had in convincing the Scribes and Pharisees. The minds of his disciples were *not more* CULTIVATED, *but they were* SANCTIFIED."

It is plain, then, that when an *educated* man, and especially one who has had the advantages of a *Christian* education, finds "those holy and divine doctrines" to be "foolishness unto him;" if they are strange and unwelcome to him, especially if he finds his mind full of "enmity" towards them, ready to give them a sly thrust, or ready to join in the laugh when others ridicule them, and to run after and praise the treacherous reviler, it is plain that such an one must be yet, like Simon the Sorcerer, "in the gall of bitterness and in the bond of iniquity." How can it be otherwise, if the doctrines are, as we have shown, the very Beginnings, the Producing Causes, the Vital Principles of the system of grace!

I know it will at once occur to the reader that many persons, who think very little of doctrinal principles, appear to be very pious and active Christians; they are fervent in prayer, zealous in service, and often all alive to the interests of their church or denomination. I admit that great allowance must be made for mental and educational peculiarities and deficiencies. Some real Christians have in their hearts what they cannot express in language, and what they would not recognize in expression, and even what, in terms, their prejudices would lead them to repudiate. I fully subscribe to the language of Coleridge in his introduction to "*Aids to Reflection*."

"That a man may be truly religious, and essentially a

believer at heart, while his understanding is sadly bewildered with the attempt to comprehend and express philosophically, what yet he feels and knows spiritually. It is indeed impossible for us to tell, how far the understanding may impose upon itself by partial views and false disguises, without perverting the will, or estranging it from the laws and the authority of reason and the Divine Word. We cannot say to what extent a false system of philosophy and metaphysical opinions, which in their natural and uncounteracted tendency would go to destroy all religion, may be received in a Christian community, and yet the power of spiritual religion retain its hold and its efficacy in the hearts of the people. We may perhaps believe that, in opposition to all the might of false philosophy, so long as the great body of the people have the Bible in their hands, and are taught to reverence its heavenly instructions, though the Church may suffer injury from unwise and unfruitful speculations, it will yet be preserved; and that the spiritual seed of the Divine Word, though mingled with many tares of worldly wisdom and philosophy falsely so called, will yet spring up, and bear fruit unto everlasting life. But though we may hope and believe this, we cannot avoid believing, at the same time, that injury must result from an unsuspecting confidence in metaphysical opinions, which are essentially at variance with the doctrines of Revelation. Especially must the effect be injurious where those opinions lead gradually to alter our views of religion itself, and of all that is peculiar in the Christian system."

While therefore we would yield to none in the importance of discriminate charitable judgment, we cannot allow charity to become a blind fool. We are constrained to see that many persons have naturally amiable and ardent dispositions, combined with a rather obtuse indiscriminating intellect, which may deceive themselves and others into the pleasant belief that they are the veritable spiritual successors of the apostle John. They are very charitable and very goodish. The language of the Scriptures and the views and judgments which God pronounces, sound rather harsh to them, and they think must have been specially intended for earlier and less cultivated ages.

"Love is the great thing. When men come up to judgment,

it will not be asked them what particular views they held, but how much they loved Christ and their fellow-men." *They* do not believe there can be any serious danger from error. "Who should *want* to promote error? If men *say* they are orthodox, and *mean* to be orthodox, why they *are* orthodox, and we can not away with these suspicions of false doctrine which are only calculated to trouble Israel and hinder our denomination."

What should hinder such persons from being deceived, even though they occupy high positions and possess peculiarly popular talents. We cannot wink out of sight the serious fact that unconverted Paul was a very sincere and correct man, a very zealous denominationalist, a champion of Judaism. An unregenerate heart may ardently love, and zealously serve an imaginary god and a false gospel. How then are we to distinguish, and what shall be signs of an unrenewed state, unless secret hatred, (that deep, instinctive antagonism which will now and then break through the forms of restraint and concealment,) of the principles of the Gospel, or at least the foolishness of those principles to them, be *a very dark one*?

Dr. Thomas Scott discovered his unrenewed state years after he entered the ministry. In his "Force of Truth," he attributes his delusion and blasphemous course to false doctrines, and his recovery to the correction of his doctrinal belief. "Being, however, an utter stranger to the depravity and helplessness of fallen nature, I had no doubt but I could amend my life whenever I pleased." . . . "A Socinian comment on the Scriptures came in my way, and I greedily drank the poison, because it quieted my fears, and flattered my abominable pride. The whole system coincided exactly with my inclinations and the state of my mind, and approved itself to me. In reading this exposition, sin seemed to lose its native ugliness, and appear a very small and tolerable evil; man's imperfect obedience seemed to shine with an almost divine excellency; and God appeared so entirely and necessarily merciful, that he could not make any of his creatures miserable, without contradicting his natural propensities. These things influenced my mind so powerfully, that I concluded that, notwithstanding a few little blemishes, I was, upon the whole, a very worthy creature. Then, further, the mysteries of the Gospel being explained away, or brought

down to the level of man's comprehension, by such proud and corrupt, though specious reasonings ; by acceding to these sentiments, I was, in my own opinion, in point of understanding and discernment, exalted to a superiority above the general run of mankind ; and amused myself with looking down with contempt upon such as were weak enough to believe the Orthodox doctrines."

As to his recovery, every means failed to shake his vain confidence till he resolved "to search the Word of God with this single intention, to discover whether the articles of the Church of England in general, and this creed (the Athanasian) in particular, were, or were not, agreeable thereto. . . . And the first passage, as I remember, which made me suspect that I might be wrong, was James 1 : 5. 'If any of you lack wisdom,' &c. . . . Shortly after I meditated upon, and preached from, John 7 : 16, 17. 'My doctrine is not mine, but His that sent me : if any man will do His will he shall know of the doctrine whether it be of God, or whether I speak of myself.' "

Substantially the same is true of Dr. Chalmers. It was fatal mistake in regard to the principles of the Gospel that made the first seven years of his preaching a profitless and impenitent ministry. Says his biographer, "Over the central doctrine of Christianity, which tells of the sinner's free justification before God through the merits of his Son, there hung an obscuring mist. . . . More than a year of fruitless toil, hard to be described, ere the true ground of a sinner's acceptance with God was reached, and the true principle of all acceptable obedience was implanted in his heart."

Is it not apparent, therefore, that principles must ever hold a prominent place in religion ? Should not the conviction be deep and abiding, both with clergymen and laymen, that there is a vital necessity for the earnest and unremitting study of the *Beginnings*, the *Producing Causes*, of Christian character and life ?

Is it not essential that the great, supporting and guiding facts of the Gospel system should hold the central position both in the preaching and reading of Christians ? If they have been the means of opening the eyes, changing the whole character and life, of unrenewed clergymen, why would they not have a similar effect upon self-deceived laymen ? In what other way could

false professions be prevented and detected so effectually? May not this subject help to explain the low state of piety in many a proud and worldly church? In one thing, at least, Mr. Finney is right. He says, in his "Lectures on Revivals," "a minister will never produce a revival, if he does not indoctrinate his hearers."

We are as sure that a minister will never make his church-members *steadfast* if he does not indoctrinate them. How can they come to act from religious principle rather than feeling and impulse, if they have little knowledge and appreciation of the principles of religion? Of the three thousand souls that were added to the Church on the day of Pentecost, it is said, "They continued steadfast in the apostle's doctrine and fellowship," and in Christian duty. And the reason is manifest. They were converted under emphatically *doctrinal preaching*. In the brief account of Peter's sermon, five or six of the distinguishing doctrines of the Gospel are pointedly presented. The special and efficient agency of the Holy Spirit; foreordination and decrees; free-agency in guilt; the resurrection; and the exaltation of Christ. According to the inspired record, Peter does not at all exhort the people to repent until after they are "pricked in their heart," by the clear presentation of doctrines.

It has ever been, to us, one of the strangest facts, that many ministers who profess to believe and value the doctrines, should yet argue against the preaching of them.

Perhaps this is the clearest mark of distinction between the new and the old theology, at the present time. The friends of the former, upon one plea or another, either openly or practically, deny the necessity and utility of preaching many of the doctrines; just as it was in the beginning of the apostasy to Unitarianism. They have an easy, inoperative belief of them; and "credulity is the gate of error." They can state the doctrines, and give the common proofs for them, but they seem to have no deep experience of their vitalizing power. They do not seem to possess the doctrines in their hearts; or, rather, the doctrines do not seem to possess them with any strong and controlling grasp, and so they make very little use of them in preaching. "The doctrine which enters only into the eye or the ear, is like the repast that one takes in a dream."

We are not the advocates of any narrow school, or exclusive, dogmatic sect in theology. Least of all would we magnify a few of the doctrines to the neglect of others. We ardently desire that the *whole* Gospel be preached, Christ ever in the centre, and all doctrines as they relate to him and his cross. Nor would we allow for a moment that preaching should be doctrinal *as opposed* to practical. The doctrine which is not preached practically is not preached truly; there is no such doctrinal preaching in the Bible. The proper end of all doctrine is practice; its preaching is the plowing of the spiritual furrow, and planting the seeds which shall spring up and bear abundant harvest. We have shown that principles are *producing* causes. What can be more practical and moving than convincing men that they are lost sinners, in the way to hell? It is like convincing a convivial party that they are in a burning building. Your exhortations to them to escape are unnecessary. Only open to them the door of escape by preaching the Atonement and all the doctrines of the cross.

Does any one inquire, would you blame a congregation for not relishing dry, abstract doctrines? I answer, it is a very suspicious circumstance that doctrines should be the only, or the peculiarly dry, abstract things; there must be great wrong in the preacher or hearers, or both. Let the heart of the minister and the hearer be in sympathy with the doctrine, and nothing is so kindling and affecting. It is these doctrinal facts that concern the soul, and they, if anything, will have interest for him. They will rouse the man, if it be only to opposition.

But is there not often at the bottom of this hiding the truth, and shrinking from the doctrines, a secret distrust of the Divine economy, as though some parts would not bear the open light; as if the Bible teachings could not be fully defended, but must be kept out of sight, or apologized for, lest it should cause God to suffer in the good opinions of men? Is it not an attempt to modify and improve upon the man-offending system which God has set forth? Surely it is a policy whose mistake is only exceeded by its guilt.

Says Bacon, "It will be acknowledged, even by those that practice it not, that clear and round dealing is the honor of man's nature, and that mixture of falsehood is like alloy in coin

of gold and silver, which may make the metal work the better, but it embaseth it; for these winding and crooked courses are the goings of the serpent, which goeth basely upon the belly, and not upon the feet."

Is it dealing fairly by God's glorious Gospel, which is "the power of God unto salvation," if in preaching it we make it to differ so little from man's false gospels; if our sermons, a *large* proportion of them, might be just as well preached by Universalists and Unitarians? What is gained by drawing the people away from false churches if it is accomplished by preaching very much as the false preachers do?

Ah! it will be found, in the end, to be a profitless labor, which God will not own, though the pews, for a time, be filled, and a kind of popularity achieved. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." "Seekest thou great things for thyself? seek them not."

That frank confession of Dr. Chalmers should instruct and warn every preacher who fails of a full and plain presentation of the doctrines of the Gospel.

"For a greater part of the time I could expatiate upon the meanness of dishonesty, or the villany of falsehood, or the despicable arts of calumny; in a word, upon all those deformities of character which awaken the natural indignation of the human heart against the pests and disturbers of human society. . . . But the most interesting part is, that during the whole period in which I made no attempt against the natural enmity of the mind to God; while I was inattentive to the way in which this enmity was dissolved, even by the free offer on the one hand, and the believing acceptance on the other, of the gospel of salvation; while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or was spoken of in such a way as stripped him of all the importance of his character and his offices; even at this time, I certainly did press the reformations of honor and truth and integrity among the people, but *I never once heard of any such reformations being effected among them. . . . I am not*

sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners."

But not only should ministers give a central and high position to religious principles. They should be the earnest and constant study of the members of the churches. They are in their nature vitalizing and stimulating to the Christian. They are calculated to detect errors and hypocrisies, and to make the believing steadfast, unmovable. They enable him to give "a reason for the hope that is in him." True religion consists in right views, producing right feelings and conduct. Laymen are called to attend councils for the examination of candidates for ordination. Upon them devolves the choice of pastors over the churches. It is important that they should be able to tell "what aileth" the man who hesitates and stumbles at the fundamental principles of the Gospel, and who seems to have spent most of his time in preparation for the ministry, in learning shrewdly to set aside or neutralize most of the creed of the Fathers.

Here, then, is a wide and important field for the study and reading of laymen. Why should not they be *readers*, yea *writers*, in theological reviews, adapted not so much to curious speculations, to rare classical research, and foreign scholarship, as to the pressing wants and demands of the Church in its struggles with error and sin, and its toils to hasten the Redeemer's kingdom. It is no narrow, sectarian study which we invite and urge the ministry and membership of the churches to enter. It is broader than denomination, it is wide and liberal as is the basis of truth and righteousness. It will be *ennobling* and *successful*, though against much opposition. For are we not warranted in believing that the next grand step towards the millennium must be accompanied by a truer, deeper, and more general indoctrination of the membership of Christ's body into the principles of the Gospel as taught in the Word of God.

ARTICLE II.

CYPRIAN'S LETTER TO FIDUS;

OR, THE SIXTY-SIX BISHOPS ON INFANT BAPTISM.

IT was A. D. 253 that a large meeting of African bishops was held at Carthage. It was one of those informal meetings in the Ancient Church, held occasionally at convenient centres, by the bishops of the surrounding region. They met for mutual improvement, and for the consideration of any topic that might come up concerning the welfare of the Church. Such meetings were not ecclesiastical, like those of synods or of councils, but only ministerial. They were not called by any authority of the Church, nor yet to do any specific or previously arranged work. As bishops of the district, they came together of their own accord, much after the manner and for the purposes of a clerical association of our own day.

At this meeting, held in Carthage, sixty-six bishops were present. What other topics were raised for consultation we are not informed; but Fidus, a country bishop, presented by letter two questions. One was, whether an infant might receive baptism before it was eight days old.

The question is accompanied with an argument on the negative by Fidus. He urges that earlier than the eighth day the new-born would seem to be so unfinished and unclean that men would revolt from giving it the usual kiss of welcome into the Church. He makes much also of the fact that circumcision was prescribed for the eighth day, and insists that the rule of initiation in that form should hold in this. And other things he urges against the baptism of an infant before its eighth day.

The question and argument of Fidus seem to have been very fully discussed by the bishops, and their result was unanimous. The duty of condensing their opinion, and making reply to their inquirer, was devolved on Cyprian. This letter of Cyprian to Fidus is preserved. In the editions of his works by Parmélius and by the Benedictines, it is the Fifty-Ninth Epistle; in the Oxford edition of Bishop Fell, it is the Sixty-Fourth.

We make a few quotations from this letter.

“..... As to the case of infants; whereas you judge that they must not be baptized within two or three days after they are born, and that the rule of circumcision is to be observed, so that none should be baptized and sanctified before the eighth day after he is born; we were all in our assembly of the contrary opinion (*longe aliud in concilio nostro omnibus visum est*). For as for what you thought fitting to be done, there was not one that was of your mind, but all of us, on the contrary, judged that the grace and mercy of God is to be denied to no person that is born. And whereas you say, that an infant in the first days after its birth is unclean, so that any of us abhor to kiss it, we think not this neither to be any reason to hinder the giving to it the heavenly grace. For it is written, ‘to the clean all things are clean.’ We judge that no person is to be hindered from obtaining the grace by the law that is now appointed, and that the spiritual circumcision ought not to be restrained by the circumcision that was according to the flesh. If the greatest offenders, and they that have grievously sinned against God before, have, when they afterward came to believe, forgiveness of their sins, and no person is kept off from baptism and the grace, how much less reason is there to refuse an infant, who being newly born, has no sin, save that being descended from Adam according to the flesh, he has from his very birth contracted the contagion of the death anciently threatened. This, therefore, dear brother, was our opinion in the assembly, that it is not for us to hinder any person from baptism and the grace of God, who is merciful and kind, and affectionate to all. Which rule, as it holds for all, so we think it more especially to be observed in reference to infants and persons newly born, to whom our help and the divine mercy is rather to be granted, because by their weeping and wailing at their first entrance into the world, they do intimate nothing so much as that they implore compassion.” We have used here, for convenience, the fair translation of Dr. Wall, (*Hist. Inf. Bap.* 1: 129–32.)

This Epistle of the martyr-bishop of Carthage is worthy of a few special notes. As a witness concerning the ordinance of infant baptism, it has a leading and commanding place on the stand among the ancients. We make six points in the outline and bearings of this testimony.

1. The Epistle itself is a genuine Epistle of Cyprian. — It is a convenient and no rare thing to break the force of evidence from the Fathers by allusions to the mutilations and interpolations by which some of their works have been dishonored.

So Danvers, in his "Treatise of Baptism," being unable to resist the force of this Epistle, if admitted to be genuine, attempts to make his position good against the ordinance, thus :

"We would rather believe that these things were foisted into his writings by that villanous, cursed generation, that so horribly abused the writings of most of the ancients."

But this Epistle of Cyprian is as well authenticated as any work whatever of the Fathers. Without attempting to exhaust the evidence on this point, it is enough to say, that Jerome and Augustine have quoted it so freely, that almost every passage of it may be found in their works. Jerome alone quotes the most of it in the Third Book of his Dialogue against the Pelagians. Augustine, in his Fourth Book against the Two Epistles of the Pelagians, quotes it extensively, and also in his work on the merits and remission of sins. And in one of his letters to Jerome, the Twenty-Eighth, he says, "Blessed Cyprian, not making any new decree, but expressing the firm faith of the Church, in refuting those that thought a child must not be baptized before the eighth day, said," &c.

So in their times this Epistle was known and received as the genuine production of Cyprian. And they lived so near to his times that we cannot suppose it possible that they were duped by it as a forgery. Cyprian's Letter to Fidus is therefore a lawful chapter in church history.

2. The Question submitted by Fidus to the bishops.—It is sometimes the case that a question gives more information than its full answer. It is so in this case. The inquiry is an ample revelation on the subject of infant baptism in the third century. In it Fidus assumes the validity and universality of the ordinance. It is no part of his inquiry, whether the ordinance shall be administered. By the very terms in which he puts it, the question concedes this. The Scriptural authority for the ordinance, or its propriety, does not lie with any doubt in his own mind, or lead him to ask for light from his brethren in the African ministry. A question so precise, and so sharp in its point, could arise only where infant baptism was, by common consent, assumed, granted, and practised, as a Christian ordinance. It is simply a question of time. May the rite be administered before the infant is eight days old? Would such a

question arise in any community where infant baptism was not common usage? And the discussion and answer of the question concede all that Fidus concedes in it. No one raises a doubt as to the authority and propriety of the rite. Were the ordinance at that time an innovation, or had it intruded itself into the Church within the memory of some of the aged bishops in that assembly, such a question could not have come in, and been discussed under so full an assumption and admission of its apostolical authority. Not only is its divine institution as fully conceded as that of adult baptism, but the association say, “we think it more especially to be observed in reference to infants, and persons newly born.” — *Magis circa infantes ipsos, et recens natos observandum putamus.*

They thus give infant baptism precedence, as worthy of a more prompt and prominent attention than adult baptism. Nothing less than the unquestioned and apostolical authority, in their estimation, of this ordinance, and its general observance at that time in the Christian Church, could have led them to this high, not to say radical, ground, for the practice of the rite.

3. The connection, in the estimation of Fidus and the bishops, between baptism and circumcision. — Fidus argues that the rule of circumcision must be the rule of baptism as to time, and that the only proper day is the eighth, for administering the rite. Can it be an undesigned and untaught coincidence that he here presents? Why the connection of the two initiatory rites to the Church, and such a connection as makes the ancient rule the modern as to time? And why is baptism called “the spiritual circumcision”? We cannot escape the conviction that this connecting of the two rites, and this law of time, and this synonym for baptism, are the result of tradition and instruction, from the apostles; that the latter ordinance comes in the place of the former. If such were the teaching and belief of that early day, we can easily explain the introduction of these expressions. Otherwise the connection and some of the expressions are strangely accidental, and yet coincident.

4. The large section of the Church represented in this assembly. — The number of bishops in it was sixty-six. At that early date, A. D. 253, this number must have represented a very large portion of the African Church. For in the best days of Chris-

tianity in Africa there were not five hundred bishoprics on that continent. This body was, therefore, no small and unimportant gathering. It was no local clique of the clergy, drawn together on some principle of doctrinal affinity. Wide geographical boundaries marked the limits from which they came. It was a promiscuous gathering; nor did they know, till assembled, to what questions they were to make answer. A draft by lot on the Church at large would not probably have brought together fairer representatives of the Christian faith and practice concerning infant baptism than were found in the Carthaginian Association.

5. Their perfect agreement in answer to the question of Fidus. — There is a grateful unanimity among them for one who loves the sacrament in question. “As for what you thought fitting to be done, there was not one that was of your mind.” *In hoc enim, quod tu putabas esse faciendum, nemo consensit.* This unity of opinion and result assures us that they reasoned from a unity of faith and of practice in the Church. Such agreement in faith and practice through the Church, and out of which their agreement in advice to Fidus sprung, may have resulted from either of two causes. There may have been a universal prevalence of the teaching of Christ and his apostles, that infant baptism is a divine institution in the Church. Or there may have been a universal prevalence of such a rite, and universal belief in it as divine, while it was only a forgery and an imposition among the original and authoritative rites of the Church.

In determining which of these two causes did, probably, lead them to this unity of advice to Fidus, we come to the last point we would make on this letter concerning infant baptism.

6. The time when this assembly was convened. — Some of its members could, very like, make their memories cover nearly half the period between the time of their session and the time of living apostles. They knew the generation that knew the apostles. In so narrow space of time could infant baptism have sprung up of human device, and established itself so widely and so absolutely? If this rite be an innovation and corruption among the institutions of the apostles, it must have come in by slow introduction. Three quarters of a century

would hardly suffice for so radical and fundamental a change in the constitution of the Church of God. Yet allow that to be sufficient time, for the sake of an inquiry. Between the time of this meeting at Carthage and the death of the apostle John, the interval was about one hundred and fifty years. Could the innovation and imposition have taken place in the last half of this interval? But that would have been within the lifetime and knowledge of these bishops. And knowing it, could they have gone through the discussion of the question of Fidus, and come to that unanimous result, with no intimation or breathed suspicion that the ordinance was of human invention, and so should be left to the widest range of private judgment for its performance? The entire teaching and spirit of the letter show that they supposed they were dealing with a divine ordinance, which could not be true if men had invented and introduced it within their memory and knowledge.

Could the innovation have taken place during the first half of this interval? But it is claimed by those who regard this ordinance as of man, that it is a great violation and departure from the primitive and apostolical constitution of the Church. It is a change, say they, of vast magnitude. Could it have been wrought in seventy-five years, no protesting and pure minority remaining, nor any record of the change, to prevent the unity of opinion and result in that body of sixty-six bishops? Could the change have been made in that age when a part of those among whom it was to be wrought were men whom the apostles had personally instructed?

On the theory that Infant Baptism is a human device and a forgery, thrust in among apostolic institutions, this Letter of Cyprian to Fidus is a great perplexity. The narrow and definite question that it answers, the number of bishops for whom it speaks, their perfect unanimity in opinion, and their nearness to the apostolic age, are confusing thoughts pressed on us by the Letter. If this ordinance be an invention and imposition, begun so early, carried so thoroughly and widely, and all knowledge and history of its corrupt human beginning lost so profoundly, and all within one hundred and fifty years of the apostolic age, then is it a marvel in Church history.

On the theory of invention and imposition this wonder is

increased when we read in Origen, who was born much before and within a century of the apostolic age, "infants are by the usage of the Church baptized," (Homl. in Lev. 8, c. 4,) and, "the Church had from the apostles a tradition to give baptism to infants," (Comm. in Ep. ad Rom. 5: 9). And Tertullian, an earlier witness, adds to the wonder when he adds his testimony to this Church usage in his day. For, speaking of the responsibility of sponsors, and advising the delay of infant baptism that their responsibility may not be so great, he says: "What need is there that the godfathers should be brought into danger? For they may fail of their promises by death, or they may be mistaken by the child's proving of wicked disposition. What need their guiltless age make such haste?" (De Baptismo, c. 18.)

But as we have to do only with the Letter of Cyprian, all earlier testimony to the primitive use of this sacrament is omitted.

ARTICLE III.

WHO WAS THEODORE PARKER?

1. *Theodore Parker's Experience as a Minister, with some Account of his Early Life and Education for the Ministry; — contained in a Letter from him to the Members of the Twenty-Eighth Congregational Society of Boston.* Boston: Rufus Leighton, Jr. 1860. pp. 182.
2. *Sundry Discourses, Addresses, Proceedings, &c. &c., occasioned by the Death of Rev. Theodore Parker, viz: Discourses by Rev. Messrs. J. F. Clarke, Bartol, Alger, Newhall, Frothingham, Hepworth; — Addresses by Messrs. C. M. Ellis, Wendell Phillips, R. W. Emerson, at the Music Hall, Boston, Sunday, June 17, 1860; and Proceedings at the New England Anti-Slavery Convention, Melodeon, May 31, 1860.*

THAT a man by the name of Theodore Parker, the reputed author of one of these publications, and concerning whom the

rest are written, once lived among us and is now dead, we are led to believe, partly in consequence of the principles of faith by which we receive the Bible as the Word of God, however much in some of its parts it may fail to coincide with our instincts, — which were Mr. Parker's ultimate test of truth.

If we were not, in the strongest sense of the word, believers, we could assign reasons for doubting, with Mr. Parker's principles adopted from Strauss, whether Mr. Parker be not a myth. We could prove that he never could have gained existence — neither as a miracle nor as a natural product. A miracle, according to Mr. Parker, is impossible in the nature of things. This is a corner-stone in his system. His doctrine is this: — “God never violates the else constant mode of operation of the universe;” so that “a theological miracle is as impossible as a round triangle.” (“Experience,” p. 36.) We need not say that this is mere dogmatizing and begging the question; the bare assertion of the opposite is equally valid. But a miracle being impossible, Mr. Parker, if he existed, was not of miraculous origin; — and now, did he exist by ordinary generation? On this point we need that very proof the alleged absence of which, in connection with the Bible, is the ground of Mr. Parker's unbelief.

The evidence for the miraculous conception of Christ, for example, Mr. Parker tells us is “good for nothing, because we have not the Affidavit of the Mother, the only competent human witness; nor even the Declaration of the Son.” (p. 36.)

“The Affidavit of the Mother”! For want of this, the miraculous conception of Christ must be counted “good for nothing.” Such is the logic of infidelity. Its tender mercies in the treatment of testimony are cruel. Suppose that the Mother of Jesus had personally appeared before Scribe Ben-Ezra, a Notary-Public in Judea, and had made “affidavit” of the miraculous conception. The idea of Mary's doing this is absurd; but if it were done, how could it help Mr. Parker? Would he believe a reputed or attested copy of the “affidavit”? Would he not demand a sight of the original? How could he be gratified? Positively, there would be no way now of verifying that affidavit; we must rely on the testimony of witnesses living at the time of the event, and we must treat their writings

as we treat those of Julius Cæsar and Livy. Such witnesses we have in the New Testament, to say nothing of prophecy.

Has any one of us ever seen the "affidavit" of the mother of Mr. Parker touching his birth? Has such "affidavit" ever been made? Relatives and neighbors may have enjoyed the help which this document would have afforded to their faith, but that does not help us, nor the coming generations, to whom the birth of Mr. Parker will be of such immeasurable importance, if his principles are to prevail among men. But the testimony of relatives and neighbors on this point would be, at the very best, as loose as that of Prophets and Evangelists; we should, therefore, be obliged to consult our "instincts" as to the probability that such a man as he describes himself to be did really exist. Moreover, Mr. Parker himself nowhere tells us, except in a cursory way, that he was born! Where have we the solemn "Declaration of the Son" of Mrs. Parker that he was born? He begins the narrative of his life with these words: "In my boyhood," &c. Now this is vague. Great consequences may ensue. Suppose that, hereafter, some of his followers should insist that such as he could not have descended from earthly parents by ordinary generation; — the means of contradicting this are as weak and insufficient as he alleges the testimony of the Evangelists to be respecting the miraculous conception and birth of Him whom he denominates "the fair-haired youth of Galilee."

Is it possible that Mr. Parker, by omitting to tell us whether he was born like other members of the human family, intended to leave room, in future years, for a claim that he was of preternatural origin? By all testimony concerning him, and judging from his autobiography, larger self-conceit never dwelt in one of human kind. As he lay on his death-bed, we are told by his personal friends that he looked on his bust and said: "That head should have accomplished more!" "The great, obvious Social Forces in America," he says, (pp. 92, 93,) "may be thus summed up: 1. There is the organized Trading Power; 2. The organized Political Power; 3. The organized Ecclesiastical Power; 4. The organized Literary Power." After briefly characterizing them severally, in contemptuous terms, he continues, "I must" [he uses the word *must* in a preterite sense,

meaning, *it behooved me to*] “examine these four great Social Powers and show what was good in them and what ill. — When I came to a distinct consciousness of my own first principle, and my consequent relation to what was about me, spite of the good they contained, I found myself greatly at variance with all the four. They had one principle, and I another.” These lines read like letters from some whose diseased imaginations run in the direction of magistracy, or primacy, or royalty. His friends, however, believe him to have been always sane.

We shall not be astonished at any further claim which his eulogists and followers may put forth when the lapse of years has veiled his early history. Would that he had settled the question whether he was actually born! With the history of Mohammedanism before us, to say nothing of shoals of anti-christs, we tremble to think what histories of controversy may ensue upon this accidental or intentional omission. But after all, the reading of his autobiography has made us question whether even an explicit statement by himself as to his birth would be decisive, and whether, in fact, any kind of testimony is decisive on any subject whatever; and so we are led to question whether Mr. Parker himself be not a myth.

The Twenty-Eighth Congregational Society at the Music Hall might, with kindness and Christian meekness, now endeavor to help our faith, mingling with their asseverations a little surprise at our incredulity. They might begin their reply to us thus: “That which was from the beginning of our enterprise as a Congregational Society, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of Mr. Parker, declare we unto you.”

But, gentle friends, while we thank you for your patience with our incredulity, consider what a fable Mr. Parker has labored to prove the miraculous conception of Christ to be, even though asserted by that apostle John whose supposed words you here so aptly borrow. You know, — for Mr. Parker spent his life in assuring you, — and when he was “up to” his “shoulders in the grave,” to use his language concerning himself, he reiterates it, — and, wasting away at Santa Cruz, he admonishes you with his letters, that the Bible is not to be

received according to its professions, and the general interpretation of the evangelical sects, that is, of the Christian world. The Twenty-Eighth Congregational Society, therefore, is not to be believed implicitly, when they testify concerning Mr. Parker, if our "instincts" are averse to the belief that such a man as he existed, any more than the Old Testament and the Evangelists are to be implicitly believed by Mr. Parker and his friends when their narratives are repugnant to Mr. Parker's "instincts" and those of his friends.

Applying Mr. Parker's alleged infallible test of truth to his remarkable book, "Experience as a Minister," we can prove that he never wrote it, and for the reason that he never could have believed, felt, and said the things there detailed.

According to Mr. Parker, whatever God, and Christ, and the Sacred Writers say, is not necessarily true because they say it, unless it coincides with our human instincts. That which goes counter to Mr. Parker's instincts, he maintains cannot be true. Let us hear him :

"I took no principle for true simply because it was in the Bible; what therein seemed false or wrong I rejected as freely as if I had found it in the Sacred Books of the Buddhists or Mormons." (p. 60.)

"I found certain great primal Intuitions of Human Nature which depend on no logical process of demonstration, but are rather facts of consciousness given by the instinctive action of human nature itself." "Here, then, was the foundation of religion, laid in Human Nature itself." "Then I proceeded to develop the contents of these instinctive intuitions." "First, from the History of mankind — savage, barbarous, civilized, enlightened;" — "the Sacred Books of various nations, poets, philosophers — such as deal with sleep-walking, dreams, visions, prophecies, second-sight, oracles, ecstasies, witchcraft, magic, wonders, the appearance of devils, ghosts, and the like." "In the beginning I resolved to preach the natural laws of man as they are writ in his constitution, no less and no more." (pp. 42-45.)

"At the Cambridge Divinity School, Prof. Henry Ware, Jr., told the young men, if there appeared to them any contradiction between the Reason of Man and the Letter of the Bible, they 'must follow the written word'; — 'for you can never be so certain of the correctness of what takes place in your own mind, as of what is written in the Bible.' In an ordination sermon, he told the young minister 'not

to preach himself but Christ, and not to appeal to Human Nature for proofs of doctrines, but to the Authority of Revelation.'” (p. 55.)

This pure and beautiful truth from this remarkable man, Mr. Parker mentions only to repudiate. He makes human nature in particular, and nature in general, the divinely inspired oracles. He has a low opinion of Deity as described in all sacred books, including the Old Testament, and parts of the New. He classes the God of the Old Testament with heathen deities. He says, “Zeus is licentious, Hermes will steal, and Jehovah is narrow.” Yes, such words have been professedly written by man!

On his principles, then, we may aver that Mr. Parker never believed, felt, or said the things which his friends have published for him as from his pen. The reason is, it offends the instincts of the whole Christian world, when we are required to believe that a creature of God ever used language in speaking of his Maker, and his professed Messiah, and of his Revelation, so brusque and flippant. The blood curdles, the heart is ready to suspend its action, as the Christian world reads some of his writings, especially the little book published as his “Experience.” If some things in the Bible are, according to Mr. Parker’s system, impossible, for the reason that they offend the moral sense, we, the world of Christian believers, also having a moral sense, deny that Mr. Parker, or any other creature of God, could utter the audacious things which some have given to the world as his “Experience,” written by himself.

The alternative is, if Mr. Parker is right, the whole Christian world, with the exception of Mr. Parker and his friends, have no moral sense, no instincts, no reason, no human nature. Should we give ourselves up implicitly to the instructions of this book, we must come to this conclusion. But Mr. Parker’s principles are in the way of believing, on testimony, anything whatever; any man’s instincts are to him Revelation; that which one strenuously desires is, for that reason, true. There is, therefore, strictly speaking, no such thing as unbelief; and there are no unbelievers, except it be men who either have no “instincts,” or who have perverted them, which, one might think, is the case with all men who reject the principles of this Mr. Parker. That a fellow-creature should have been capa-

ble of such enormous folly is to us as incredible as the miracles of the Old Testament, the destruction of the Canaanites, and the pretensions of "the first three Evangelists" are to Mr. Parker. We should be justified, therefore, in treating him and his professed "Experience" as he has treated the sacred oracles.

But we are not sceptics. We are satisfied with the ordinary laws of evidence, whether we examine the Sacred Writers, or a newspaper, or Mr. Parker's writings. We have no special rules for weighing evidence and testing human language, in particular cases; and as we believe the Bible with its histories, so we believe that these interesting, and to us sad, historical accounts respecting Mr. Parker, which our fellow-citizens at the Music Hall have put forth, are substantial verities.

He has given us his autobiography in about one hundred and fifty pages, duodecimo, leaving the world in no doubt as to his opinions on religious subjects, and his reasons for them.

He declined the profession of law, because, he says, "I thought the lawyers' moral tone was lower than the ministers', and I dared not put myself under that temptation [which] I prayed God not to lead me into." So he chose the study of Theology.

But his theological opinions were, some of them, formed and fixed in childhood. Near the commencement of his narrative we find this important statement:

"In my early childhood, after a severe but silent struggle, I made way with the ghastly doctrine of Eternal Damnation and a Wrathful God; this is the Goliath of that Theology. From my seventh year I have had no *Fear* of God, only an ever-greatning LOVE and TRUST." (p. 35.)

In this experience, so briefly yet fully told, great consequences were necessarily involved. We regard this passage in the mental history of young Parker as of the utmost importance, and we shall therefore dwell upon it.

He tells us that in making "way with the ghastly doctrine of Eternal Damnation and a Wrathful God," he had a "struggle"; that it was "severe but silent." These are solemn and affecting words, importing a great deal, as any one will judge

who has considered the laws of Mr. Parker's mind as evinced in his remarkable use of language.

Why should there have been any struggle in his mind? What law was there in his nature which kept him from eschewing the very thought of "the ghastly doctrine" as quickly as his stomach would reject ipecacuanha? The doctrine being, we are told, "a horrible blasphemy," "a libel on God," and "contrary to all the analogies of the parental relation," there can be nothing, one would think, in human nature, — certainly not in a nature "born and bred under Unitarian influences," (p. 35,) — which would make resistance enough in the mind to constitute a struggle in rejecting the unnatural falsehood. Be it remembered, young Parker was not of Orthodox descent and education. No Westminster Catechism, with its "What is the misery of that estate whereinto man fell?" and its fearful answer, was ever permitted to chill young Theodore's early and instinctive love to the God of the more liberal theology; and that mother's knee at which he stood, we doubt not, on Sabbath evenings, to say his hymns, had never bowed with his to a Being "one third of whom," as he wickedly describes it, "died to make atonement to the other two thirds." Nor did he learn to believe "that Balaam's she-ass spoke certain Hebrew words, and one undivided third part of God was 'born of the Virgin Mary, suffered under Pontius Pilate, was crucified, descended into Hell, and the third day rose again, to take away the wrath which the other two undivided third parts of God felt against all mankind!'" (p. 89.) He was never instructed according to that "Orthodox conception of the Deity," that there is "a fourth person to the Godhead, namely, the Devil, an outlying member, — as much a part of Deity as either Son or Holy Ghost, and far more powerful than all the rest, who seem but jackals to provide for this 'roaring lion,' which devours what the others but create, die for, inspire, and fill." (p. 70.) Favored child! whose infancy was lulled by no cradle-song pitched on that key; but the sweet influences of pure truth dwelt over you and followed you, set apart as you were, in Lexington, from Massachusetts children in general, as though Heaven would show, by such experiment, that the human heart, conscience, will, instinct, — all, are the protoplast of liberal views, the

model to which truth, when it grows freely, will shape itself. "I count it a great good fortune," he tells us (p. 107), "that I was bred among religious Unitarians, and thereby escaped so much superstition."

Whence, then, came this "struggle" in the young Theodore's mind against "the ghastly doctrine of Eternal Damnation and a Wrathful God"? (p. 79.)

It came from that law of his moral nature which God has implanted in us, adapting it and the divine Revelation in the Scriptures, the one to the other. Young Parker had found the doctrine of eternal retribution in the Scriptures before he was seven years of age. Inspired words, conned in his little Bible, had waked up dread thoughts in his child-nature. He had read, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. — And these shall go away into everlasting punishment, but the righteous into life eternal." He was an exception to all children if his fancy had not caught hold of that verse, ". . . and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." The early convictions of his mind as to the testimony of the Bible on this subject were all confirmed in after-life. He tells us (pp. 63, 65) :

"If I wished to teach the nobleness of man, the Old Testament and New were there, with dreadful condemnations of Human Nature; did I speak of God's Love for all men — the Bible was full of ghastly things, — Chosen People, Hell, Devil, Damnation, — to prove that he loved only a few, and them not overmuch." "The Protestant appeals to the supernatural Bible, to prove that Jesus was born with no human father, the total depravity of all men, the wrath of God, the existence of a Devil, and the eternal torments of Hell."

The second chapter of the Epistle to the Romans explains how his mind wrought under the impressions made by the testimony of the Bible on this theme. He showed the work of the law written in his heart, his conscience also bearing witness, his thoughts the meanwhile accusing, or else excusing, one another. Where the Bible is added to this natural law in the hearts of all men, sensitiveness is imparted to it, as in photography to the surface which is to be imprinted. So that this youth

needed only the Bible to kindle in his carnal mind, which, like the carnal mind of every one of us, was enmity against God, a conflict, the issue of which could not fail to be momentous. According as it turned, there would afterwards be, either a bias toward submission before those plain declarations of the Bible which, Paul says, "slew me," or, a rising up of a resentful feeling. Perhaps no child who reads the Bible passes its seventh year without experiencing this struggle. It is often aggravated by listening to evangelical preaching, and by the warnings administered in kindness both by judicious and by indiscreet friends.

But Mr. Parker tells us a secret which is deeply interesting. He uses a word which reveals a history whose consequences may never be measured. He says that in his early childhood he "made way" with the doctrine in question "*after a severe but silent struggle.*" That word, "*silent struggle,*" tells a tale, an honest tale, which will awaken remembrances and deep sympathy in many a breast. It confirms, we may observe, our former statements with regard to the single-handed work which God's Word, reinforced by no Calvinistic instructions at home, was employed to do in his heart. There was no outward combatant, plying him with proof-texts, rousing his natural aversion to God, warning him and making him desperate. No; all was "silent," — "severe but silent" was that "struggle" in which he "made way" with eternal judgment. In saying this, he virtually acquits God and man of severe treatment; he lays the responsibility of his great decision at the door of no injudicious pastor, parent, teacher; the "struggle" was as "silent" as the fall of the pollen on unfruitful stamens in flowers which he trod upon in childhood. A "struggle" at the fountain-head of life, though "silent," is a "severe" strife, for a great law of nature is one of the competitors.

The feelings with which Mr. Parker ever regarded that "struggle," both at the time, and also when he wrote his autobiography, afford us the opportunity to say something which may disabuse some honest, inquiring mind of a fatal prejudice. For nothing can be more erroneous than the idea, which Mr. Parker always had, that, whatever it was which was seeking to enforce on him the doctrine of eternal retribution and of a

punishing God, was inimical to him," — "airs from hell," the sphinx, priestcraft, superstition, Edgar Poe's "Raven," a sooty hand, a death-watch. All who sympathize with Mr. Parker's views with regard to future retribution, have the same impression respecting the doctrine and those who believe and teach it. Mr. Parker himself thus describes his impression and theirs concerning us and our faith: "The imperfect and cruel character attributed to God, rejoicing in his hell and its legions of devils, is the fundamental vice of the ecclesiastical theology which so many accept as their 'Religion,' and name the hideous thing 'Christianity!'" (p. 79.)

To show the great mistake and the injustice of this, we will imagine a judicious, evangelical mother conversing with some Theodore, before his "seventh year," on this dread theme; one, we venture to say, which few evangelical parents have occasion to be forward in bringing to the mind of a child who has read or listened to the Bible. We believe that there is an innate fear of darkness in a child who never heard nursery-stories of ghosts; that Night has her inborn oracle within us. So we believe that God has created every subject of his moral government with an apprehensiveness which readily takes and firmly holds the conviction, that wrath has gone out against us, and that we are not by nature on good terms with God. Only let a child have read or listened to the Bible, even without comment, and this is sure.

For the sake of unity, we will suppose young Parker to have had such an evangelical mother. As we write for Christian parents, among others, the following simple illustrations will not be despised by scholars and theologians who are brought into contact with a child's mind on these great themes.

Theodore, then, is thoughtful and tearful, as Sabbath evening shuts in. "What is the matter, my son," says the mother. After the usual hesitancy, and sobs, and the reiterated kind inquiry, he says that he feels that he is wicked, and that God is angry with him, and that he cannot go to heaven. "Why do you think so?" Because the Bible says 'God is angry with the wicked every day,' and, 'The wicked shall be turned into hell,' and he knows that he has wicked thoughts and does wicked things. "Has any one ever told you so?" No; but

he thinks and feels thus whenever he goes to pray. Something tells him that he must be different before he dies, to be happy in being with God.

Now the judicious mother will proceed to confirm in Theodore's mind all that the Bible reveals, and his moral "instinct," which has been touched by it, confirms; (and "our Theodore" had such an "instinct," so touched, long before he joined the Divinity School, — a safer "instinct" at his seventh year than when it had been tampered with;) she will proceed to tell the child of our mysterious connection with our first parents, and how true it is that we are born with a sinful nature which must be renewed by the Holy Spirit; that the Holy Spirit, in pursuance of God's infinite love in Redemption, does this for all who are led to ask for it; she repeats it, that this is in consequence of the infinite love and compassion of God toward us, who has provided a Saviour, and who by God's appointment, and by his own voluntary choice, suffered and died, and that all who trust in him as their atoning Saviour, shall not perish, but have everlasting life. "Be not cast down then," she says, "my son, because you perceive that you are a sinner; true, you are, and the Bible tells you that except a man be born again, he cannot see the kingdom of heaven. God is now trying you to see whether you, as a sinner, will accept pardon and salvation by Jesus Christ, and seek to follow Christ. Adam and Eve were tried to see whether they would keep God's commandments perfectly; you are tried to see whether you will accept Jesus Christ to be in the stead of your having been perfectly good, which, while it is still your duty, you never can be, in this world. Christ answers for us to the law of God which requires perfection. 'The soul that sinneth shall die.' Christ has died in our stead. Obey the Gospel, put your trust, as a sinner, in Jesus Christ; ever strive to be like him, and God says that you 'shall not perish, but have everlasting life.' " Notwithstanding these words of love and hope, young Theodore will suggest how awful those words are in the Bible about hell, and everlasting fire, the devil and his angels. Perchance he will open to these words and ask for an explanation: "But I say unto you, my friends, be not afraid of them that kill the body, and after that have no more

that they can do ; but I will forewarn you whom ye shall fear ; fear him who after that he hath killed, hath power to cast into hell ; yea, I say unto you, fear him."

The mother does not tell the boy that this is merely a warning to bad children against the "Tything-men," or the Jack Cades, who, after they have killed us, have power to cast our dead bodies into "a place where scavengers make bonfires ;" "a place which was outside of Jerusalem ;" nor does she admonish him that these words are only "the lustrous turban of an Eastern imagination ;" she tells him that all who refuse pardon, and all who sin against the strivings of God to save them, will, at death, be "cast into hell," and that "the wrath of God abideth on" them.

Theodore replies that this makes him afraid of God. She tells him it is intended to make men fear him in a proper way. "The Bible says, 'Fear him that hath power to cast into hell ; yea, I say unto you, fear him.' We must think of God just as the Bible reveals him, just as God describes himself to us. But while you must always retain this belief about God, remember also that he is perfectly good ; that he loves those who love him, and those that seek him early shall find him. The judge is as good when he sends a wicked man to the gallows, as when he gives his children good things." — "But you, mother, and father, would never send me to prison forever ; is not God more kind even than you ?" She says, "If you should do anything worthy of being punished by going to prison for the rest of your life, and your father were the only judge, and had to do it, he would let the law be fulfilled, though it would break his heart." — "Does it break God's heart ?" the child inquires. "God says to wicked men, 'How shall I give thee up, Ephraim ? How shall I deliver thee, Israel ? my heart is turned within me, my repentings are kindled together.' You remember how Jesus wept over Jerusalem, and how he said, 'How often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not.' We read, 'As I live, saith the Lord, I have no pleasure in the death of him that dieth, but that the wicked turn and live.'" She reminds him how he read to her, last winter, about the destruction of Jerusalem, and the torments which befell

the Jews. "Why did not Jesus save them from eating their own children in the famine, and from being tortured?" the child says. "Because He would have saved them once, and they would not," says the mother. "Are you so afraid of me and of your father, because we punish the children, that you cannot love us?" Theodore says, "I know that if I am good, it makes you happy; that it pains you to punish, as much as it does me to be punished." But still, his father and mother, he reminds her, would never send him away from them forever and ever; and how is this? "While you are with us, in this part of your life," she says, "we correct you for your improvement; but when you grow up, if you do terribly wicked things, there are punishments which are not in mercy, but for wrath. So with God; his dealings with men till death are to save them. Then if they have refused him, they perish. The young man whose wife sat on his knee and ate a part of his apple which he had secretly covered with poison, to kill her, was not punished out of mercy to him, but because he deserved it. Now we must leave it for God to judge, and to say, what sin against him deserves. If we doubt or dispute his justice and goodness when he threatens and punishes, we deny that he is worthy to be our God. But now, my son, think of Jesus in the manger, and see his acts of love and mercy, and on the cross; in heaven, he is interceding for you; and tell me, if God seems to you only like an executioner, or this world and the next nothing but a jail." — "But oh," says Theodore, "how many there are who live and die in sin, and the Bible tells us that they must be shut out of heaven forever." The child does not see how God can let them suffer forever and ever. "I do not see, my son," says she, "how God can let one generation of men after another be born into this world to be sick and to be wicked, to fight, and to kill; nor why he does not stop all this wickedness at once. You and I think that we should do so, if we had the power of God. You and I would have children born with nothing in their nature making it certain that every one of them will sin. You see that we cannot understand God's ways; they are not as our ways; 'neither are my thoughts your thoughts, saith the Lord.' We can hardly go out of the house, nor even stay within doors, without seeing

or reading many things which we think we should manage differently if we were God." — "But," he reminds her, "God knows everything beforehand. He knew how many would continue to be wicked, and he saw that they would have to be punished forever. Now I should think that God would not have made the world, if he saw that so many would be wicked and perish forever." He is getting close up to the limitations of thought, and she says, "Suppose that you and I leave all this for God to judge of and to decide; because, you know, if he had asked us whether he should make this world, with all its sins and miseries ever since Cain slew Abel, we should have said no, or have prayed him to decide for himself, and not to trust our judgment. You love to read in the book of Job, you know, about the war-horse and the eagle, the hawk, the ostrich, the peacock, the leviathan, and the other wonderful things of God. Do you know why God mentions all those plain and easy things to Job? He and his friends had been talking about the justice and goodness of God in governing the world; they were sadly puzzled, all of them; good Job was exceedingly tried as to his faith in God; and at last God appears and talks with him. But instead of explaining things to him, he gives him new lessons to learn, as hard as these. Do you know what they were? These were some of them: Light; the sea; the morning; death; rain, snow, frost, hail; the horse, the eagle, the wild goat, the unicorn. These were as hard lessons as sin, and punishment; the affliction of the good, and the prosperity of the wicked. When God had so humbled Job by showing him that he did not understand even the rain and dew, Job felt that he had better leave hard questions to God. Instead of saying that he would not love God till he could reconcile everything with his sense of what was right, he abhorred himself, and repented in dust and ashes."

The result of all this instruction, so radically different from that to which young Parker was subjected, and which his books instruct people to abhor, will now depend, by the grace of God, on the question whether that young free agent chooses to yield his "instincts" to be corrected by the perfect word of God which giveth understanding to the simple. Some of his "instincts" were as really damaged by the fall of our first parents,

as other parts of his nature. Will he persist in listening implicitly to them? or will he rather give heed to one among them which is the vital energy in that mysterious precinct of the soul where accountability has its origin and seat, and which God left behind him, to help regain possession, when God had been disowned and his government was broken down? It was this which made "severe but silent struggle," as we read, in the youthful heart of Theodore Parker; and in this case we know the issue.

To represent evangelical Christendom, as Mr. Parker and his friends do, as believing in a Being who "devours his offspring," "and rejoices in his legions of devils," for whom He "gathers prey" "like jackals," "creates men to torment them in an endless hell paved with the skulls of infants not a span long," (p. 142,) is so false, so inexcusable in one who has grown to man's estate, it is so fearfully reckless to use such language, it implies such infinite self-conceit to represent all the world of believers in this light, and it is so excruciating to the sensibilities of all who are not "past feeling," that if some utter their agonized thoughts in the public assembly, in prayer to God that He would arrest such utterances, it is to be explained precisely in the way in which one of Mr. Parker's friends, in one of these Sermons before us, excuses Mr. Parker's terrible imprecations against those whom he calls evil-doers. "In moments of agony," he tells us, "we do not reason; we shriek." Is liberty to shriek the prerogative of Mr. Parker?

We are no advocates for the practice of arraigning any evil-doer in prayer, before God; allusions in devotional exercises to individuals in the way of preferring charges or complaints against them, need the utmost grace to keep them from being the utterances of unsanctified feeling; and the more that we truly mourn over the sins of our fellow-men as committed, not against us, but against God, the more subdued and cautious will our expressions be in prayer. While we sincerely feel this, and because we feel it, we are impressed with Mr. Parker's exceeding want of good taste, which alone would have kept him from making loud complaint against being the subject of prayer in whatever terms. He tells his people, writing to them from Santa Cruz, (p. 153,)

“ Yet, let it not surprise you that in some quarters this theologic odium continues still, and shows itself in ‘revival meetings’ by public prayers that God would go to my study, and confound me there so that I could not write my sermon ; or meet me in your pulpit, and put a book in my jaws so that I could not speak ; or remove me out of the world. Such petitions finding abundant Biblical example, [the sneer at the Bible being ever ready to his lips] are not surprising when they come from such places, on such occasions, and from men whose mind and conscience are darkened by the dreadful theology that still haunts many such places.”

The true explanation of all this we think, is, he had not a good conscience. For it will be remembered by every one who has read this “ Experience ” of his, that he deemed himself commissioned to do a great work in restoring to the world the lost idea of God, and that too by denunciation, by sarcasm, by satire, by scorn, by all the terrible enginery of wrath. Everywhere in this book the reader is made to feel that the idea of a new Messiah was projecting through this man’s consciousness upon his followers.

But in parts of his book he indulges in lugubrious complaints of the manner in which he and his principles had been received and treated ; how the Faculty of the Cambridge Divinity School placed their veto on the choice of him by the Senior Class to address them ; — and much of this sort, at which he manifests a degree of pain and such mental contortion, that we instinctively turn away the face, yet wondering that a man conscious of such a mission as his should be moved by such things. “ ’Tis true, this god did shake.” But if there be anything in all the book which excites in us a feeling akin to love toward him, they are these mental sufferings at the treatment which he says that he received from his brethren for his opinions. Even the kings in Hades were moved with pity when the king of Babylon died. “ Art thou also become weak as we ? Art thou become like unto us ? ” But the discovery of these feelings on his part destroys our confidence in his superiority. Supposing him even to be at heart a very bad man, he was not great ; for then he would not have betrayed such feelings at his rejection by men. He would have fulfilled that description in Croly’s “ Satan ” :

“ On thy curl’d lip is thron’d disdain,
That may revenge, but not complain.”

Could he really have believed that he was all which he professed to be as a reformer, — one appointed of God to do a great work in the earth? He would then have had tears for the unbelief of men, but he would not have let us hear his cries at their severe treatment of himself. There is no such thing in the New Testament writers. A man who could use tomahawk and scalping-knife with such a war-dance and yell of savage rhetoric over the mistakes of men, and upon their reputations, should not have betrayed such sensitiveness at his treatment by the Cambridge Professors. Thus he speaks of it: (p. 154.)

“ . . . and that, too, at a time when I was just recovering from severe illness, and fluttering 'twixt life and death — the scrutinizing physician telling me the chances were equally divided between the two; I could only stand in the pulpit to preach by holding on to the desk with one hand while I lifted the other up. Others might have expected such treatment from these men; I confess, my friends, that I did not.”

And again:

“ . . . let mine enemies rejoice as much as they will — let them thank God for the premature decrepitude of my voice, the silence of my study, where worms perchance devour my books more dear even than costly, let them find ‘answer to our prayers’ in the sorrow of my personal friends — in the keen distress of my intimates, — I complain nothing thereat.”

And yet no complaint could be more pathetic and touching; and, we repeat it, nothing in him awakens in us such tenderness toward him, — but then it spoils all his claims as the forerunner of a new and glorious day, a chief benefactor to the human mind and heart, a deliverer of all Christendom from its present bondage to error. When did “the fair-haired young Jew of Nazareth,” or even his deluded apostles, ever complain after this manner? Not once. As to those prayers which were offered against him, it looks as though he were truly afraid of them; but, with his self-assurance of being the harbinger of the world’s redemption, in communion with “the great Father and Mother of us all,” bearing messages of salvation to the victims of error, what though the poor deluded creatures whom he came to save did, in their absurd way, utter prayers and even imprecations? Do not the sick and the insane often treat their benefactors with

equal ingratitude? We were all, to his mind, part of us sick, and the rest mad. There were devout Jews at Thessalonica who doubtless felt that Paul was profane; but if they prayed for him, or even against him, he showed, in his treatment of them and of their prayers, a different tone of feeling from that of him who was sent, in our day, to separate the "Transient" from the "Permanent in Christianity."

Mr. Parker's history, his life and death, are intensely interesting as connected with the history of Unitarianism and its relation to divine truth and human salvation. We all know its great professions, and the early, sanguine hopes of its friends; we know with what learning and culture it was brought forward as the last and perfect type of pure Christianity, — the doctrine of One Person, only, in the Godhead, and all the attributes of God comprehended in the analogy of the paternal relation. Able men were among its defenders and advocates, both laymen and ministers; the University was under its full control; great inherited names and affluence, and social position, and possession of all the old churches save one, in the metropolis of New England, gave it all the advantage which heart could conceive or wish.

Dr. Channing is gathered to his fathers; Rev. Henry Ware, Jr. — a beautiful specimen of mind and heart — has gone, with Buckminster and Greenwood, to the grave; but their characters and attainments were an endowment sufficient to enrich a denomination and make it respected for half a century, if that denomination could live so long, even if no one name should, during that time, appear as a central, controlling influence in that communion.

But now there appears among them one who surpasses all the old English infidels, and their French imitators, in their assaults upon the Bible, and in their contemptuous treatment of all that men generally hold sacred in a divine revelation. He says, (pp. 61–63,)

"With Protestant ministers, the Bible is a Fetish. — For ultimate authority, the minister does not appeal to God, manifesting himself in the world of matter and the world of man, but only to the Bible; to that he prostitutes his mind and conscience, heart and soul; on the

authority of an anonymous Hebrew Book he will justify the slaughter of innocent men, women, and children, by the thousand ; and on that of an anonymous Greek Book, he will believe, or at least command others to believe, that man is born totally depraved, and God will perpetually slaughter men in hell by the million, though they had committed no fault except that of not believing an absurd doctrine they had never heard of. — The Bible is not only Master of the Soul ; it is also a talisman to keep men from harm ; bodily contact with it through hand or eye, is a part of Religion ; — so it lies in railroad stations, in the parlors and sleeping-chambers of taverns, and the cabins of ships, only to be seen and touched, not read. The pious mother puts it in the trunk of her prodigal son, about to travel, and while she knows he is wasting her substance upon harlots and in riotous living, she contents herself with the thought that ‘ he has got this Bible with him and promised to read a chapter every day ! ’

“ I had not been long a minister before I found this worship of the Bible, as a Fetish, hindering me at every step.”

So he sets himself to tear out the Bible, and all the associations which interweave it with the soul, from the popular mind. In doing this, his power of sarcasm is absolutely Satanic. Our readers, many of them, are not prepared to learn certain things which have been said by this man ; they bear the same proportion to the old infidelity which steam bears to hand labor and the old machinery. We must be near the end of all things, one would think ; for under no vial in the Apocalypse can we conceive that there will be more ingenious, and more diabolical, assaults on things sacred. Of all the expressions which human malignity and ingenuity ever invented to ridicule a hated idea or thing, nothing came up to the language of Mr. Parker in ridiculing the Old Testament. Things most beautiful and touching, associated with all that is reverend and sweet in our conceptions of those days, — so George Herbert communes with God, —

“ ——— when Thou didst lodge with Lot,
Struggle with Jacob, sit with Gideon,
Advise with Abraham, when thy power could not
Encounter Moses' strong complaint and moan,” —

are by this Mr. Parker fouled and besmeared. He commits nuisances in the Holy of holies. He chucks bad words and shocking images on the boards of the Tabernacle. The *sans*

culottes of Paris, when Louis Philippe had fled, broke into the palace, and some of them, we are told, rushing into the bedchamber, and seeing the magnificent bed, jumped upon it, and one man, with blouse and boots, turned a somerset upon it. No less pleasure, (nor was it very unlike,) did Mr. Parker seem to experience when he had broken into some hallowed region of Christian thought over which the Old Testament hung like a cloud by day and a pillar of fire by night. We hear him snicker where the good of all sects daily weep and pray. It admits of a question whether it is expedient to repeat some illustrations of this; but perhaps one or two may be usefully employed to show the nature of this man, it being understood that his books abound in just such things, and that these books are "Fetishes" with thousands of young men and young women, some of whom are exercised with doubts and tempted with unbelief. Let them see whither unbelief of the Bible will drift them.

For example: Jacob has his vision of the Ladder in the field at Bethel;—the broad affluent stairway reaching with easy slope from earth to heaven, angels passing and repassing in converse with each other, Almighty God standing above it, and holding converse with the sleeping future progenitor of the great Hebrew people, of whom, concerning the flesh, the Son of God would come. The vision passes, the great object, in its effect on his mind, and on the minds of all future generations, both Jew and Gentile, is effected, whether it be to encourage public or private confidence in God as conversant with human affairs, and condescending to every son and daughter of man. Jacob awakes out of his sleep;—"surely God is in this place and I knew it not." He begins to pray, he would build an altar, according to the dictates of the early piety; but, alone and helpless, he merely sets up the stone which was his pillow, and with the oil which he took to use with his food, he makes the customary sign of consecration. Now he vows to his God that if he will be with him, and bring him to his father's house in peace, "then shall the Lord be my God, and of all which thou givest me, I will surely give the tenth unto thee." True, all this belongs to God, and of His own he will give Him, when he sacrifices; but in what way

can he better express his love than by yielding up choice treasures as an offering, not for their intrinsic value, but to signify his sense of obligation and gratitude?

Mr. Parker takes this consecrated story, and flaunts his mirth and sarcasm in the face of it. How does he represent Jacob's vow? In what light does it appear to this great pioneer of Christendom, ahead of it on the way to millennial glory? All that Mr. Parker can say is, that Jacob was a mean, cunning man, and in his vow of the tenth, as a return for God's implored blessing, we find him 'driving a sharp trade with Elohim.'

By that turn of the sacred into the secular, by that alteration of the angle of vision, making a heavenly object ludicrous, by the use of those sarcastic hits in which he is all powerful, he gibbets one passage and another of Holy Writ before the eyes of his admirers, who, finding some of their "instincts" met and gratified by his wit, and feeling toward him somewhat as men do toward Blondin, as they see a professed minister walking on stilts upon a rope in defiance of that which has been the fear and dread of all men, almost worship him as a brave bold man, who must, of course, be great and good, and not diabolical, because he is withal very charitable and a great friend of man. And so the consciences and the tastes of thousands are debauched, and God is to them no longer the God of the Bible, but an infinite "Father and Mother," who it were infinitely absurd to suppose had honored "the lids" of any "one book" as the enclosures of his mind and will.

Now God has purposed to destroy the cities of the plain. And Abraham "sat in the tent-door in the heat of the day." Three strangers appear to him; he brings them into his tent. "And Abraham ran unto the herd and fetched a calf, tender and good, and gave it unto a young man; and he hasted to dress it." When the repast is ended, the event which became a hinge to the history of man, the conception and birth of Isaac, is predicted; and "through faith," we are told in the eleventh of Hebrews, it came to pass. Some one is speaking to Abraham, who, the overwhelming majority of readers and commentators in all ages have felt, is more than human, more than angelic. "And the Lord went his way as soon as he had left

communing with Abraham; and Abraham returned unto his place."

The infinite condescension of God, who, in those days, if we believe anything, we must believe had communications with man, such as are here described, led Him, it would seem, to use the human form for the great purposes here narrated. The object being to excite and to reward faith in Abraham and his posterity, as we are warranted to suppose, the rites of hospitality are shared by this mysterious being and his companions. So we read, and so we believe, not presuming to explain the mystery of the divine manifestation, but nothing doubting that God was there.

Mr. Parker knows what the common belief is with regard to that passage. He must disenchant men of all thought or feeling that there is anything supernatural in the narrative; in the atmosphere of his mind, so sublimated (he and his friends call it spiritualized) that it consists only of azote, in which nothing supernatural can draw a breath, this narrative is decomposed. And how is it re-presented? in what way does he speak of the scene at Mamre?

It is this: "God is dining on veal with Abraham." We suppress italics, and withhold exclamation points. Have we not trespassed beyond forgiveness in the mind of every reader in recording these words? An intelligent gentleman, for several years a hearer at the Music Hall, who at last fled back from the borders of the pit to the faith of Christendom, has told us of the shudder which went through even that Hall when those words were spoken, in a sermon, on the Lord's day.

His familiar talk about "the fair-haired youth of Nazareth," so well known to every cursory reader of his writings, shall not be quoted here, nor will we pain the reader with but one more extract, and that in another connection. The author of such utterances at last draws near the eternal world. But he spends a part of his waning strength in writing a book,—his "Experience as a Minister," which is a highly wrought decanter full of deadly poison, a decoction of all the bitter things in his previous writings against the Bible, implacable in hatred of the Orthodox, and full of contempt and scorn (see p. 108) of Unitarians, excepting Rev. J. F. Clarke, and four

or five others whom, he says, (p. 152,) "I have not named, lest I should scare their timid reputation from its nest and addle their hopes of future usefulness." He dies and is buried. His particular friend and chief eulogist, the present Secretary of the American Unitarian Association, tells us, in his "Look at the Life of Theodore Parker," (p. 18,) — "He has gone to sleep under the blue Tuscan sky. His dust mingles with that of the men of many ages, — with the Oscans and Latins, with the Tarquins and old Etruscan chiefs, with Roman consuls and Roman orators, with Carthaginian invaders from Africa, with Keltic invaders from Gaul, with Cimbri and Greek, with Ostrogoth and Lombard, with mediæval monks and doctors, with the dust of St. Francis, Dante, Michael Angelo, Petrarch, and Tasso. And if he may not rest in Santa Croce, with the illustrious dead of Florence, neither is Dante there, nor Savonarola." As a further apology and consolation it might have been added, that not even the hand which was able to write the foregoing, will probably find there at last its grand repose.

The news of his death is received on the very day when the Unitarians assemble for their annual celebration as a religious denomination. Their festival is in the Music Hall. Among them there are men, and not a few, (we are inclined to believe that they are a major part,) to whom, though they call themselves Unitarians, this Mr. Parker as a religious teacher is an object of as great aversion as he can be to those of any denomination. Among these are men who, though by education and the force of circumstances they are on one side of a certain line, have not lost their faith in the Bible as a supernatural revelation. There are others who are eclectics with regard to it; receiving it as containing the "Word of God," though not according to it that preëminent name; and we may say that scarcely would two of this part fully agree should they severally make up a new "Word of God" by selections from the Scriptures.

The denomination as such will not recognize Mr. Parker. In fact, they agree that such are the discrepancies among them with regard to him, and in other matters, that they doubt whether they can be said to be a denomination. We quote their own declarations. They are individuals drawn together by historic influences, and held together by a tie which com-

mits no man, and imposes no restraint on a single mind. To all but a few of the most intrepid adventurers into the region of doubt, Mr. Parker is a vexation. Their system begat him ; his views are, here and there, conterminous with their own, and with those of no other denomination. They respect his learning, his talents, his zeal ; they rejoice in the sturdy blows which he has dealt to the popular theology ; but while they acknowledge (for they cannot deny) some kindred between him and them, they are utterly lost as to their reputation and influence if he be acknowledged to be one of them. Ministers are sometimes called to officiate at the funeral of one who has died with a lost reputation, but belonging to a very respectable family. Some prominent members of the community are in the room ; cultivated women are there ; the association of their presence with the sad life and death of the deceased seems strange, but they are related to the deceased by blood or marriage, and decorum obliges them to appear ; the veils are generally dropped, and the sadness on the faces of the very respectable male friends is created by obvious thoughts and feelings which excite in a spectator a mingled love and respect for their consistent fulfilment of a disagreeable duty. They would not be ashamed of their kindred, but they do not propose in this case to make it prominent. That the news of Mr. Parker's death should have reached Boston in the morning of the festival kept by the denomination, seemed like him. Could he have anticipated it in his last hours, it would have been a grateful contemplation. It was viewed here variously by the denomination : by some as a singular coincidence, by others as a providence, and by others a judgment ; and by others, still, as an event which they believed could not have been design, and yet was too remarkable for an accident. But it has been left to individuals of the denomination, according to their choice and impulse, to make public mention of Mr. Parker, and to print their discriminating, or their almost unqualified, eulogies. We have seen a bird fall dead in the sea. He had been wounded, perhaps, on some shore, or from a vessel, and yielded at last to the wound. We were tacking, and were not far from him for half an hour. A swift-winged bird, descending from his solitary flight, suddenly dropped its wings over him, and then, with its

short cry, disappeared. There came sailing down another, and then another, and made short curvatures over him, and was gone. But we saw no flock. As we sailed away, we met another bird, and, watching, we saw that he was performing the same irresponsible obsequies. Since Mr. Parker's death we have been interested in the notices taken of him by individual preachers of the Unitarian denomination. We purchased their discourses together and read them with care. There has been no gathering together of the denomination by common consent to do him homage; the churches, the ministry, have not been convened; there is indeed no denominational unity of faith making it practicable to act in such a case; they seem to feel that it is the going down of the sun with them as a sect; but their truths, they feel assured, live, and every member of their communion is free to believe and to reject as many of them as he chooses, and to render just such a measure of respect to Mr. Parker as he pleases; and going as far with him as he will, he shall still remain in full communion and fellowship with the whole. As a denomination they cannot recognize Mr. Parker. But some among them insist that he is the flower of their whole growth. The very excess of his "liberalism," so far from impugning his claim to membership, is to them a most beautiful illustration of their system which they rejoice in saying allows the utmost range of free thought. Therefore these would canonize Mr. Parker. Hear their Secretary once more:

"But we in Boston shall often miss him. When that great Hall shall stand silent and empty, Sunday after Sunday, because no one can be found in our community with ability to keep it filled with the crowds who went to hear him; when plausible pretenders and famous rhetoricians utter their applauded sophisms without contradiction, because our great critic is not here to answer them; when great national crises come and go unanalyzed, because he is not here with his ever-ready brain and well-filled memory to give the immediate judgment which history is hereafter to assign,—in such hours as these we shall remember the greatness and mourn the absence of our Boston Socrates—of our gift of God—our Theodore." (*A Look at the Life,* &c., p. 18.)

Rev. W. H. Channing writes: "But he is free; gone, as

dear Plato says, 'to the good and perfect God, to be associated with better men than those we live with on earth'; ascended, in the words of Marcus Aurelius, 'to the clear ether, free from desires, disease, misfortune; there to see truth with open view; to live with the gods, and the children of the gods, above the highest summit of the heavens; to be ranked among the army of the gods, and to traverse the universe.' "

Great and marvellous is the change which the almost entire body of evangelical ministers and Christians of all sects must experience to dwell in the same heaven with "our gift of God, — our Theodore"; — a change of theological opinions, a change of Gospel, of temper, of language, — he being, according to these gentlemen, counted eminently worthy to attain that world. As to living "with the gods, and the children of the gods," according to Mr. Channing and Marcus Aurelius, we confess a great repugnance to it, and we are sorry that Mr. Parker should have been sent to their heaven; for they are but a sorry set, if we have read profane history aright; the most of them could not spend a week in Boston, nor even in New York, without being brought before the Police Court; and their escape from the State Prison would be only on condition of their leaving forthwith for "the clear ether." O melancholy condition of things, when the words of Jesus and the disclosures made in the Bible concerning heaven are shut out from the descriptions and anticipations of professedly Christian ministers in speaking of a deceased preacher, and Marcus Aurelius and a pagan heaven take the place of John in the Apocalypse. A professedly Unitarian minister of our acquaintance made a most discriminating and striking remark on the request of Mr. Parker that only the "Beatitudes" should be read at his grave. "The 'Beatitudes'!" said this gentleman; "Heaven save me from the 'Beatitudes' when I am judged." As one reads the autobiography of Mr. Parker, his assaults on the Old and New Testaments, and on those to whom they are "Fetishes," the words, "Blessed are the poor in spirit," "the merciful," "the meek," seem too severe a reprehension to be read at any grave except of one so "pure in heart" that his humility would forbid his making the request.

We repeat it, the evangelical world must experience a great

change to be fit companions for Mr. Theodore Parker in heaven. He declines their company and their heaven, and scorns their hell. Speaking of the "theologic fancy," he says, (p. 77,) "Its narrow, partial, and unnatural Heaven I did not wish to enter on the terms proposed, nor did I fear, since earliest youth, its mythic, roomy Hell, wherein the Triune God, with his pack of devils to aid, tore the Human Race in pieces forever and ever. I came to preach 'another Gospel,' quite unlike," &c. He accounts for the extremely low tone of the Christian world everywhere in this sentence (p. 144): "Because they WORSHIP him, [*i. e.* Christ,] reject the natural goodness he relied upon, and trust in the 'blood of Christ, which maketh free from all sin.'" We certainly do thus "WORSHIP," (quoting his capitals,) and we "trust" in that "blood." We do not see how the Christian world can reach Mr. Parker's "clear ether," and, like him, "live with the gods," without an immense revolution of opinion and practice. The heaven in which we all believe would be no place for Mr. Parker. The fishermen of Galilee would hide at the approach of their great reviewer; "the first three evangelists," for whom he had some contempt, would blush in his presence; the minor prophets would feel smaller than ever. Putting his arm into that of Mr. Thomas Paine, he would propose a walk outside the gates when preparations were making for a song of redemption; for he never liked that music. Mr. Parker as he thought and wrote here, never passed into the heaven of the Bible; and yet he may be there! but if he is there, it is only because "Orthodoxy" is true. We have a faith which permits us to believe that he can be saved; yes, that exclusive, illiberal, bigoted "Orthodoxy," which he spent his life to ridicule and confute, provides a way even for his salvation. In one very respectable Unitarian quarter, a question as to the possibility of his salvation has been publicly expressed, on the ground of his not being "a believer"; for "he that believeth shall be saved."

It is grateful to think of finding him, at last, worshipping at the feet which were nailed to the tree for him, washed in that blood which flowed for his sins. Who knows what may have transpired between his soul and Christ when his senses could no

longer report his secret exercises ; who can say that pardon by the atoning death of Jesus, and the full remission of all his sins, were not offered and accepted as a chief illustration of that astonishing grace which is the burden of our evangelical preaching and faith ! How he could be saved according to the principles of some consistent Unitarians, we cannot conceive, unless purgatorial remedies be included. But, without purgatory, without any disability proceeding from his past transgressions and unbelief, we can conceive of his passing from earth with the reputation of a chief unbeliever and reviler, to find himself, in consequence of one intelligent act of submission to the way of pardon through faith in Christ, a ransomed soul, vieing with the Mary Magdalenes and the penitent thief and Saul of Tarsus for the lowest place at Jesus' feet, and calling for the most wonderful of all the angelic minstrelsies to celebrate his salvation. " Calvinism " had the reputation with him, as it has with many who survive him, of cruelty ; but we repeat it, if that great unbeliever is saved, no other system but the evangelical provides a way in which, at the last hour of life, even he, by faith in a righteousness not his own, and by dependence on blood which is able to save them to the uttermost who come unto God by it, could, through instantaneous regeneration by the Holy Ghost, become a joint heir with those whom he reviled, of infinite grace and glory.

We have shown how Unitarianism allows all its professors to think and speak of Theodore Parker as they please, and still be in good standing with the denomination. This is that liberty of conscience and freedom of thought for which they regard themselves, as, in an especial sense, champions. We shall speak hereafter of the doctrinal bearing of such liberty. But looking at it as a theory of church government, we like this Congregational freedom. The Congregational idea in Protestantism has a large sweep ; its cycles are not always within the view of one and the same generation. In other systems things go and return, and go again, with short, swift movement, easily comprehended, quickly adjusted. Though Unitarianism began in England in connection with Presbyterianism, and in this country in the liturgical (though non-prelatical) church of King's Chapel, Boston, showing that " the law made nothing perfect,"

that a strict government and a prescribed creed are not able of themselves to control the great surges of popular change in religion; yet it is true that Unitarianism could not have wrought out its great experiment so well in any system as in Congregationalism. Though in its progress immense harm has been done by it to the souls of men within the past fifty years, yet it has served a purpose in the vast astronomy of truth, and future generations will be wiser, safer, and better for its demonstrations. We are glad to belong to a system which is capable of containing within itself the rise and the setting of such a system as Unitarianism, and still hold on its way, deriving vast advantage from the presence in it and the passage from it of so great an error, — an error which has led to the clearest elucidation and to the demonstration of evangelical doctrine. We have a word for those who, as Unitarianism is going to pieces, are leaping from it into other sects the measured and perfectly comprehensible diameter of whose spheres assure them of protection against new disturbances, because everything is prescribed, and scrutinized, and required to make due record of itself. With entire respect for these systems and their friends, we are bound to say, it is far better for our own mental growth and for our influence, to abide and help to strengthen a system which admits of enormous tides, and needs only better defences, the result of experience, to make it the most powerful ally of civil and religious liberty. We must learn to have patience with heresies, doing the best that we severally judge wise and expedient, assured that all these things are accomplishing results whose scale of admeasurement is sublimely great, and their progress eminently fitted to give the greatest enlargement and cultivation.

All this cannot blind us to the pernicious influences of error. We must continue to hold Unitarianism responsible for Mr. Theodore Parker. But we are glad to acquit every individual in the denomination of sympathy with him in his peculiar tenets, till each is proved to have avowed them. But the denomination has yet some associated action. We have not the least desire to interfere with them, nor shall we impertinently criticize their doings. We are influenced solely by a concern for the influence of God's most holy Word upon the present generation of the young in our community; in the defence of our

churches against fatal error ; and in the preservation of the Christian faith in its purity as the only solace of human woe, and the only hope of salvation. And now, disavowing all personal feeling or a desire to indulge in personal allusions, we ask, Who is the present Secretary of the American Unitarian Association and editor of their "Monthly Journal?" Their Board of Officers is composed of men the most of whom are choice spirits ; — but who is the Secretary?

He is the chief eulogist of Theodore Parker. In a sermon preached to his own people, January 3, 1860, he calls him "our Boston Socrates, — our gift of God, — our Theodore." (p. 19.) He mourns that the pulpit of the Music Hall is deprived of its great occupant. (p. 18.) "His is a name to stand always high in the catalogue of New England worthies." (p. 17.) "The grandchildren of those who condemned him most bitterly may call on our grandchildren to subscribe for his statue, or to take tickets for the centennial celebration of his birthday." (*Ib.*) "Theodore was the John Baptist of our day, — the prophet of a transition state when the law had ended, but the Gospel only just begun." (*Ib.*) "I think that our master will make for him the same excuse," [that he made for John.] (*Ib.*) "His piety was tender, filial, reverential." (p. 15.) "His convictions were sometimes cruel and severe ; in the spirit of Moses, David, and John the Baptist, rather than in that of Christ," (p. 11,) — as though anything in those inspired men ever exceeded in severity the denunciations by the Lord Jesus, or his last sentence upon those on the left hand. But the Secretary has learned in Parker's School how to speak of Moses and David. All this canonizing speech he utters concerning one whose autobiography, written when he was "up to his shoulders in the grave," contains more atrocious invectives against the Bible and the sacred associations of Christendom than can elsewhere be found. True, the Secretary differs from Mr. Parker in some things, but he does it in a loving way. "His Christology, or doctrine of Christ, I have thought defective. His Anthropology, or doctrine of man, somewhat defective too — in important particulars." But still, "Theodore Parker drove the deep subsoil plough of a sound theology under the roots of a false morality and ethics." ! (p. 9.)

Here is a man, an ordained minister, who has read Mr. Parker's "Experience," and does not loath him. This is all which need be said on that subject. He is Secretary of the American Unitarian Association, and their editor. He is unquestionably Theodore Parker's choice for that office. He and the Secretary differed widely, and none more so, Mr. Parker somewhere tells us, on religious subjects; but these subjects must have been externals, or speculations, for all which is vital in the religion of Christendom Mr. Parker had rejected, and the Secretary can only say that he thinks Mr. Parker's "Christology" and "Anthropology" were "defective." We wish, just here, to quote one page from Theodore Parker's book, (*Experience, &c.*) promising not to pain our readers any further at present with "A Look at the Life" of this man.

He is describing the influence of "the traditions of the various churches," that is, of the faith and practice of evangelical sects, with which he tells his people of the Music Hall, they "have broken." He says of such influence (p. 119):

"2. It leads to Ecclesiastical Ritualism. This is the more common form in New England, especially in hard men and women. They join a church, and crowd the ecclesiastical meetings. Bodily presence there is thought a virtue; they keep the Sunday severely idle; their ecclesiastical decorum is awful as a winter's night at the North Pole of cold; with terrible punctuality they attend to the ordinance of bread and wine, looking grim and senseless as the death's head on the tombstones close by. Their babies are sprinkled with water, or themselves plunged all over in it; they have morning-prayers and evening-prayers, grace before meat and after meat; nay, they give money for the theological purposes of their sect, and religiously hate men not of their household of faith. Their pious feeling has spent itself in secreting this abnormal shell of ritualism, which now cumpers them worse than Saul's armor on the stripling shepherd lad. What can such Pachyderms of the Church accomplish that is good, with such an elephantiasis to swell, and bark, and fetter every limb? Their religious feeling runs to shell, and has no other influence. They sell rum, and trade in slaves or coolies. They are remorseless creditors, unscrupulous debtors; they devour widows' houses. Vain are the cries of Humanity in such ears, stuffed with condensed wind. Their lives are little, dirty, mean."

A man who is chief eulogist of the miserable author of such foul talk, calling him "our Boston Socrates, our gift of God, our Theodore," we repeat it, is editor of the Unitarian "Monthly Journal," and "Secretary of the American Unitarian Association." We will, if necessary, help maintain the right of the Association to be represented by such a man as its chief executive officer, and by any man whom they may elect; and no one has a right to lift a finger or speak a word against their right; but we will have our opinion as to the moral and religious condition of a sect (as a sect, we say, not as individuals) which chooses thus to be represented to the rest of Christendom. Still, in distinguishing between the sect and the individual, we are reminded of the well-known question of one to the swearing Baron and Bishop. We will repeat it once more, — we care only for the interests of truth and godliness which are receiving vast injury from Theodore Parker's influence; and if the Unitarians will choose to be known to us as a sect through such an exponent, in their official publication, we must blow the trumpet louder to warn men against them. We have said that we believe this gentleman to be Mr. Parker's choice for the position which he holds. "When Theodore Parker was about going away," says the Secretary, "and I went to see him for the last time, he followed me to the door of his study, and, putting his hands on my shoulders, he kissed my cheek, and said, 'James, if you and I never meet again in this world, we have the happiness of knowing that there has never been one word, or one feeling, or one action of unkindness.'" "In the Old World," continues the Secretary, "you will see men who carry in their button-holes a red ribbon — the sign that they belong to the Legion of Honor. As long as I live I shall carry (not apparent to others, but known to myself) the mark of that tender, fraternal kiss on my cheek. It is to me the sign of belonging to the Legion of Honor." ("Tributes to Theodore Parker," &c. p. 54.) He is the man, of all men, to carry out Mr. Parker's great designs, so far as having him in admiration is a qualification, and — negatively — not having the least repugnance to him as a great spoiler of reverence for God's most holy Word. Now if those in the denomination who secretly sympathize with Mr. Parker, wish for one to represent them to the world,

Mr. Parker has given them a sign : “ Whomsoever I shall kiss, the same is he ; hold him fast.” We do not say these things because we apprehend that he can do great harm. His efforts in connection with Mr. Parker’s memory do not awaken any such apprehensions. Our only concern is to let our readers know what the tendencies and designs of a system must be whose associated friends shall persist in holding him forth as a principal officer. As to himself, he has laid himself open to raillery, or something more severe, in these printed efforts of his, if any one were so ungenerous as to catch him up in his *abandon* of love and grief, and hold him punctiliously amenable, in such a state of mind, to even the plain rules of common or metaphysical speech. For, if it were kindly brought to his attention that he had incautiously allowed himself to say, (p. 6,) that “ the main characteristic of his (Mr. Parker’s) knowledge was that it was *live* knowledge,” (he italicizing the word,) or, (p. 8,) “ What Parker knew he knew, and he knew that he knew it ;” or that (p. 10) he had utterly confounded imagination and fancy ; or that he, a graduate, if we mistake not, of Harvard College, wrote (p. 12), “ I have already spoke of him in the Music Hall ;” or had told us, in writing, (p. 14,) that “ some men are to be pitied for their forlorn ignorance of the nobilities of the human soul,” — he would at once draw his pen through these blemishes, and pity one who could be severe upon such proofs of self-forgetfulness during the raptures of an apotheosis.

We had intended to dwell at some length, but our limited space forbids, on the other Discourses noted at the head of this article. They furnish food for reflection to all who watch the present tendencies of religious thought in this community ; and for this reason we may hereafter open to our readers some of the remarkable things which are contained in those productions. If we do, it will be because we have taken Mr. Theodore Parker at his word when he says, on the last page but two of his “ Experience :” “ I AM CONTENT TO SERVE BY WARNING, WHERE I CANNOT GUIDE BY EXAMPLE.”

ARTICLE IV.

POETRY.

THE following lines are from the pen of a young lady of Massachusetts. They are her first printed effusion. We have sought permission to insert them as a rather remarkable specimen of skill in the management of verse. The lines refer to an excursion which took place just one year preceding the day on which they were written. — EDS.

OUR SEA-SHORE.

How we loved that rock-bound sea-shore, and that ocean of delight!
How we loved to watch the dashing of the waters gay and bright!
To see each little wavelet, so full of life and play,
With a laugh up spring so lightly, to catch a moon-lit ray,
And then, with a gleeful, brilliant smile, dash onward to the shore,
Close to our feet to bring his prize, and haste away for more!

Many a heart in time beat lightly,
Smiling faces beamed as brightly,
While the gushes of our gladness made the rocky shore resound;
For we laid aside all sorrow,
All care, till the coming morrow,
Since Nature, in her bounty, spread such beauty all around.

Ay, we loved our own fair sea-shore, dipping its feet in ocean
blue,
Each moss-bound rock, or smooth, or rough, or by th' wave tear-
stained, we knew;
Yet "Gun Rock" loved we most of all, such welcomes glad it gave,
As in the yawning chasm dashed the waters wild and brave!
We loved that wide-spread ocean page, each fair unfolded shell,
Where Nature's purest type revealed, "He doeth all things well."
Then we sat us still and listened,
When the Sea's moist eyes soft glistened,
As she sang so clear her cherished lay of beauty, love, and light;
And then, her breast upheaving,
With a heart of quickened beating,
Joined Ocean's richer chorus of majesty and might.

How we loved that speaking sea-shore ! how we loved to linger there,
To drink deep draughts of beauty, with the moonlight and sea-air !
And those moments of rare pleasure, into rich, ripe hours grew,
As still the rhyme and song flew on, over the liquid blue ;
But when the farewell " Home, sweet home " quivered on lip, I
sighed,

For I felt we might not meet again, all, on that ocean's side.

And methought I heard the sighing

Of the waves, as if replying, —

Quick from the rock I bent me low to catch the dying tone ;

Then from out the waters' gurgling

Came a sweetly sad, low murmuring :

" One is gliding, gliding, gliding, one is gliding, gliding home ! "

And the waves dash on that sea-shore as they dashed a year ago ;
But the glad, warm life-blood through one heart has ceased fore'er
to flow ;

Safe o'er life's changeful ocean one gallant barque has crossed ;

Deep down below the horizon those white, spread sails are lost.

But we know that from the mountain-tops of faith, and hope, and
love,

Is seen that shore of beauty which bounds the " Home " above.

Oh, there the waves touch lightly,

Where the golden sands gleam brightly !

But the angels' steps are lighter, and brighter far each smile ;

For they hear the dipping of Death's slight oar,

Bringing that barque to their radiant shore,

And so by the waves they cluster, and hush their harps awhile.

List ! over that beautiful sea-shore, where the waters in melody
play,

As an ocean of harmony full and strong, now rolls the welcoming
lay ;

And the sands of that beautiful sea-shore — bestrewn by many a
flower,

Dropped lightly in the hasty flight from Eden's loveliest bower —

Now again by a stranger's feet are pressed,

And again by the snowy robes caressed,

As they hover, these fair ones, around their brother, and show him
the gates of rest.

All hushed the waves of sorrow,

If, on some brighter morrow,

One and another shall cross that shore till all are welcomed home.
Then we'll list Heaven's arches ringing
With a rare melodious singing,
And we, too, will join the harpers wreathing praises round the throne.

ARTICLE V.

ACCIDENTS OR PROVIDENCES, WHICH?

It is said that in his flight for Mecca, Mohammed sought concealment and rest in a cave by the way-side. After his entrance a spider spread its net across the mouth of the cave. His pursuers, intent on his death and examining every covert, paused at this one. But, seeing the insect-net, they judged that he could not have entered there, and so passed on. Some say that thus an accident saved the entire and vast Mohammedan power from being destroyed in its infancy. Was this insect trifling an accidental preservation of the Moslem power in its germ? Or shall we say that God thus wrapped up and protected in cobwebs a force that would break up armies and nations?

An event may take place without our foresight. It may come from an unknown cause. It may be a strange effect, to appearance, of a supposed known cause. It may be contrary to our earnest, waiting expectation. It may come so unawares that our every thought of it must be an after-thought. It may come as a sudden and terrible defeat of our most sacred desires, purposes, and labors. It may come full of surprising and mysterious mercies. The way of life to individuals and communities shows many of these events. They affect variously our treasures, hopes, plans, friends, and life.

Men divide these events into Providences and Accidents. The favor that comes through unforeseen and strange concurrence of circumstances is called a providence, while the calamity is called an accident.

Now if the term, accident, as thus used, were a softened and more grateful term for unexpected or sorrowful event, it would be well enough. But there is frequently glided under that word, the substance of the idea that the event did not share in the ordinary supervision of God. Nay, more. There is the feeling, often, that had God attended and brought his usual providence to bear, the event would have been otherwise.

Herein lies an error, and it is deep and wide-working. For it leaves men in the discussion of events to admit or dispense with the agency of God in them. In some terrible railroad casualty the life of one man is saved from imminent danger, and men call his escape a particular providence. Another, sitting beside him, is mutilated to a terrible death, and they call this event to him an accident. A third, whose home is in sight of the catastrophe, lives a life unmarked by any peculiar incident, and dies a common death, in a ripe old age, on the bed where he has slept nightly these fifty years; and they say nothing about providence in his case. The drift of which criticism is, that in some events God is very attentive, even to directing, toward others indifferent or inefficient, and of yet others as unobservant as if occurring outside the range of his dominion.

Such a feeling, and it is not uncommon, on the subject of accidents, limits the presence, shortens the arm, and restricts the supervision of God. This modern and popular theory of accidents is the outgrowth of a false theology. It is an old Arminian notion, whose advocates number more than would willingly and openly espouse this ancient heresy. It is a theology that concedes to God a limited monarchy over matter, and an elective monarchy over free agents. It ranks him among men as superintendent of contingencies. It allows him foreordination, but the plans in which it lies and is to be executed, are based on and made to be coincident with what he foresees his creatures will do. So God's decrees are but his indorsement or permission in advance of what he foresees must take place. It allows him foreknowledge of the actions of man; but he obtains this, not by knowing how the causes that he will ordain, connect, and make operative, will produce events; he divines what man, with a self-determining will,

and acting independently of all motives, will do. It allows him an election of men unto salvation, but it is an election following the person who is already predetermined in his own will, or by his own endeavors, to be saved. It is an election, not leading and causing, but pursuing and consenting, — an election that does not cast, but only counts and declares the votes. Of course such a theology gives a large place for accidents, and for those unsupported sorrows that come with accidents to him believing in them. An accident, in the common and moral use of this word, means an event that has no divine mind designing and controlling it. It is fortuitous or hap-hazard as outside the circle of the divine power, or as a lawless marauder inside. Is there any such event under the government of God? Do the elements of his character and government allow us to suppose such an event as possible?

God is everywhere, at all times, and at the same time. He sees all that has been, all that is, all that shall be, and all that might be, yet never shall be. The arm of God is the only power that works a change in anything, at any time. There is no motion, no variation, in things animate or inanimate, but, directly or indirectly, it is of God. He keeps every substance and being, be it mineral or vegetable, solid or fluid, brute, human, or angelic, from dissolving, and returning to primitive, chaotic atoms. God is of service for the world besides creating it and starting it with a system of forces. And we must not exile him under the delusion that we shall have anything remaining, abiding, and operative in what we call the constitution and course of Nature, natural forces, or natural laws. These are but the modes, the habits of God in his omnipresent and perpetual working. He is not, in creation, like a clock-maker, constructing his machine, winding it up, and then ever sitting idly by to see it run. "In Him we live and move and have our being," — a fact equally at home in the outside field of philosophic truths and in the inside field of inspired truths.

Few learned delusions are more popular than that a law is a power. It is but a mode, the uniform manifestation of a power. It is the channel for the stream. The statute of a State is nothing except as it is filled, vitalized, and energized by the

will of the State. At this very point old English deism, French infidelity, and the modern reproduction of the two in German neology, diverge from the path of Christian philosophy. Those earlier sceptics assumed that force inheres in matter, and is an essential element of its nature, and is itself the ultimate cause of all activity in matter. Newton, on the Christian side, referred all action and changes in matter to a spiritual cause. Modern Christian philosophy follows in the same line of truth. Says Professor Guyot, "What is a law but a permanent act of the Divine Will? What is a development but the existence or realization in time and space of this Supreme Will?"* And Professor Peirce, of Cambridge, speaking of an inherent and fixed force in matter, which would secure perpetual motion, says: "It may not perhaps be incompatible with the unbounded power of the Creator; but if it had been introduced into nature, it would have proved destructive to human belief in the spiritual origin of force, and the necessity of a first cause superior to matter, and would have subjected the grand plans of Divine Benevolence to the will and caprice of man."†

Here force in nature is referred back directly to a divine source, and so natural laws are resolved into divine modes of action. Professor Dana of New Haven puts this point in the same light, when, speaking of natural laws, he calls them "the laws which God has established in nature, or rather the methods in which he is constantly working in the universe." [Bib. Sac. 13: 82.

All this is good Christian philosophy. And it is good theology too. It shows God as "a God at hand, and not a God afar off." "To represent God," says Calvin, "as a Creator only for a moment, who entirely finished all his work at once, were frigid and jejune; and in this it behoves us especially to differ from the heathen." "If any one falls into the hands of robbers, or meets with wild beasts; if by a sudden storm he is shipwrecked on the ocean; if he is killed by the fall of a house or a tree; if another, wandering through deserts, finds relief for

* "On the Concordance of the Mosaic Account of the Creation with that given by Modern Science." — Lectures before the Spingler Institute, New York. 1852. Bib. Sacra, 12: 838.

† "A System of Analytic Mechanics." Boston: Little, Brown & Company, p. 81.

his penury, or, after having been tossed about by the waves, reaches the port, and escapes, as it were, but a hair's breadth from death, — carnal reason will ascribe all these occurrences, both prosperous and adverse, to fortune. But whoever has been taught from the mouth of Christ, that the hairs of his head are all numbered, will seek further for a cause, and conclude that all events are governed by the secret counsel of God. And respecting things inanimate it must be admitted, that though they are all naturally endued with their peculiar properties, yet they exert not their power, any further than as they are directed by the present hand of God. They are, therefore, no other than instruments into which God infuses as much efficacy as he pleases, bending and turning them to any actions, according to his will." "In the creatures there is no erratic power, or action, or motion; but they are so governed by the counsel of God that nothing can happen but what is subject to his knowledge, and decreed by his will. First, then, let the readers know that what is called providence describes God, not as idly beholding from heaven the transactions which happen in the world, but as holding the helm of the universe, and regulating all events." [Institutes, B. 1, c. 16.

This is not only Calvinism but Christianity. The archangel folds his tireless wing, but as he borrows Almighty power for the act. No microscopic vermin infests man or beast in the land of the Pharaohs, but the magician of the Nile and the modern scholar in natural science shall be forced to say, "This is the finger of God." No comet gleams across the angry heavens, no continent is rocked and submerged, no angel, no sparrow falls, no spider hangs his dewy web, no snow-flake falls on the wandering footsteps of a lost Franklin, but God with infinite thought and perfect care supervises each cause, every circumstance and all the consequences.

Otherwise how does he govern the world? Of necessity there can be no general administration of a perfect government without securing the particulars. Can there be the river without the springs, the deluge without the drops, the web without the threads, the thread without the fibres of the cotton?

If God measure not the wind and guide not the waves on the troubled Adriatic in such way as to drift that floating spar

to the swimming, sinking boy, Columbus, what shall become of a hidden continent, a new world, and God's unfolding providences along this Western horizon? God had need of that spar, perhaps all that he needed of some wrecked argosy. And when he did bear up on it that tired boy, he did also lift up from its unknown bed of waters, for the eyes of all coming time to behold, this Western world, and our vast empire, washed by two oceans. To secure a universal providence in the administration of the world, that spar, the wind, the waves, the time, the place, — all conspiring, all conjoining, — were indispensable items in the arrangements of God, as the governor of the world.

So are the forces of nature but the varied power of God and the laws of nature but the modes of God. And so the incidents that shape nations and times are inexorable instruments of God. Where, then, is the place for a casualty, a happening, an accident? What vacuum has God left into which it may thrust itself?

Nor is this general providence of God confined to inanimate nature and the brute kingdom. Human acts, even to idle words, must share in his minutest superintendence, if he would make his counsel stand, and he do all his pleasure. The actions of man, though trivial, careless, and thoughtless, must not only not be productive of accidents, but must serve as cogs and springs and levers in the machinery by which God manages the world. A single historical fact will show and confirm this point quite as well as a long argument.

Within one hundred years of the rise of the Mohammedan power, Moslem arms had conquered Arabia, Persia, Syria, Africa, and Spain. And still that tide of steel swept on. It followed in the channels of power. It chafed along the Pyrenees. It swelled and rose and poured itself over into sunny France. The one question of Europe, Asia, and Africa was, Mohammed or Christ? The Crescent or the Cross? Against this incoming, and thus far irresistible, flood some of the Germanic tribes united under Charles Martel. The hostile forces met on the plains about Tours in A. D. 732. The array was fearfully superior against the Christians, and the second day of battle saw their ranks wasting away. And still Arab scimeter

and spear and war-horse pressed on more victoriously. To resist was like resisting the swollen torrent that has been accumulating forces all the way from the distant mountains. Suddenly the words were uttered by a son of the Prophet, "The enemy plunder our camp!" The false rumor spread like wild-fire among the Mohammedans, and they turned in masses to defend the spoils of many a well-fought field and plundered city. It seemed as if they fled. Under this delusive appearance the Christians rallied, and the victory was turned. That tide of steel was rolled back over the Pyrenees, across Spain, past the Pillars of Hercules into Africa. By that victory Europe was rescued from Mohammed for Christ. So the Anglo-Saxon mind, that was to sway the world, was reserved for a Christian tutelage. And those idle words of alarm were the pivot on which the whole turned. The false report was a trifle at first, yet how wide among the continents and the centuries the sweep of its consequences! It was one of "those few battles of which a contrary event would have essentially varied the drama of the world in all its subsequent scenes." * But history is full of these pivots. Are they fixed at random? And is God still the governor of the earth? Then is the world in a perpetual mob of casualties, and the King of kings ever and vainly reading the riot-act.

The infidel historian has scoffingly remarked, that had that victory been otherwise, "perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and truth of the revelation of Mahomet." †

Yet how had the "perhaps" of the sceptic been made impossible by the previous arrangement and present superintendence of a sovereign God. Allow for a moment that the poisoning, the turn, and issue of that battle were fortuitous, and we feel that we are without a government. The divine one spoken of is but an inspired fiction, a pretence.

And so we conclude that in the whole world of matter and of spirit there is no place for the hap and chance of the popular feeling. All agents, material and spiritual, that could otherwise work an accident, are wholly under the supervision of Him

* Hallam.

† Gibbon's "Roman Empire," (Guizot's Ed.) 2: 253.

who worketh all things after the counsel of His own will. So there is no room for a casualty or accident, in the sense that it is an event independent of the design and control of the Divine mind.

This conclusion, however, is not acceptable to many. They think it unworthy of God that he should superintend these little matters. Yet the great men, who have left their chapter in the history of the world, have been men of wonderful minuteness and particularity in their plans. Says Bancroft, in his inimitable portrait of the character of Washington: "No detail was too minute for his personal inquiry and complete supervision." It is the folly of youth and of a narrow mind to seek results without the provision of causes and the accumulation of items. Great achievements are aggregations of smaller and often apparently trifling ones, any one of which, being lost, all is lost.

No doubt God foresaw a place and a use for the Mohammedan power, as an instrument in his hand. So he saved it by that trifle in its infancy. Disconnected and isolated, the item seems a trifle. Its relations give it importance. The arithmetical cipher is nothing alone, but connected it is more than any figure. So of those events under the providence of God, that men call trifles unworthy of his attention. Let him locate and connect them, and in the great problem of governing the world they shall stand the most important figures. And so it is not only worthy of him to look after them, but as the God of providence he has a necessity for doing it. Suppose one hailstone may fall accidentally, without the design and control of God. Then it may derange all his plans for a country or the world, and for centuries. For in its hap-hazard wanderings to the earth, it may destroy the uplifted eye of a gazing boy, and ever after a sightless Newton be led in some obscure path to a forgotten grave. Who now shall be God's interpreter of nature? Who spring light on the darkened centuries? Who open the eyes of a blind world, to see the glory of the Creator in the laws by which he governs the universe? Nay, but it is worthy the Great God to look after that frozen globule of the sky. The falling drop, as the falling angel, must receive the oversight of the governing mind of the universe.

In the battle of Ramoth Gilead, a common Syrian soldier draws a bow "at a venture." He shoots among the enemy as a sportsman shoots into a flock. He does not destine or guide the arrow specifically. Yet, as if instinct with life, and impelled by one purpose, it finds the fatal weakness in a suit of royal armor, and the apostate King of Israel cries out. The day of heaven had come for him to lay aside kingdom and crown. Underlying and overruling what man calls an accident, was the purpose of God. The arm of the Almighty strained that bow, and the eye of the Infinite guided that arrow. And when in that battle a disguised King exclaimed, "I am wounded!" there hung in the bleeding side of Ahab, the wicked, a shaft from the quiver of God. So, with a single arrow, and the freak of an archer, the Lord opens his way among the nations. Quaintly, graphically, and most tersely does an old divine set forth the fact and the doctrine in this case: "Oh, the just and mighty hand of that Divine Providence, which directs all his actions to his own ends, which orders where every shaft shall light, and guides the arrow of the stray archer into the joints of Ahab's armor! It was shot 'at a venture,' it falls by a destiny, and there falls where it may carry death to a hidden debtor." *

Others present a more formidable objection to this theory of providences as precluding accidents. They say that such a sovereignty destroys the freedom and so accountability of the subject. This objection is more plausible than reasonable or scriptural, for it is predicated rather on a want of knowledge, than on any evidence that the sovereignty interferes with the freedom of man. And it rises against any system of religion, orthodox or heterodox, Christian or Jewish, Mohammedan or Pagan, that supposes God sovereign and man free. It is a difficulty inherent in all systems that acknowledge a supreme Deity. A single remark must, therefore, suffice in passing by a mystery that is the common inheritance of all creeds.

At this point in Christian doctrine we stand in darkness that can be felt. God works all things after the counsel of his own will, and man freely executes that will. The fact is ours by reve-

* Bishop Hall. *Contemplations*, in *loc.*

lation ; the mode is by concealment with God. It becomes us to be content with the two truths, though we see not their mutual embrace. Practically they harmonize. It is only in our theories and philosophies that they seem to stand asunder. Ill does it befit us, therefore, to mar the perfect government of the Most High in an effort to gain a theoretical liberty for man, that his consciousness does not ask for, or feel the need of. And equal folly is it in us to insist on the introduction of a rival and independent power within the realm of that government, which, working accidents, may thrust us out of the realm and protection of the government.

And least of all should we allow any of these dark providences to overcloud our faith in God. For an accident, so called, is only a sudden and unexpected providence, and the darkness that may obscure its utility to the eye of reason, should not obscure its superintending cause to the eye of faith. Otherwise we make our understanding limit the goodness and power of God. There is a wreck on the ocean, and one hundred souls perish, and one hundred die of ship-fever on quarantine the same day. Why is one event any more inconsistent with his power or wisdom or goodness than the other? Both were under his control, or it is vain to pray for those on the ocean and in hospitals. One dies of the careless discharge of firearms, and another by lightning. Should the death of the former shock our confidence in the protection of God any more than that of the latter? One is mutilated by a railroad car and dies instantly, while his twin brother is consumed, in slow agony, by a cancer. Is the difficulty of harmonizing the first death with a perfect providence any greater than when we consider the second? God held the issues of life in both cases. To come to the very centre of this great difficulty in all religions and creeds, the question is not one of the quantity of evil, or of its time, or place, or mode. It is, why and whence evil at all under the government of a perfect God? This is a question beyond human solution, and he treats it most wisely who recedes from it into the region of fact and faith, that God, the sovereign ruler, is always everywhere, and only good, in all events that he appoints and permits to affect us.

This system of unexpected and strange providences shows its advantages at once to a reflecting mind. Man is here in a state of probation, and so of trial, and the suspense and solicitude in which this system keeps him are of the highest moral value. God overrides our plans, breaks the ties that bind us to worldly interests and friends, and drops the curtain of life at eve, or morn, or midday. He permits the prudent man to step into the grave and the careless one to stumble over it. Sometimes, in a wide calamity, he suffers the falling tower in Siloam to overwhelm in a common burial the prepared and the unprepared. In all which he presses the probationer to immediate and daily activity in all moral duty, and enters his solemn protest against the common management of spiritual life on the credit system. These sudden and afflictive providences, that sometimes clothe a family, or city, or state, in mourning, and that are robbed of much of their divine import by being called accidents, fill a most important place among the means that Heaven designs to qualify us for life and death. And their power to benefit man is much in the proportion of their mysterious suddenness and of his consequent inability to escape them.

And the theory of providence here presented furnishes the only refuge under mysterious afflictions. If there may be an event strictly accidental, then no part of the king's highway is safe for the pilgrim subject. For the government of God is limited. Its intention is good, and its practice perfect, so far as it goes. But there are elements in the kingdom, rival, adverse, and owing allegiance to chance. They are as bandits in the territory, within the realm but beyond the law. So is the presence or the liability of an accident a deficiency in the divine government. It may be supplemented by compensatory, remedial, and restorative acts, but this would be a confession of weakness, and rather augment than remove the anxieties of the subject. But if the Lord God Omnipotent reigns and none can stay his hand, then his subject can say, "What time I am afraid I will trust in thee." A throne that is never jarred, a purpose that is never foiled, a plan that is never varied by addition, subtraction or alteration, a supremacy that groups and governs all matter and all spirit in all their changes and rest, and the whole animated and executed by infinite justice and

infinite goodness,—this is the government of God that offers a refuge to the afflicted. It is an ample retreat, and the only one.

“ One adequate support
For the calamities of mortal life
Exists, one only ; an assured belief
That the procession of our fate, howe’er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good.”

It is both common and popular among moral teachers to keep silence or speak lightly and imperfectly of the Absolute Monarchy of God. Among us this tendency is favored by the genius of our institutions, in which popular sovereignty is the governing element. This democratic feeling is infused into much of the reigning theology. The pulpit proclaims it, and the pew applauds. Foreordination is said to mean only foreknowledge. The decrees of God are his indorsement in advance of what he foresees will come to pass. His plans have an elastic accommodation to emergencies produced by contingent free will in man and the fortuitous concourse of independent and self-sustaining forces in matter. And that it may be made sure, to those wishing it, that “all things work together for good to them that love God,” greater power for repairing, than controlling and preventing, is given to him, and overruling is conceded where ruling was denied. Such a theology bases the government of heaven in part on constituencies and casualties. It infringes on absolute sovereignty, and so virtually advocates anarchy. It gives accidents the precedence and makes the divine government a secondary and restoring process. Such a theology assigns to God rather a struggle for the sovereignty than sovereignty itself.

It reminds us of that myth of Plato in his *Politicus*, in which the philosopher seems as one seeking for the light, yet still wandering in the gray dawn of the day. According to the myth, when God governs absolutely all goes happily. But at times the innate and independent forces of matter have control. The divine pilot is no longer at the helm. Disorder, evil, and woe reign till God recovers his lost power and repairs the injuries of

temporary anarchy. Christianity gives us a better idea of Providence than this, and the Pulpit ought to furnish us better teaching than the Academy.

ARTICLE VI.

TRANSCENDENTAL SCIENCE.

It is a significant indication of some prevailing tendencies among us, that transcendentalism is no longer a term of reproach. In some fields, it is generally admitted to have not only an intelligible but an indispensable place. It is more and more clearly and widely recognized by vigorous thinkers, that in psychology there can be no exposition of freedom, and in ethics no establishment of an ultimate rule of right, except by a process purely transcendental. But in physical science the ground is still strongly contested. The loudest voices declare that, in this field, all transcendental speculation is both impertinent and fruitless. The naturalist affirms that the actual facts of nature are all that science has need to explain, or the scientific explorer has power to investigate. Denunciations of any *a priori* philosophy of nature are as bold and arrogant among so-called scientific men, as they are frequent. And yet nothing can be more unphilosophical, and nothing more contradictory to the very basis upon which the naturalist himself rests his investigations. For surely this basis is an *a priori* one, else is it nothing stable. The cardinal doctrine that matter occupies space is ideally gained and does not result from any induction on the field of our experience. Space can never be brought into our experience; on the contrary, our experience is ever occurring in space. But this no sense can reveal, and the experimental philosopher is therefore obliged to transcend experience at the very outset of his procedure. The same is true not only in reference to the other cardinal properties of matter, but all through the researches of science. Though discarding,

in words, transcendental speculation, every naturalist holds to it and stands upon it, at every step of his way. Any syllogism, deductive or inductive, can claim validity for a moment, only as it rests ultimately upon what no syllogism could produce. If there be nothing which cannot be proved, then is there nothing which can be proved. "They," said Theophrastus, "who seek a reason for all things overthrow all reason." "To deny that anything is evident of itself unto man," said Hooker, "is to destroy the possibility of knowing anything."

Moreover, it is to be noted, that the mere classification of the facts of nature, by which some particular fact is referred to a more general one termed a law, is far enough from being science. It is not a knowledge of nature which we thus possess, for knowledge is the agreement in consciousness of an object with our ideal, and hence involves a transcendental element in its very being. That which is made must be expounded by that which is unmade, — the thing seen must be penetrated and informed by the truth unseen; else is it only an object of belief, not of knowledge, — a matter of opinion, not of science.

Furthermore, any professed explanation of one fact by another, so far from enlarging the domain of our knowledge, only transfers us to a wider field of ignorance. When we seek the reason why, in any particular case, we assuredly do not find it by simply learning that it is the same which works other and grander results. Nothing can be more absurd than to suppose that I know what makes the apple fall, as soon as I learn that it is the same power that holds the planets in their places. I ask for an explanation and am answered: gravity; — but the response, reduced to its simple meaning, is only the truism: whatever is, is, — in other words: that which makes the apple fall, is that which made it fall. To say that this power produces many other effects does not explain any one of them. Though we suppose ourselves thus to have comprehended the facts, they are really more incomprehensible than before, just in proportion to their greater extent. We have not increased our knowledge, but have only, in truth, affirmed our ignorance in broader terms. If in the last resort we introduce a *Deus*

ex machina, to cut the knot which we cannot untie, this is only a still broader fact, which explains nothing, and is as void of all rational signification as the one with which we first started. A God who is only necessary in order to expound nature, needs himself an exposition as much as nature does. Moreover, even such a Deity is altogether beyond experience; and Humboldt was therefore more consistent than most modern naturalists when he excluded God entirely from his "Cosmos." We should not mourn over his irreligion while we cling to a method of investigating nature whose legitimate result would lead us also to ignore both absolute truth and an absolute Deity.

The truth is, all science which is not properly transcendental is both unphilosophical and irreligious, — unphilosophical, because it offers no rational and self-sufficient principle for the explanation of nature, and irreligious, because its highest generalization, to which it gives the name of first cause, is only assumed to be first, in contradiction to the very process by which its being has been affirmed. If the reason did not by its own immediate insight know God, and could believe only in the Deity derived from experience and induction, then all reverence and worship would be impossible. We could not adore gravitation, we could not love some grand law of central forces; and just as little could we offer these exercises to the power next beyond these, which the logical understanding affirms to be, but of which it can predicate neither freedom, nor love, nor self-origination.

ARTICLE VII.

NATURE-WORSHIP; ITS ROOT AND ITS FRUIT.

THE remark is a correct one, that popular literature has never been so tinged with a religious hue as now; but, unfortunately, not with the Christian religion distinctively. Thus, we open a volume of Schiller and read: — "I find in the Christian system

the rudiments virtually of the highest and noblest. In its pure form it is a representing of moral beauty, or the incarnation of the Holy." This sounds hopefully, — a vibration, one would gladly believe, from a harp over whose strings the heavenly wind is playing. But listen again : — " A healthy poetic nature wants no moral law, no rights of man. It wants no Deity, no immortality, to stay and uphold itself withal. These points, round which ultimately all speculation turns, can never become concerns of serious necessity for it." We pause and ask, Under what dispensation are we here ? Does this belief know what it worships ? Nor can we find any sensible relief from our misgivings when a kindred spirit, Carlyle, assures us that " Schiller, too, had his religion ; was a worshipper ; and so in his earthly sufferings wanted not a heavenly stay. In all relations, conditions, he is blameless, amiable. That high purpose after spiritual perfection which with him was a love of poetry, and an unwearied, active love, is itself, when pure and supreme, the necessary parent of good conduct, as of noble feeling. With all men it should be pure and supreme, for, in one or the other shape, it is the true end of man's life. Neither in any man is it ever wholly obliterated ; with the most, however, it remains a passive sentiment, an idle wish." With due respect for brilliant genius, and a yet higher reverence for all honest, earnest doubt, we are constrained to repeat the inquiry, Is this our New Testament of redemption and holiness, or is it a *newer* still ? What simple reader of the Gospel (and these are the best readers of it) would ever conjecture that the above text and comment could claim the same parentage with the words of the evangelists ?

We turn to another of this school of naturalists, — the recluse and pensive Novalis. " Man announces himself and his gospel of nature. He is the Messiah of nature. . . . There is but one temple in the world, and that is the body of man. Nothing is holier than this high form. Bending before men is a reverence done to this revelation in the flesh. We touch heaven when we lay our hand upon a human body." This is the careful utterance of a profoundly devout spirit, according to the system thus set forth ; nature-faith and nature-worship reaching nigh on unto perfection. If there be light here, it is not

sunlight; there is no warmth in it. We shiver as in an ice-cellar. One step more only into sheer pantheism, if we are not already out on its drear waste. And Mr. Waldo Emerson stands ready to tell us that "prayer" to God is an absurdity, because this "supposes dualism and not unity in nature and consciousness" — between God and us; that is, that we and God are not the same entity. We are not surprised, therefore, to find this writer styling the doctrine of a "pure theism" an "untruth"; nor yet, further, to hear him in his self-deification say, "No law can be sacred to me but that of my own nature: good and bad are but names very readily transferable to this or that. The only right is what is after my constitution; the only wrong what is against it." We are even informed, on what we believe to be reliable authority, that, on a winter day, this gentleman has been heard — standing at his window — to say, in grave soliloquy, "I snow"; "I rain"; "I blow"! One would think it almost as baffling to get up a consciousness of personally performing these functions — except it may be the *last* — as to feel individually responsible for the original apple-eating of Eden. The latter, we fancy, were decidedly the easier.

What nature-worship is cannot be condensed within the terms of a definition. But by a somewhat circuitous route we may arrive at a distinct enough idea of its form and spirit, albeit these are of a very impalpable and evanescent quality.

To believe and to adore, in some sort, are as natural to us as to listen and to wonder. A constitutional capacity for religion is as much a part of our souls as is such a capacity for artistic culture and enjoyment. The main question of religion is, acceptableness with God. Just here, then, a multitude of writers meet us maintaining that this question is satisfactorily settled by the concession now freely made; that is, they contend that every person, by virtue of his capacity to be sincerely religious, is in some degree a devout and spiritual man — does love God and his neighbor with a genuine love. The measure of that degree is the amount of training bestowed upon this naturally implanted germ. Piety is but the progressive development, under favorable influences, of this original attribute of humanity. In some, indeed, that force lies dormant, overlaid by accumulations of base rubbish, paralyzed by adverse causes. Would

such an one redeem his character and destiny from so unworthy a bondage ? His better nature must be exercised, cleared from vile restraints by energetic efforts at self-emancipation. The mingled elements within him, by some process of self-clarifying, must be separated ; the grosser must subside, the more etherial be fixed and made dominant.

This is for substance the theory of a salvation which is sufficient unto itself. This is its root. That root throws out various growths. Some flourish with much of leafy verdure, of heavenward stature ; they look very like the trees of life in the midst of the Lord's garden. Others present but an earthward, stunted, miserable aspect. But the underground growth, not that which is above ground, determines the quality of the fruit as essentially the same and worthless.

The world by its own wisdom knows not God. Intellects which have delighted and instructed us on every other subject, only have made spiritual darkness denser by all their efforts to scatter its mists. Very often they show us a vigorous grasp of thought, a far-seeing eye, an admirable power of patient reflection, a captivating tenderness of tearful sadness. But what avails it to a soul trembling to its centre with the questions of life's mysteries, obligations, destinies, — full of doubts, disbeliefs, strugglings of half-fledged faiths, — to be told to rally itself by its own courage when it has no courage ; to draw hope and repose out of its own dry wells of salvation ; to lay its flushed cheek down on the calm lap of Nature, and amid her solitudes to still its perturbations into rest ? Yet what more does this self-inspired gospel really tell us than that ? We have seen, and shall yet further see, how far away from Christ speculation may travel under guidance of its highest priesthood, when it goes forth under the lights of earth instead of heaven to erect altars to Nature instead of Grace.

It is this scheme of mere naturalism, in many a shifting shape, now robing itself in unintelligible mysticism, and now speaking the language of common life, which is expelling from the more cultivated and fashionable classes of society the severer truths of evangelists and apostles ; while men are learning that they are of the godlike, the saintly of the earth, because their sympathies and tastes are impressible by the graceful and

the grand in nature and in "high art"; because their bosoms are accessible to sentiments of pleasure in presence of the true, the beautiful, and the good. And so, by this simply natural generation, Mr. Parker assures us that "in some men religion is a continual growth. They are always in harmony with God. Silently and unconscious, erect as a palm-tree, they grow up to the measure of a man. They are born saints, aborigines of heaven. These men need no priest nor outward oracle to teach them the divine will, for they find it written in their own souls. They are called of God even before their birth, and take to religion as naturally as the lark to the air and her morning song." But how men thus spontaneously take to the upper heavens of devoutness becomes considerably problematical, when we find the calendar of saintship, according to this revelation of good news to earth, including not only a Paul and Augustine and Bunyan and Bernard, (if indeed all these names could gain admittance there,) but also a Mohammed and Shakspeare and Burns and Boswell! For these "born saints" are not those inoffensive characters which never do any harm through a constitutional inertness of temperament; on the contrary, a pretty liberal allowance of what the world ordinarily regards as positive sinning seems not to vacate the claim of this congenital saintliness. The idea seems to be this: that if a person discovers in himself any strong aspirings after what is noble and right, any earnest purpose after some great end, however transient and fitful those impulses be, however wide of the truth that earnest purpose is, it matters not; they are sufficiently if not equally assured of the favor of the Infinite, worship they what and how they may.

As nature-faith is essentially but the self-culture of the powers and instincts and graces of humanity, so is its devotion or the expression of its worship but the exercise of that reverence or veneration which is constitutional in us. It is the awakening of the susceptibilities to feelings of awe and tenderness; the wondering or the melting mood; the gushing forth of appropriate emotion in presence of scenes of beauty and power. We know how thoughts which commonly are kept in a mere earthly thrall will sometimes slip their tether and "wander through eternity." It is then that we realize our

God-capacity and necessity. It is as if all the doors behind us, which have led us through the several apartments of our lives thus far, were shut, and a veil were lifted before us revealing a Higher and a Future of strangely vivid and arresting significance. In these impressions of the outward upon our sympathies and passions, a refined but futile religionism has proclaimed the practical manifestation of our native piety ; that is, acceptable worship.

A very broad margin is allowed for the vanities of this devotion, reminding one strongly of our Lord's remark to the woman at Jacob's Well : " Ye worship ye know not what." Thus the former teacher at the Music Hall lays down its ample platform : " Religion itself is one and the same. He that worships truly, by whatever form, worships the only God. He hears the prayer, whether called Brahma, Jehovah, Pan, or Lord, or called by no name at all. Each people has its prophets and its saints ; and many a swarthy Indian who bows down to wood and stone, — many a grim-faced Calmuck who worships the great god of storms, — many a Grecian peasant who did homage to Phœbus Apollo when the sun rose or went down, — yes, many a savage, his hands smeared all over with human sacrifice, shall come from the East and the West and sit down in the kingdom of God with Moses and Zoroaster, with Socrates and Jesus, while men who called daily on the only living God, who paid their tribute and bowed at the name of Christ, shall be cast out because they did no more : " — A somewhat florid and rather overdrawn paraphrase of Pope's *pantheonic* stanza : —

" Father of all ! in every age,
In every clime adored,
By saint, by savage, and by sage, —
Jehovah, Jove, or Lord."

This is a looser latitudinarianism (at least when thus extended) than most persons would allow who still are content to worship only in the " high places " of an unchristianized faith, preferring the altar of the eldest son of Adam, wreathed with garlands and loaded with fruits of the earth, to that of Abel, red with the sacrificial blood-mark of the firstling of the flock. But this is nevertheless the legitimate ripeness of that

fruit. There is moreover a flippant, reckless defiance in these last forth-puttings of our late oracle, a spirit immeasurably beneath the appealing earnestness of the docile doubter. The sceptic struggling through the swelling seas of unbelief towards some shore of wished-for rest, and the sneerer plunging poisoned javelins at us, are never to be set in the same company. There is hope for the first, but little for the last. Now, however it may be with the mere sentimentalist, we are sure that no deeply thinking and feeling soul can ever be satisfied with this altogether too "universal" worship; this dream that some passing fervor of the imagination or even of the nervous system, transporting it above its ordinary tide-mark of emotion; that some sudden admiration of the marvels of creation — divine or human, — some thrill of gratification at heroic exploits or virtuous deeds, is really the loftiest homage to God of which we are capable. It must be persuaded that it does not worship as it can and should; that its teachers of this creed and cultus cannot lead it any nearer the Holy of Holies than it now is. Hence the terrible conflicts of this age, and the most trying in our centres of chiefest intellectual advance, between reason and faith, nature and grace; conflicts which nothing will ever rightly finish but the reconciling word of Christ.

We freely confess the fascinating charm which this devout naturalism throws over much of our current literature. Its language is a fair counterfeit of genuine devotion. Neither an outright contempt of revelation nor a total irreligiousness of life forms any barrier to the realizing, the expressing these sentiments, — tender, and thoughtful, and inspiring as are the strains they breathe. We listen, and it is almost as if an angel-voice were hymning its adoration before the throne. Many an earnest, holy heart had poured out the fulness of an accepted worship in words like these, never asking whether an Isaac Watts or Thomas Moore was their author:

“ O Thou who dry'st the mourner's tear,
How dark this world would be,
If pierced by sins and sorrows here,
We could not fly to Thee !

“ Oh ! who could bear life's stormy doom,
Did not Thy wing of love

Come brightly wafting thro' the gloom,
Our peace-branch from above."

To the child of God, these have been, as they are and will be, the expression of his trust in the love, his leaning on the arm, of a Divine Supporter. He takes them as companions of his closet-hours, and they rise in praise to his lips as by faith he enters more deeply into the securities of the everlasting covenant. We cannot spare them from our hymn-books. Hardly could our truest Christian life give itself utterance more fitly than in some of these lyrics, as passing up to the higher Pisgahs of hope and assurance, the pearly gates of the Jerusalem above gleam purely on the vision through the clear, spiritual atmosphere. So properly do such effusions belong to experimental piety, that it inflicts a pang of sadness to remember that they are the offspring of unrenewed, unsanctified affections. Not that we charge a hypocritical pretending, a mere feigning of unfelt fervors. We regard them as the birth of some mood of passing melancholy, or excited ideality, destined, it may be, — like many a transient pulse of purer feeling, — to be speedily followed by a congenial, familiar indulgence in the dissipations of folly and sin. It is a strange phenomenon, and it seems more strange the longer we think of it, that pilgrims heavenward should be chanting the words of those who are plainly bound in the contrary direction. Shall we solve the mystery by admitting the dictum, that "everybody is good sometimes"? Nay, — except in a general sense of "natural goodness" which does not touch the centre of this inquiry. The imagination has its hours of intenser summer-light and warmth. The constitutional religiosity of some is excessive and easily moved. Moore could throw off stanzas fit for the praises of a white-robed choir of "the just made perfect," and finish the evening, just as spontaneously, with a bacchanal chorus reeking with sensual heats. So Byron could come down from his serious and almost prophet-like musings in Alpine solitudes to revel in the vice of Italian cities with only a yet keener zest. So the bird sings its sweetest song from out the blossoming tree-top, and the next moment is picking up its dinner of earth-worms from out the oozy mire. We are reminded of another of the modern Anacreon's "Sacred Songs": —

"The bird let loose in Eastern skies,
When hastening fondly home,
Ne'er stoops to earth her wing, nor flies
Where idle warblers roam.
But high she shoots through air and light
Above all low decay,
Where nothing earthly bounds her flight,
Nor shadow dims her way.

"So grant me, God, from every care
And stain of passion free,
Aloft through Virtue's purer air
To hold my course to thee!
No sin to cloud, no lure to stay
My soul, as home she springs, —
Thy sunshine on her joyful way,
Thy freedom in her wings."

The allusion is delicate; the prayer is inimitable; if the artist hand be more visible than the burning heart.* Even more winning upon our sensibilities is the "Come, ye disconsolate," — though we must doubt if the poet's disconsolateness had anything to do with that "sorrow which needeth no repentance." But the melodies which genius inspires, graceless though it be, will linger around the heart, and in nights of loneliness and sorrow, and in mornings of returning joy, will help the confidence and the thanksgiving of the faint yet pursuing follower of the Lamb. Natural taste and sensibility the most exquisite we readily concede them. In a Christian soul they become the censer of a holy offering. What we deny is, that they are this in their originating source; that they express any piety which is genuine, or can be the vehicle of any true devotion when associated with impure desires, vicious sympathies, an irreligious life. A chord is struck which gives forth, with surpassing pathos, a subdued, a melting harmony. An indescribable charm breathes through the deep, impassioned music. We turn to its creator and the illusion vanishes. No worship "in spirit and in truth" can ascend from the altars of unregenerate nature. No priesthood of Mammon or Belial or any of the

* *Calvin's* seal had engraven on it a hand holding a burning heart, with the motto, "I give thee all! I keep back nothing for myself."

gods of flesh and sense can consecrate an offering at the shrine of Him whose name is the Holy One of Israel.

It is a question of more than a mere curiosity, it is one of most searching vitality, — what relation these views and speculations bear to the person and work of Jesus Christ? The general drift of our paper may have indicated what the answer to this inquiry must be. But it should have a more explicit response. And this shall be given by one of the high priestesses of this Delphic oracle, Margaret Fuller Ossoli. In the second volume of her *Life*, between the pages 88–92, we have these confessions: “Few believe more in Christ’s history than myself; and it is very dear to me. I believe in the prophets, that they foreknew not only what their nation longed for, but what the developments of universal man requires — a Redeemer, an Atoner, a Lamb of God, taking away the sins of the world. I have no objection to the miracles, except where they do not happen to please one’s feelings. Why should not a spirit so consecrate and intent develop new laws, and make matter plastic? I can imagine him walking the waves. He could not remain in the tomb, they say: certainly not; death is impossible to such a being. He ascended to heaven; surely, how could it be otherwise? I am grateful, here as everywhere, when spirit bears fruit in fulness; it attests the justice of aspiration, it kindles faith, it rebukes sloth, it enlightens resolve. But so does a beautiful infant. Christ’s life is only one modification of the universal harmony. Ages may not produce one worthy to loose the shoes of the Prophet of Nazareth; yet there will surely be another manifestation of that Word who was in the beginning. Its very greatness demands a greater. As an Abraham called for a Moses, and a Moses for a David, so does Christ for another Ideal. We want a life more complete and various than that of Christ. We have had a Messiah to teach and reconcile; let us now have a Man to live out all the symbolical forms of human life, with the calm beauty of a Greek god, with the deep consciousness of a Moses, with the holy love and purity of Jesus. — ‘As in Adam all die, even so in Christ shall all be made alive,’ if understood in the larger sense of every man his own Saviour, and Jesus only representative of the way we must walk to accomplish our destiny, is indeed a worthy gospel.”

This hardly needs a comment. Yet if a reader of the page should be strongly arrested by its poetic fervors, should be inclined to think that there must be some pearl imbedded in these transcendental depths, a closing paragraph from the elaborate and suggestive volume on "Nature and the Supernatural," by Dr. Horace Bushnell, shall stand as the antidote to this subtle poison. — "There is no vestige of Christian life in the working plan of Nature: that is development. Christianity exists only to have a remedial action upon the contents and conditions of nature: this is regeneration. No one fatally departs from Christianity who rests the struggles of holy character on help supernatural from God. No one really is in it, however plausible the semblance of his approach to it, who rests in the terms of morality, or self-culture, or self-magnetizing practice." "For (as this writer has just before laid down the undeniable proposition) if there be any sufficient, infallible, and always applicable distinction that separates a Christian from one who is not, it is the faith practically held of a supernatural grace or religion."

ARTICLE VIII.

LITERARY NOTICES.

The Life of Trust: being a Narrative of the Lord's dealings with George Muller. Written by himself. Edited and condensed by Rev. H. LINCOLN WAYLAND, with an Introduction by FRANCIS WAYLAND. Boston: Gould & Lincoln.

THIS book is an autobiography, written in the first person singular, and is of precisely such a character as to secure for itself popularity in the religious world of the present day. It claims to present to mankind a remarkable example of the efficacy of prayer as applied to a benevolent enterprise. While it claims to be a full biography, its main object is to show how Mr. Muller has succeeded in obtaining the means for establishing and maintaining in Bristol, England, an extensive Orphan House, solely by prayer and faith, without *asking* a single individual for the contribution of a penny to

the enterprise. The benefit of dependent orphans was, however, as the author declares, only a secondary object of this undertaking. Its primary object was to set up something before the world and the Church, which should serve as an ocular demonstration that God hears prayer. Mr. Muller says "it needed something which could be seen by the natural eye, to strengthen the faith of God's children and to convince the unconverted of the reality of religion." And he believed that if he, a *poor* man, were to erect and carry on a very large asylum for orphans, simply by prayer and faith, without asking a single individual for money, this would accomplish the desired object.

No man was to be asked. This was the hinge on which the faith-producing virtue of the whole thing, under God, was to depend. And hence this point was strictly adhered to from first to last. True, he proceeded, in all other respects, in the usual way. It was indeed publicly known that his plan was to *ask* no one for a penny. But this did not matter. Mr. Muller succeeded, through many trials; and the faith-giving element was preserved. And now how important it is that the whole believing and unbelieving world should look upon this latter-day monument of God's fidelity, and have their faith strengthened and their unbelief removed. Or if that cannot be, how important that, in the place thereof, this book should be circulated throughout the Christian world, and stand side by side with the Bible as a text-book of religious appeal.

This seems presumptuous indeed, and yet it is the conclusion which the positions of the book have forced upon us. We do not doubt that Mr. Muller is right in thinking that the people of the present day desire something remarkable in religion that can be seen by the natural eye, but whether he is right in conceiving that they *need* it, and that it is God's purpose to give it, is not quite so clear. He says that he himself desired to *see* as clearly as daylight that God was leading him onward; and we do not doubt this, for the feeling is a very natural one. But we had supposed that the desire to *see* had long since been indulged to the appointed limit, and that it is incumbent upon Christians now to walk by faith and not by sight.

We could wish that Mr. Muller had informed us more distinctly in regard to one or two points. He is anxious that we should not regard him as having the *gift* of faith, mentioned in 1 Cor. 12: 9, in connection with the "gift of healing," and the "working of miracles," but only the *grace* of faith, such as every Christian may have; and yet he has put his case forth as a special one, expressly for its effect upon the world and the Church, standing parallel with the gifts of

healing and of miracles. He thinks it is proved that his faith is an ordinary grace, by the fact that it extends also to other things as well as the matter of the Orphan House. As, for instance, he declares that the Lord has not suffered him, for the last twenty-five years, to doubt that he is a Christian; also, when he loses anything, as a key, for example, he asks the Lord to direct him to it, and expects an answer. These proofs may be conclusive to his mind, but they are not quite so to ours. If his is an ordinary exercise of faith, we are to regard it of course as an example for us; and the inference would be, that Mr. Muller would have all solicitations of money for missionary and benevolent purposes henceforth suspended, and money raised solely by prayer and faith. Besides, if this is an ordinary kind of faith, we would like to be informed how Mr. Muller knew that God would sanction his building an Orphan Asylum to stand, in distinction from everything else, as a monument to the truth that he hears prayer. And how did he know that God would have him refrain from asking any one for money. He does not tell us that he consulted the Lord in regard to either of these points. Indeed, he says "it seemed to *him* that the object would be best gained by establishing an Orphan House." He declares, as a matter of his own judgment exclusively, that it needed to be something which could be seen by the natural eye, and that in establishing and carrying on an Orphan House the end would be best secured. But he asserts that this was not the *gift* of faith, and we do not suppose it was. Yet, if it was not, what was it?

It will be asked, How can it be accounted for that he received such an immense amount of funds without asking for a penny? We answer that we are not obliged, if we had space, to show by what natural principles a remarkable phenomenon can be solved in order to prove that it is not of God. If it is unsupported by the Word of God, that is enough. We frankly confess ourselves unable to reduce Mr. Muller's enterprise to Bible principles. We think it is easy to see also many natural principles which might combine to produce the result. The undertaking was a novel one. It claimed to be an instance of remarkable reliance on God, and to have momentous interests at stake. The fact being known that Mr. Muller would not, in any case, ask for a penny for the accomplishment of his object, and yet that he had perfect confidence in its fulfilment, was just calculated to attract the offerings of the pious and benevolent. There are many remarkable characters in the world whose action is not reducible to common laws, who have also no particular connection with supernatural or spiritual influences. We believe God answers prayer by giving success to the natural means to secure the object prayed

for. But we are not ready to admit that he sanctions any experiments which are made at the present day for the express purpose of proving that he is a faithful God. These proofs are recorded in his Word.

Mr. Muller belongs, we understand, to the body known in England as the Plymouth Brethren. The volume is a very readable one, the style being quaint and simple, while the work of the editor appears to have been judiciously done, and the publishers have manifested their usual good taste in the mechanical execution of their work.

The Crucible; or, Tests of a Regenerate State. Designed to bring to light Suppressed Hopes, expose False Ones, and confirm the True. By REV. J. A. GOODHUE, A. M. With an Introduction, by REV. EDWARD N. KIRK, D. D. Boston: Gould & Lincoln. 1861. pp. 352.

WE are glad to see this new edition of a most valuable treatise. Of all the religious books of an experimental character, published within the last ten years, there is no one which we have seen possessing higher claims to attention than this. Such is our judgment, after a careful perusal, from the commencement of the first chapter to the close of the last. The subject is one of paramount importance in every age of the Church, and the treatment of it in these pages is original, discriminating, sober, and eminently Scriptural. It is not, as some critics have seemed to suppose, a *theory*, constructed by the author in the retirement of his library, but an embodiment of the fruits of an earnest and painful pastoral experience, — a careful and elaborate induction from a great multitude of facts seen in the clear light of God's word. It is strictly Baconian. Thus when he asserts that a child already converted, but having no hope, will express himself in such and such ways, it is not because he thinks it ought to be so, or that the Bible says it, but it is that he has uniformly found it so; and that which he has found in the child's talk, the expression of his views and feelings respecting himself, and the peculiar tenor and tone of his self-exclusion from the pale of Christians, or the rejection of religious hope, admits of no Scriptural solution except on the supposition that regeneration has already taken place. So also in the case of an adult, actually converted, but destitute of a hope, our author believes he finds, not unfrequently, Scriptural evidence of regeneration partly in some things which, according to the conventional notions on the subject, would be set down on the other side. The following extract will illustrate:

“In the state of unacknowledged regeneration, this inward compunction induces a melancholy seriousness, and repeated struggles for deliverance and peace. In the other states, in some exceptional cases, the person is impelled by the same cause to an opposite course of life. He seeks for peace by striving, not to obey, but to stifle the dictates of his quickened conscience. He tries not to hearken to the utterances of God, which are constantly falling upon his ear from within and without, but to silence them. The result is, he lives a life of contention with God and the monitions of his own enlightened nature. He betakes himself to apparent opposition to religion, to immoral practices and irreligious society, not because he despises things that are good, but to quell the commotions of his troubled soul. Thus he lives on, in utter abandonment of religious things, except as he is impelled, by the disquiet of his quickened but unadjusted nature, to oppose them, until, being unable to maintain the contest longer, he is brought, by some particular providence and by the Spirit of God, to cease the strife, and yield himself to Christ in a sweet submissiveness unfelt before.

“An instance in illustration is that of a lady already mentioned as endeavoring to suppress the uprisings of the new life within, by seeking to find out inconsistencies in the Bible. When afflicted by the death of a child, her heart rose in opposition to God’s dealing in the event. She declared it was unjust. He had no right to deprive her of her child. She could not and would not endure it. But her opposition, too keen to be continued long, was soon broken, and melted into the sweetness of complete submission, which resulted in a public profession of religion, her original experience being referred to a period seven years prior to these events.”—p. 49, 50.

Although the Treatise is not doctrinal in form, it distinctly recognizes, throughout, the old foundations, exalting Christ as King on his throne, and making the sinner’s salvation, from first to last, a matter of peculiar and sovereign grace. The style is singularly concise and clear, and the tone that of a man in earnest and who knows whereof he affirms. Any person pondering sincerely and anxiously the question of his own religious state, with a desire, above all things, to stand on the true foundation, may derive invaluable aid from the perusal of Mr. Goodhue’s work. We desire also to commend it to the special attention of the pastors of our churches. They will find it helpful in the performance of some of their most important and most difficult duties, both in the pulpit and in pastoral intercourse.

It is divided into three Parts. Part I. treats of Unrecognized Regeneration; or, Faith without Hope. Part II., of Unrecognizable Regeneration; or, Hope without Faith; and Part III., of Recognized Regeneration; or, Faith and Hope. We hope, at another time, to enter somewhat fully into the discussion of this important subject, in a more extended review of Mr. Goodhue’s discriminating and excellent Treatise.

The Fifteen Decisive Battles of the World ; from Marathon to Waterloo. By E. S. CREASY, M. A., Professor of Ancient and Modern History in University College, London ; late Fellow of King's College, Cambridge. 12mo. pp. 364. New York : Harper & Brothers.

THE chronology of History is made out on the battle field, and civilization has worked outward from these bloody centres. Prof. Creasy has wisely seized on these facts and written one of those few books fitted for the earlier students in history. It starts on the true philosophy of beginning with outlines, and the osteology of the great body of Universal History. A large part of the earlier reading and research in this field is lost in the minuteness and indiscriminateness of the gathering, and in an inability to grade events, as great and small, and to locate them in the relations of cause and effect. The writers of this class of reading have not made the pivots prominent around which nations have revolved for good or ill. Prof. Creasy shows us fifteen of these, standing up among the centuries. They are as a line of military posts through a territory. A tolerable mastery of them gives one the mastery of the entire field, or at least makes the conquest systematic and easy. These points in history being fixed, one reckons to and from them in his reading in this department ; he locates the facts he acquires, and is thus able, in his philosophy of history, to connect the development of principles, and the show of progress and decline in nations with their true causes.

In the volume before us, the battles named are not only well delineated, but they are connected by a running synopsis of events occurring between each two. Thus the reader is put in possession of a continuous history without being confused by an accumulation of unimportant items, while he is taking possession of the few great central facts and causes. The choice of these battles must have been difficult, though we think fortunate in the main. Probably no two authors would have taken these identical fifteen, no more and no less for such a volume.

Those selected are as follows : Marathon, B. C. 490 ; Syracuse, 413 ; Arbela, 331 ; Metaurus, 207 ; Armenius, A. D. ; 9 Châlons, 451 ; Tours, 732 ; Hastings, 1066 ; Joan of Arc's, 1429 ; Spanish Armada, 1588 ; Blenheim, 1704 ; Pultowa, 1709 ; Saratoga, 1777 ; Valmy, 1792 ; and Waterloo, 1815.

The volume is worthy to be revised into a primary Text Book in Universal History.

Evenings with the Doctrines. By NEHEMIAH ADAMS, D. D. Boston : Gould & Lincoln. 1861. pp. 415.

THIS beautiful volume contains the substance of seventeen familiar Tuesday evening lectures. The important leading doctrines of the Gospel are clearly stated and proved in a way to render them easily understood, and in a style that is eminently practical and attractive. The discourses are exceedingly interesting, abounding in striking and original thoughts. Those who are accustomed to regard the discussion of doctrines as necessarily dry and forbidding, can here have their mistake fully corrected. We think the book a very useful and timely one. While its reading cannot fail to remove difficulties and promote the piety of Christians, it must interest the Church anew in the reëxamination of the great principles which are so essential to intelligent and steadfast piety. And what can be of more importance in these times of drifting into dangerous speculations and superficial reading and thinking?

We sincerely wish the volume could go into every Christian family.

THERE have been laid on our table, too late for careful notice in this number, books as follows :

Rawlinson's Historical Evidences of the Truth of the Scripture Records. 1860. pp. 454. Gould & Lincoln.

Things not Generally Known. Edited by David A. Wells, and published by D. Appleton & Co. 1860. pp. 432.

The Pulpit of the American Revolution. Introduction, Notes, &c. by John Wingate Thornton. Gould & Lincoln. 1860. pp. 537.

Vindication of New England Churches. By John Wise. Cong. Board of Publication. 1860. pp. 245.

The Benefits of Christ's Death. By Aonio Paleareo. Republished by Gould & Lincoln. 1860. pp. 160.

ARTICLE IX.

SHORT SERMONS.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor," &c. — *Isaiah* 61: 1; *Luke* 4: 18, 19.

WHAT a doctrinal, practical, and fervent sermon our Saviour must have preached from this text on his visit to his native town Nazareth!

As he showed who were meant by "The Captives," "The Blind," "The Bruised," and brought out clearly the state of the "broken-hearted," the means of "deliverance" and healing, and specially as he pressed *now* as "the acceptable" time, what mind could have remained uninstructed, and what heart unmoved. "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." It was a solemn sermon, and one to try the heart. And yet the poor, blind, captive souls were not savingly benefited. Such is the "deceitful and desperately wicked" condition of man's heart! They began to say, "Is not this Joseph's son?" And to show them to themselves, Jesus brought out the doctrine of divine sovereignty; whereupon they were filled with murderous wrath, and they could not have remained ignorant of their guilty and lost state. What food for serious reflection and deep feeling is here both for ministers and hearers!

"With whom is no variableness." — *James* 1: 17.

THE word rendered *variableness* is in the Greek, *παράλλαγή*, from which comes the striking astronomical term *parallax*. The stars that are so inconceivably distant that they appear precisely in the same position from the opposite sides of the earth's orbit, are said to have no *parallax*, no angle of difference, and so nothing can be told of their size, place, or orbit.

Here is a striking presentation of the *immutability* of God. No distances of time or place cause him to vary in the least possible angle or degree. To the eye of man on the earth and of Gabriel in glory God is, and will ever be, the same; and it is but natural and right that both should fall on their faces and adore and worship. He dwells in light unapproachable and full of glory. "Praise ye the Lord; praise ye the name of the Lord; praise him, O ye servants of the Lord."

ARTICLE X.

THE ROUND TABLE.

CRUMBS and half-loaves, bits and pieces, odds and ends, this and that, and some other things, seeds and fruits, scions, prunings, and dead sticks, *multa et alia, et cetera*, will accumulate on an Editorial Table.

We propose to clear and dust ours with the issue of each number of the "REVIEW." This little corner is reserved, in which we may shake hands all round, with or without gauntlet, as others may incline. We mean well, shall try to do well, and only ask a hearing before a verdict.

INFORMATION has been given to some extent in this region that "the anxious friends of some theology in New England, *that is older than any now extant*, are about to issue a new 'Boston Review.'"

"Older," very like than any extant in certain limited circles, and so not known to him who has thus kindly volunteered to advertise for us gratuitously. Yet we cannot reconcile this saying with a newspaper campaign of many years against a theology in New England now assumed to be dead and gone. However, we must not probably always put this and that very close together, even when taken from the same religious sheet. If we publish nothing older than the times of the Apostles, we hope to be pardoned of good men, even if what we present is new to them in their circle.

WE have it on the authority of a deacon that a young minister, fresh from seminary lore, being much averse to the preaching of doctrines or principles, soon found it difficult to know what *to* preach; subjects grew scarce. He finally commenced a course of sermons on Mark 1: 30. "But Simon's wife's mother lay sick of a fever," &c. 1st sermon, Who was *Simon*? 2d sermon, Simon had a wife. 3d sermon, Who was Simon's wife's *mother*? 4th sermon, Simon's wife's mother *lay sick*. 5th sermon, Simon's wife's mother lay sick *of a fever*.

At the close of the fifth sermon, as he was walking out of the church with one of his good old deacons, the bell unexpectedly struck. Upon the minister's asking the cause, the deacon quietly replied that he did not exactly know, but guessed that Peter's wife's mother was dead, as she had been sick now for several weeks.

WE feel grateful for an unsolicited, though not unexpected, and quite *Independent* advertisement of our doings and purposes. We feel much inclined to pay the usual price for this more than column of helpful notice, and think another such would put in funds to do it.

Though we were not conscious of conspiring for a "division movement" among the Churches, we doubt not this Religious Journal is right in divining our unborn motives. We receive humbly the rebuke from so *peaceful* and devout a sheet.

We are also kindly shown by it our wrongdoing in presuming to own and publish a *Review* in *Boston*. "There is to be a new *Review*, and *Boston* is to be its centre." We confess it, we had forgotten that New England is provincial, and only reserved to produce men and manuscripts and funds to be manifested elsewhere. We ought to have taken counsel, if not permission, of those whose readers and admirers are as numerous as the legions of Titus that beleaguered the Holy City. But we promise to remember.

The only thing in this long advertisement of our doings and plans that calls forth an exclamation-point, is, that there should be any difference of opinion between brethren in "reference to a publication which never yielded any remuneration to its proprietor!" And so it seems strange to some that Christian men should struggle for anything that does not pay in "current money with the merchant." Well, it is a provincial notion, still extant in some parts of the Massachusetts Bay Colony, that some things, as moral and religious principles for example, are worth an effort, even if the labor does not pay in federal currency.

It is news in this out-of-the-way place that "a few years ago" an *Independent* "appeal to the Churches against a divisive theological controversy, and the exposure of the secret plot, paralyzed the movement" to establish the *American Theological Review*. For that Review was established here, and those who did it do not now recollect the reception of any paralytic shock at the time, though doubtless many shocking things were then done in some places.

We have peculiar, perhaps improper, views and feelings, in being thus judged and condemned in advance of publication. Yet we have always thought much of that profound practical remark of Sidney Smith, that he never read a book before reviewing it, because it prejudices one so.

The Round Table is dusted.

BOSTON REVIEW.

VOL. I.—MARCH, 1861.—No. 2.

ARTICLE I.

THEOLOGY, OLD AND NEW.

“Nulla novitas absque injuria; nam præsentia convellit.”

“Every novelty does some hurt, for it unsettles what is established.”—
Bacon.

BUNYAN, at the opening of his “Pilgrim’s Progress,” has crayoned for all time the outlines of the Old and New Theologies. Evangelist, in the old way of the apostles, points the conscience-stricken pilgrim to the wicket-gate and the shining light, putting the parchment-roll into his hand. But after travelling a little way, Christian is met by a Mr. Worldly Wiseman, from the very great town of Carnal Policy, who tells him of a new and pleasanter way.

Worldly Wiseman. But why wilt thou seek for ease this way, seeing so many dangers attend it? Especially since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into. Yea, and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content.

Christian. Sir, I pray open this secret to me.

Worldly Wiseman. Why, in yonder village (the village is named Morality) there dwells a gentleman whose name is Le-

gality, a *very judicious man*, and a *man of a very good name*, that has skill to help men off with such burdens as thine is from their shoulders ; yea, to my knowledge, he hath done a great deal of good this way ; aye, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place ; and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself ; there, I say, thou mayest be eased of thy burden ; and if thou art not minded to go back to thy former habitation, (as indeed I would not wish thee,) thou mayest send for thy wife and children to this village, where there are houses now standing empty, one of which thou mayest have at a reasonable rate ; provision is there also cheap and good ; and that which will make thy life the more happy is, to be sure there thou shalt live by honest neighbors, *in credit and good fashion*.

Here are the two theologies, the Old and the New, standing out on opposite headlands. But it is a great and common mistake to suppose that the difference between them is always so distant and apparent. If it were, the peril to voyagers would be vastly diminished. They approach each other by a thousand almost imperceptible changes and interwinding channels. It often requires considerable time to tell on which side of the fatal boundary certain small crafts, drawing shallow water, are sailing. The deep, safe channel is wholly upon one side, and is straight and narrow. Beyond it is a broad bay, filled with moving, drifting quicksands.

The Old theology is God-given, apostolic, and ever the same. The New is always changing. It is Arian, Pelagian, Socinian, Arminian, in ever varying composition, according to times and circumstances, constant only in its carnal policy. It came to be called Heresy, from its constantly *choosing* its way. The primary signification of *αἵρεσις* being option, choice. It always seeks to cover and deny its real nature, and claims to be the Old in a little pleasanter dress. For a time it may employ the language and symbols of truth with mental reservations or cautious modifications. It is this its chameleon adaptability which gives

it its greatest power to mislead. And the chief and most difficult work of the guides of the Church, in every age, is to discover it through its new dress and behind its new combinations, so stripping and exposing it as that all real Christians may see its deceptions and deformity, and turn away with abhorrence and fear. Robust and keen-sighted heresy-hunters are needed, not more because there are wolves in the mountains than that there are wolves in sheep's clothing secreted in the folds of the flock.

In every age, the doctrinal investigations and discussions of the great men of the Church (and it was chiefly this that made them great and greatly useful) accomplished the desired end for their respective times. But as vanquished error continually puts on new phases and comes back into the bosom of the Church to renew its gradual perversions and divisive work, there arises constant necessity for new and varied applications of the same unchangeable principles of the Gospel, which, like Ithureal's spear, quickly unmask the old deceiver.

Church history shows that no defences and demonstrations of truth, however amply they may avail for one age, are sufficient for the ages that follow. It was not enough for the Reformers to point their contemporaries to the writings of the Christian Fathers. It would not answer for the Puritans to rest in the works of the Reformers for the purity and power of religion. No more shall we be safe in this age by simply republishing and gathering into our libraries the invaluable writings of the theological giants of a century ago. Timid reviews which simply reproduce the long and heavy, though strong and learned arguments of the previous century, have little point or interest for our times. They do not meet the skilful dodges of the present. As plausible rogues succeed in counterfeiting every successive vignette of the best banks, so the language and symbols of genuine religion may be copied, and come to represent only a new, bankrupt, and ruinous theology. There must be for every generation of Christians a fresh brightening of the links of the irrefragable chain that anchors the Church to the cross of Christ. And for this necessity we shall find the fullest reason in the apostate character of the race.

Bacon nowhere gives greater evidence of deep penetration than when he says, "Ill, to man's nature as it stands perverted, hath a natural motion, strongest in continuance; but good, as a forced motion, strongest at first. Surely every medicine is an innovation, and he that will not apply new remedies must expect new evils; for time is the greatest innovator; and if time of course alters things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end?"

Of course, time can be an innovator only as it furnishes a perverted race, to which "ill hath a natural motion *strongest in continuance*," opportunity to work out its gravitating tendencies. "Good, as a *forced* motion," may be "strongest at first," and so produce powerful reformatations. But the reformatations being accomplished, the natural tendency to evil remains and is forever operative up to the final "restitution of all things." Hence much of the work of Christians in the world is special and periodic; it is like lifting against gravitation, or building against decay.

In theology there is this special reason why "good, as a forced motion," is strongest only at first. The fundamental doctrines of Grace require a warm and living *faith* in order to receive and prize them. It is only when a person walks by faith, near to the unseen world and the spiritual God, that he can receive implicitly and submissively those divine teachings which lead out beyond the grasp of sense and reason. Hence it is not necessary to class all who, for a time, manifest latitudinarian predilections, as the open and avowed enemies of God, or even as really unregenerate persons; though ignorance of, and repugnance to, the cardinal principles of the Gospel system must ever constitute a prominent mark of the unrenewed state. Members of the Church, real Christians, yea, Christian ministers may fall into and warmly advocate gross errors, as they may practise enormous iniquities, and yet be, like Peter and David, real Christians. A low and declining state of piety, and feeble experience at conversion, paves the way to the undue exaltation of reason, to dangerous speculations, and to carnal policy. Partial instruction, early prejudice, deference to majorities, or the adverse influence of asso-

ciates and friends, may lead numbers to exercise charity for, and ally themselves with, the secret enemies of the Gospel, and thus to lend their influence, more or less consciously, to those who undermine and destroy the divine system of Grace, more effectually than do the open and avowed enemies of the sacred Scriptures.

Hence it comes to pass that in almost every successive generation of Christians, there is found a new and spurious theology struggling with the old for the mastery. The struggle will be severe and the issue disastrous according to the strength with which plausible error is allowed to entrench itself within the Church before the alarm is taken. And "it is natural to man to indulge in illusions of hope. We are apt to shut our eyes against a painful truth, and listen to that siren till she transforms us into" Arminians. And Arminianism is the natural state of the apostate race. "For ill, to man's nature as it stands perverted, hath a natural motion, strongest in continuance. . . . And if time of course alters things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end?"

As we look back over the history of the Church, we cannot fail to notice two things sure to occur as definite sequences. First, new errors spring up after a period of inactivity and low piety, just as diseases throng to prey upon the system after a period of feeble vitality.

When the Church is weak in faith, walks much by sight, and is conformed to the spirit and policy of the world, then is she surely hatching a callow, clamorous brood of new theologies, which, in time, is as sure to create division and strife as God is sure to recover his Church from utter apostasy. Second, a more or less thorough and sifting discussion of the beginnings and first principles of Christian faith is sure to accompany or speedily follow reviving spirituality and new Christian activity and power in the Church. And when the recovery comes, it is complete and thorough. The Church comes wholly back to the same old, divine theology of Paul, of Augustine, of Calvin, and of Edwards. "Good, as a forced motion, is strongest at first."

Soon after the great revivals which began on the day of

Pentecost, we find the apostles entering upon the most thorough arguments and proofs to establish the doctrines and instruct and confirm the multiplying disciples in them. When we examine carefully, we find most of the epistles devoted to this vitally important work. The younger ministers are charged to "give heed to the doctrine," to "contend earnestly for the faith once delivered to the saints," to "lay hands suddenly on no man." The most discriminating and close tests are given and applied by which to detect false doctrine and expose false teachers; so close, indeed, as no doubt to call forth the ridicule and abuse of those who could not bear the tests, "which say they are apostles, and are not." The churches were strictly and repeatedly forbidden to listen to, harbor, or give any encouragement to those professed teachers who were not squarely and unequivocally on the *one, old* platform; so jealous and watchful were they for the truth. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (2 John 10: 11.) "If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1: 9.) And after all, when the revivals began to cease, how soon the churches began to relapse into errors that tended rapidly to utter perversion and apostasy.

So also after the commencement of the Reformation in Germany, England, and France. How different would have been the results to the world without the discussions and systematizing labors of the persecuted and maligned Calvin and his coadjutors of that period! No mind but God's can compute the saving, healthful influence of that one book, the "Institutes"; and yet it was regarded in its time as a wanton, malicious, and "divisive movement." It went like a piercing sword through the churches and through the hearts of the advocates of new and popular roads to Heaven.

Again, after the Great Awakening of 1740, what a mighty work was necessary to be done by Jonathan Edwards and the lesser lights who succeeded him, in rooting out the new and false theology which had been growing in the Church and eating out its piety like a deadly cancer. And yet, Edwards was viru-

lently hated by a portion of the Church and ministry, and maligned as a heresy-hunter, and as originating a divisive movement. The half-way covenant which cost Edwards such a fearful battle and so many wounds to destroy, was but the natural progeny of Arminianism which had been creeping slowly back to the heart of the Church through all the long period of decline which preceded the Awakening. There is significance for our times in the fact that one of the greatest works of Edwards he entitles, "Inquiry into the Modern Prevailing Notion of that Freedom of Will, which is supposed to be essential to Moral Agency." In this work he annihilates, for that generation of Christians, such notions of free will as rendered necessary the rejection of original sin and efficient grace; bringing the Church back once more fully to the one unchanging faith, which is so clearly and powerfully condensed from the Scriptures into the Savoy and Westminster Confessions. Then, for a time, "had the churches rest and were edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."

But, alas! ere fifty years had passed away, the piety of the Church, under the commotions and engrossing excitements of the Revolution, sadly declined, and there began to appear new theology in the form of Arian or Unitarian Arminianism. Political preaching may have availed much in the struggle for liberty, but it was at a tremendous sacrifice of doctrinal truth and thorough religious instruction. This apostasy from Pauline and Calvinistic truth began very mildly. For years there were many good men who strenuously denied that there was any essential departure from the old faith; and this was the rock on which many friendships split, and around which many separated in sympathy and labors, slowly bidding each other a regretful adieu.

At first this new theology was like Bunyan's By-path Meadow, which led along by the King's highway so near that for a distance Christian and Hopeful could see no diverging. And as the Narrow way just there "was rough, and their feet tender by reason of travels, . . . they wished for a better way. . . . When they were gone over [the stile], and were got into the [new] path, they found it very easy for their feet; and withal,

they, looking before them, espied a man walking as they did, and his name was Vain Confidence: so they called after him, and asked him whither that way led. He said, to the Celestial Gate." But after they had gone on pleasantly for a time, and it began to grow very dark, their leader fell into a deep pit, from the bottom of which they could get no reply but a groaning. Then said Christian, "Who could have thought that this path should have led us out of the way?"

So has it ever been with the various introductions of Arminianism. For, though Arminianism was introduced into the reformed churches by James Arminius, it did not originate with him, nor remain as he left it. The same views, substantially, were introduced by the semi-Pelagians in the fifth century, and by the Molinists, and Jesuits in the Church of Rome. They all began by apparently slight modifications of the doctrine of original sin, and proceeded, by degrees, to unlimited free will, (or power of contrary choice, as it is termed in our day,) and to predestination as founded upon previous knowledge and consideration of the merits of the elect. The followers of Arminius, after his death, deviated much farther from the common doctrines of the Reformation than he did. And, as Dr. Alexander of Princeton states with peculiar clearness and force, "this is what commonly takes place in all similar cases. The man who first calls in question received opinions does not wish to appear to recede too far from the creed of the Christian community with which he has been connected; and all the necessary consequences of his opinions may not be obvious at first; but by discussion the system in all its bearings becomes more manifest; and a man's disciples are found to be more ready to extend his principles to all their legitimate consequences than he was. And in regard to all errors, it has been remarked that their tendency is downwards; the adoption of one error commonly prepares the way for another still more erroneous. Thus the leaders of the Arminian party in Holland approximated much nearer to Unitarianism after the synod of Dort (1618) than they had done before, and professed and publicly taught doctrines which, it is believed, Arminius would have rejected with horror."

Precisely so was it in the lapse to Unitarianism in New Eng-

land. At first the Calvinistic doctrines were not rejected, but generally dropped out of preaching, as rather rugged, and well enough known already. Nor were they dropped formally and avowedly, but by common, tacit consent. Some who exhibited them occasionally, did it apologetically, and as if they were of very little consequence. There are men now living who remember to have heard Dr. Osgood of Medford, and such as he, preach these distinguishing doctrines quite fully, and then, at the close, tell their hearers, in substance, "These are the truths which the Bible seems plainly to teach ; nevertheless there are many good men who think otherwise, and I leave you to receive or reject them as you may feel inclined." This first stride downward being taken, the way grew more and more precipitous ; and when they had passed away, their churches proceeded to settle avowed Unitarian pastors over them, constraining small minorities to withdraw, rebuild, and, under great disadvantages and bitter reproach, fight the battle anew for the primitive faith and piety.

Who were the divisives of that conflict ? Is disease or remedy to be ranked as the detested invader ? For that was not a causeless, or a trifling battle. Then, for a memorable period, the strife and tumult, as often before, resounded. Then was heard the clangor of arms, the wail of the wounded, and the shout of the victors, mingling in mournful discord, as Jehovah sifted out, and led back his humbled followers to the original Puritan standards from which they had so wickedly and perilously departed. Again the Spirit was poured out, as in Pentecostal times ; the great benevolent societies were organized ; and the revivals of 1832 and 1837 stimulated the increasing sacramental hosts to unheard of activity and zeal.

But along with this unwonted activity, it was but natural that there should come new perils to truth. It produced a hot-bed growth of evangelists, revivalists, reformers, and laborers for immediate effect. It engrossed the mind with external appliances and onward progress to the neglect of, or out of proportion with, deep, scriptural cultivation of the heart and the appreciation of first principles. It has accustomed the Church to such great and rapid changes as to expose us to the danger of the most debauching and reckless radicalism, that

of loving the *excitement* of change, and desiring novelty for its own sake; for radicalism in religion lays the foundation for radicalism in politics and all reforms.

Again the time seems to have come when many ministers and churches are looking about, like Christian and Hopeful, for some smoother way than the rugged old path, and some are already climbing over the stile into By-path Meadow. That there are, at the present day, tendencies to new and dangerous forms of Arminianism, we think, cannot be overlooked by those who are prepared to examine candidly, being free from selfish, partisan, and entangling friendships and alliances, and "who, by reason of use, have their senses exercised to discern both good and evil." That it will be generally seen and admitted before it gains firm and bold possession, is more than can be expected, according to all the history of its repeated incomings. We think it can and should be boldly met and resisted *now* in its beginnings, and thus much of the bitterness and disaster of rupture and division be *prevented*. But always the encroachments of error have been doubted, denied, and the very idea scouted, until it has strongly entrenched itself. While, on the one hand, we would be the last to excite needless alarm and jealousy, on the other we would lift up our voice against that false and lazy charity, and that fatal delay which will not believe in the existence of an enemy until it has quietly taken our fortifications and turned our own Columbiads upon us. If we must err, let it be on the side of safety, rather than on the side of ease and quiet. It were better that an aggressive army, like the Christian, should be aroused by a false alarm, to set double watch, to send out scouts, and to make thorough examination, than that they should be overtaken in determined sleep and dreamy safety. The success of Wellington, as he advanced into Portugal and Spain, is attributed chiefly to his caution and prudence in making impregnable every position behind him.

We do not intend to indicate all the present signs of New and divisive theology, preferring that Christians should be stimulated to open their eyes and look about them. Having fresh before us the past plausible and treacherous modes of the entrance of great errors, in the place and garb of truth, as Satan

entered Eden, we will delay the reader only with the briefest mention of a few particulars, chiefly for the purpose of calling special attention to them. And we will begin by referring more specifically to that unwillingness to make, or allow of, faithful examination, which was strongly hinted at but a little above. If the ministry and churches are all abiding substantially in the Old theology, why is the alarm so readily and violently taken so soon as the proposition for faithful investigation of doctrines is made? How easily the whole Church might be convinced and satisfied by encouraging and facilitating the inquiry, if there is felt to be really nothing to conceal. Is it not the surest sign of the incipient demoralization of an army in an enemy's country, if they not only refuse to be watchful, but also pour contempt and ridicule upon, and even forcibly silence, those who would be watchful? It was Flatterwell that led the pilgrims, by a road which turned away by small degrees, until they fell into a net, and then "the white robe fell off the black man's back, and they saw where they were." "A man that flattereth his neighbor spreadeth a net for his feet." (Prov. 29: 5.)

But there are other and more positive signs of the New theology in the Church. It is well sometimes to consider what the avowed opposers of the Calvinistic faith think and say of us; for they, standing on the outside, have advantages and are often keen observers of important tendencies and changes which are hardly noticed by the busy actors within the Church. According to the Arab proverb, "It is better to have a wise enemy than a foolish friend." From a score of similar extracts we select the following portion of a letter by Rev. Thomas Starr King, written in San Francisco, on the first of January last, to the Hollis Street church of Boston, on the occasion of the celebration of the fiftieth anniversary of the dedication of their church-edifice.

"But the need for our movement is obviated just as fast as a more rational and savory interpretation of the Gospel is furnished from the popular Church. Where the Westminster Confession is commended in its grim strength and dreary symmetry, there is pressing need of a distinct liberal organization. But where Henry Ward Beecher preaches, there is surely far less need of it. In a community where the *Puritan Recorder* furnishes the type of theological teaching

and the mould of character, there *must* be a liberal Christian Church ; but not so certainly in a district where a spirit, as in the junior pastor of the Old South, is the medium of Orthodoxy. Let the Athanasian creed be poured into the community through the soul of an Episcopal clergyman warped into its likeness and a vital organ of it, and a Unitarian Church will spring out of the ground near it ; but let a man like Rev. Mr. Maurice fill the Episcopal structure with his thought and charity, and there will be very little pressure to organize a hostile theological demonstration. And it is because the methods of interpretation within portions of the Sacrificial Church have been changing, and the mould of character enlarging, that the Unitarian and Universalist movement has not met a far wider visible success.

“There is need for us yet, as a distinct, and to some extent *combative* party. But our mission is to hasten the time when *the Church in general* shall modify her creeds, and grant more freedom to thought, and organize more charity, and receive again into fellowship the needful forces which her narrowness has spurned.”

He could have given no higher praise of “The Boston Recorder” as an efficient agency in withstanding infidelity, and the friends whom it represents should take note of it and be multiplied by thousands. But what must we infer in relation to two opposite papers of the denomination ? Surely they, and the ministers mentioned, are, in his opinion, but representatives and leaders of a large class in the Trinitarian Congregational Church, who are furnishing “a more rational and *savory* interpretation” of the Gospel, and making progress towards the so-called Liberal, or Broad Church. And we have very many proofs that Mr. King is but imprudently speaking out the convictions of hundreds and thousands of the haters of what he calls the Sacrificial faith.

It cannot fail to be seen that many of the Arminian “notions,” which Edwards found it necessary in his day to combat so boldly, and which were thought to have been forever refuted, are now again finding numerous, and more or less outspoken, advocates among the leaders and instructors of the Church. Then, as commonly in these periodic struggles, the battle raged around those great doctrinal centres of original sin, and efficient grace as related to free will, which bear so direct and necessary an influence upon all our views of the Atonement, Regenera-

tion, and Decrees. So now, a minister boldly assaults and claims to have overthrown the positions of Edwards's great work on the Will. And straightway he is promoted to a Theological Professorship where he may secretly, that is, unobserved by the Church, instil his peculiar and divisive notions into the minds of our future ministry. And here we are bound to take warning from the immediate past. For, though Taylorism, as a system, may now be said to have been repudiated, yet it has left its poisonous influences in the minds of a multitude of pastors, tinging all their preaching with the un-Edvardian and preposterous opinion that, after all, God foresees conditions in certain individuals, or at least conditions *ab extra* to his own mind, on account of which He elects them ; and also, that a heart alienated by nature, as the leopard's skin is spotted by nature, can be changed, new-created, by merely suasive power !

Again, it cannot be denied that new and "more savory interpretations" were desired when two new congregational papers were forced into being at vast expense and sacrifice, and a divisive and sectarian movement was thus inaugurated, filling the churches and the land with bitterness and strife. The editor of one of these papers has frankly confessed his position to be that of a compromise between Arminianism and Calvinism. And the editor of the other, in his recent lecture in Boston, on Jonathan Edwards, as we understand him, attributes the peculiar theological views of that great man very much to his deep piety and peculiar education !

Moreover, the strong and clear views of Edwards and Calvin on Original Sin, the satisfaction of divine justice in the Atonement, and the source and ground of Faith, seem to be stumbling-blocks in the theological instruction which was thought once to have been so strongly and doubly committed to the Westminster Confession and unequivocal Calvinism. Many of the old terms, so much employed by the great men of former times, such as Imputation and Substitution, are greatly qualified, set aside, or ridiculed. And if the professor emphasizes the expression, "Sin consists in sinning," it is not wonderful if the young preachers sometimes go forth apparently with the high ambition of convincing the churches that they have been

befooled by the old-fashioned preaching, and that they are not guilty of Adam's sin! We have known three of them, in speedy succession, before the same congregation, to make this the burden of their cheery, disenthraling song. What can be the aim of all this unless it is to imply that there is no other Scripture sense of sin and guilt but that which is strictly personal and literally voluntary? and that there is little or no meaning in such passages as these: "And were by nature the children of wrath, even as others." (Eph. 2: 3.) "The carnal mind is enmity against God." (Rom. 8: 7.) "Therefore as by the offence of one, judgment came upon all men to condemnation." "For as by one man's disobedience many were made sinners." (Rom. 5: 18, 19.) Yea, we have heard a very popular preacher, on the text, "Come unto me all ye that labor," &c., tell his impenitent hearers that they should not expect, at this day, to feel the deep and pungent convictions for sin which were formerly common, since the offers of mercy were now made so plain, and were so well understood, that no one could separate them in his mind from the conviction of ill-desert!

Thus the New theology flows naturally from the seminary and newspaper fountains, through all the streams, and into all the gardens of the Lord. It is no wonder that church creeds are so often, of late, stripped of their Calvinistic articles, and the innovation openly justified by the argument that creeds were only designed as tests of incipient Christian character, and not as outlines and standards of Scripture doctrine. No wonder the distinguishing principles of the Gospel are so little preached and understood! No wonder the old-fashioned invitation to the sacrament of the Supper is now so often modified to include all that choose to consider themselves Christians! No wonder there is such a readiness to welcome into church fellowship, and to patch up hopes for the doubting ones who cannot conscientiously say that to them, "Old things have passed away, and all things have become new"! It is but the carnal policy, more or less distinct, of Mr. Worldly Wiseman in opposition to plain old Evangelist. He would not indeed have Christian go back to the City of Destruction; neither would he have him encounter all the perils, reproaches, toil,

and conflict of a pilgrimage in the old straight way. He would have him, by all means, send for his wife and children and live in a pleasant respectable way in the beautiful village of Morality in the great town of Carnal Policy.

In fact there is nothing but a return to, and a faithful application of, the homely, outspoken, primitive theology of the unchanging Bible which can rescue the Church from the mournful laxness of discipline which is now opening wide the doors of the Church to the world, and thus virtually turning the Church out of doors. Nothing but this God-given and Heaven-blest old way of the Fathers that can correct the prevailing, insane desire for exciting, showy Union meetings, and for superficial, Union literature which dilutes the Gospel and debauches the taste of the Church, leading it to clamor for the preaching which will draw, like a theatre, the masses of the people.

It is not true, as is so flippantly said, that the churches sufficiently understand the distinguishing and controlling doctrines of the Gospel ; and the shepherds will have a solemn account to render therefor. What Christian understands enough of Christ and his Cross, which is but another expression for the whole cluster of Christian principles, and which alone the Apostle determined to preach and teach ? Disguise it as we may, it is a fearful sign of the prevalence of new and perverting theology that multitudes in the churches are profoundly ignorant of the teachings of the Scriptures concerning the divine way of justifying lost sinners. Though there are no themes so interesting to healthy and vigorous minds, we ask what proportion of the congregations, or even of the churches, can give you any clear definition of what is meant by Regeneration, Justification, Adoption, and Sanctification ? How many can enumerate the divine attributes, and not be stricken dumb when told that they believe three persons to be one person, and one God to be three Gods ? How many can converse intelligently about the office-work of the Holy Spirit, the ground of the Christian hope of Perseverance, or the state into which the race fell by the sin of our first parents ? And if these and their kindred subjects are so poorly comprehended, what hope may we reasonably indulge that Christians will stand fast, when new and plausible errors spring up, and that they will not be "carried about by every wind of

doctrine"? What hope that, ere long, we shall not have, in every church, the talkative Mr. By-ends with all his numerous relations; "and in particular my Lord Turn-about, my Lord Time-server, my Lord Fair-speech; also Mr. Smoothman, Mr. Facing-both-ways, Mr. Any-thing; and the parson of our parish, Mr. Two-tongues, was my mother's own brother, by father's side; and to tell you the truth, I am become a gentleman of good quality; yet my great-grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation."

The last evidence of our drifting from the old standards which I shall mention, is found in the common confessions of church-members. The very mention of the themes of the Shorter Catechism in the presence of young, excitable America, creates laughter and ridicule. Imagine the Apostle Paul to arise and to go into our bookstores, our counting-rooms, our shops, and seriously introduce the doctrines which the early Christians so loved; and how quick the lip of the fast Christian of our day curls with sport or with scorn, while the author of the Epistle to the Romans turns pale and trembles with amazement to hear, "Why, you do not really puzzle your head with, or read on, these subjects nowadays, do you? Why, these old doctrines are dead and buried long ago. Nobody studies the Catechism now. Does your minister preach on such subjects? He must be two hundred years behind the times. There is but here and there an old foggy who cares a fig for that kind of Christian literature. It is extremely unpopular even in Puritan New England. Why, Sir, you are not awake to the times in which we live. Mind is active, ministers must be wide awake or they'll be left behind. Everything goes by steam now. We do not go to heaven in the lonely, slow, and toilsome way of former ages. They have a railroad, Sir, and go in cheerful crowds by steam, and have a good social time of it too. That old slough of despond has been entirely filled up by the liberality and public spirit of this wonderful age. The wicket gate was a very narrow and bigoted entrance, Sir; and it has been greatly widened and beautified. Bunyan's old friend, Evangelist, who used to give each Christian a roll to carry and to examine with so much care, is

now ticket-master, who gives to each passenger a neat card which he has only to hand to the conductor, Mr. Smooth-it-away. Instead of having to carry our bundles on our back, according to the ridiculous old fashion, we deposit them safely in the baggage-car, and receive checks as security that they shall be restored to us at the end of the journey. Yea, we have even persuaded Old Apolyon, who used to give such annoyance to pilgrims, to be our engineer, and a capital one he makes too. The famous Hill Difficulty, Sir, is tunnelled right through; and when we pass, as we do now and then, one or two of the obstinate, old-fashioned, grim pilgrims, who still persist in going the old way, our wide awake engineer puffs steam in their faces, to the great amusement of the happy passengers."

Surely, "Time is the greatest innovator; and if time of course alters things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end?"

ARTICLE II.

WILL FUTURE PUNISHMENT BE MERELY THE RESULTS OF NATURAL LAWS?

WE confess to "heresy-hunting" in this article. The charge often made is true of us in this endeavor. We hear and believe that the bulls of Bashan have come even unto the mountains that are round about Jerusalem. We have ourselves seen where the boar out of the wood has broken down the hedges, and wasted the vineyard of the Lord. With a frank avowal of our purpose, zeal, and expectation, we enter on the chase.

We confess, also, to an effort in this article for "a divisive movement" among the churches to such an extent, if possible, as to separate between the older theology of New England and certain modern innovations, called "improvements," in the condition of the lost. And if we succeed in bringing back

into favor some doctrines, "older than any now extant" in many pulpits, we shall have gained our end. We hope also to create and strengthen "demands for more stringent measures to guard the old Theology."

There is not a greater question now agitating the pews, the pulpits, and the theological world, than the condition of the impenitent dead. Something of piety, but far more of carnal reason and a deranged philanthropy, and most of all the restless enmity of the convict against the law, are moving a discussion of this question. The interest felt in it is wide and profound, and such anxiety is there in some evangelical quarters to break away from old fastenings, that the strain on creeds and ordaining councils is very great. The doctrine of Calvin, Edwards, and Griffin on this question, is not now popular and acceptable with many who call themselves Calvinistic and Edwardian. There is a feeling growing up with belles-lettres scholarship in the pulpit, and refinement in the congregation, that such a doctrine does not harmonize with the humanities and philanthropy of the age. It is esteemed abhorrent from a refined and tender piety. So it is suppressed by the preacher, while he gives attention to "practical" topics. He does not eject it from the creed of the church. That would alarm the older membership and suggest universalism. The dogma is retained, but as a country-parlor, that is never opened and aired for use. The doctrine is qualified and compromised in various ways. Some invent, as Olshausen in his "Commentary of the New Testament," so common and popular with the younger ministry, a second probation, and so lay broad ground for universal restoration. Some confound disciplinary with penal suffering in this world, as the author of *Nemesis Sacra*, who pleads for retribution here, and by a confused philosophy spreads the outlines of hope for the ungodly in the world to come. Others, perplexed by the vastness of the idea of everlasting destruction from the presence of the Lord, come out boldly for the annihilation of the wicked.

But the less suspicious and more agreeable form of weakening and wasting this doctrine of future retribution, is to limit and qualify its mode of administration by confining it to the action of natural laws. Thus God is withdrawn, positive punishment is

withheld, and the lost soul is left to suffer only the sad effects of a violated constitution.

The show of the older theology is kept up by a continued use of its terms. So the hearer is not left to suspect the orthodoxy of his minister. He gives to the language of the sermon its ancient import, and a meaning beyond the intent of the author. What Hilary said of Nicene hearers under Arian preachers is worthy a repetition in this connection, and is pertinent to many of our congregations. "Sanctiores aures plebis, quam corda sunt sacerdotum." The ears of the audience are more pious than the hearts of the preachers. Great labor is expended in analyzing the moral constitution to show the executive ability of conscience to punish, and great rhetorical effort is made to set forth the punitive visitations of conscience. All this is well in its place and to its measure, but does not exhaust, or at all meet, the import of some fearful passages in God's word.

Yet it keeps up the appearance of preaching the old doctrine of everlasting punishment. Less of philosophy and rhetoric and more of close exegesis would show that all the forces and action of natural laws cannot answer to "the wrath of God" against a lost soul.

And what should lead us in advance to distrust this theory of future punishment by natural laws only, is, that it is quite acceptable to restorationists. They have held it longer than those modern speculators, who would soften and polish for gentle ears the rough orthodoxy of Edwards. The restorationists feel at home in this theory, and see its strong points and irresistible logical inferences for a final and universal salvation without an atonement. So they accept it from orthodox pulpits as a flag of truce and promise of a compromise.

But we pass on to mention some of the objections to the theory.

By the term, natural laws, as used in expressing this theory, we understand the constitution of the man, physical, mental, and moral; and by the results of natural laws we understand the legitimate action, development, and fruit of this constitution, God doing no more than to sustain the conditions of being. For illustration, Ananias and Sapphira received the

results of natural laws in their shame, fear, and remorse for their sinful act. According to the old doctrine of divine punishment God superadds to all these natural results, special, positive visitations for sin. Ananias and Sapphira received such in their unnatural death. So the old theology teaches that in the world to come there will be suffered by the lost, not only these terrible inflictions through a violated constitution, but special, positive extra-natural judgments immediately at the hand of God.

§ 1. On the theory in question it may be remarked, first, that future blessedness will be more than merely the results of natural laws. The body of the saint will vastly exceed in worth his present body. Though this present one is in many respects glorious, it will be a "vile body" in comparison with the other. That will be fashioned like Christ's glorious body, and adapted to a state of things infinitely exceeding the present. The outer life of the saint, the surroundings, that will correspond to our abode here, will also be wonderfully changed. It will be the New Jerusalem. Such an abode must have much to do with the happiness of the saint. This is a part, and no small part, of those heavenly excellencies of which eye has not seen, nor ear heard, nor heart conceived. Yet all this is no fruit, or development of natural laws.

The social life of the saint, the aggregation of all the holy, both human and angelic, the concentration in daily life of all the virtues and social excellencies that have ever adorned the Church of God, or the world, — this must have a most important connection among the causes of the blessedness of the saint. But it is a supplement to any and all the results of natural laws. Grace, working with the natural laws of the regenerate soul, may fit it for so glorious a body, and abode, and society. But those laws do not furnish either, and so cannot be said to furnish the blessedness that comes through them. This is an extra or foreign addition at the good hand of God, who by the laws of creation and of grace has given the body, abode and society of the saint. Heaven is no outgrowth of the individual. It is not a development, as from the chrysalis into the winged state. The candidate for heaven has a gracious adaptation begun in him here for that higher and perfect grade of being. But no system of natural laws, working under his present

constitution, can furnish that higher grade, or promote him to it.

Reason, Scripture, and our own fond anticipations, as the children of God, lead us to look for far more than the present constitution and course of nature would legitimately give. Heaven we judge to be something more than natural. We look on it as special, positive, arbitrary, among the provisions of God, nearer to a new creation than an outgrowth of the old.

The same line of reasoning holds good with reference to the lost. They are to have a new body, new abode, and new society and social life. All will be in another grade of being and for another purpose too. They were in probation. That is now ended. God has finished his endeavors to reclaim them, and to elevate them to a higher and holy life. They now enter on retribution. For this the new body, abode, and society are adapted. And though the natural laws of the man, as hostile to God, would, in their results, make him wretched, so far as they acted, they could not produce the extent or intensity of suffering that the Scriptures group under the word hell. The perdition of the ungodly appears from the Scriptures to be as much supplemental to any natural results of a sinful heart and life, as heaven does of a holy one.

And, moreover, when we consider the revealed account of that new body, abode, and society for the saved and for the lost, we cannot avoid the conviction that the present natural laws of the man, as they affect his body and mind and soul, will be totally inadequate for his government in that so new order of things. The changes in him and in his circumstances will be so great that evidently there must be Revised Statutes. A new system of natural law would seem to be demanded by this new order of things. And it is a fair presumption, as well as a sound exegesis, to assume, that when God, after the general Judgment, says, "Behold, I make all things new," he means to declare a new order of life, bodily, social, and moral.

So we cannot predict with any certainty or fulness of account, what and how much will be the blessedness of the righteous, or suffering of the wicked in the world to come, from what we know of the present happy results of virtue, and of the miserable results of vice, according to our constitution.

§ 2. God has punished in this world, over and above any results of natural laws. The government of God in this world serves a double purpose: the subjection of man to a rule of right through cheerful obedience, and a revelation of the policy by which he will control those who will not yield such obedience. This last use is made by illustrations. They are prophetic samples of an eternal policy. The Deluge, the destruction of the cities of the Plain, the plagues of Egypt, the overthrow at the Red Sea, the death of the company of Korah and of Sennacherib, are examples of terrible, positive punishment. They were inflictions of judgment, independent of any results of natural laws. In them God appears personally. The ordinary channels of avenging justice are set aside, and he miraculously visits with his own right hand. As miracles serve the purpose of confirming the truths of revelation in general, these serve as exponents and confirmation of his policy of punishment. They are as decisions in a Supreme Court that interpret a law and settle a principle. By these we learn that it is consistent with the benevolence and in accordance with the policy of God to punish men positively, capitally, and with no regard to their reformation or benefit. We see by such cases that he does this arbitrarily, or by extra and special interposition, and without the intermediate instrument of natural law. Then there is nothing improbable in supposing that he will punish in the world to come independently of any action and result of natural law. Nay, that he has done it here teaches us to expect that he will do it there. We must take these cases as expository of certain well-known passages in his Word: "It is a fearful thing to fall into the hands of the living God." How tame this truth, and how emasculated of all vigor, if we render it according to the theory we are considering: "It is a fearful thing to fall under the results of natural laws." "Vengeance belongeth unto me, I will recompense, saith the Lord." "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." (Heb. 10: 30, 31; 2 Thes. 1: 8.)

No penal visitations of natural law answer to the import of such fearful words. They foretoken the avenging hand of God

on his final enemies. They send our thoughts backward to the waters of Noah and the smoke of Sodom, and forward to that dreadful day when he shall visit the wicked with "indignation and wrath, tribulation and anguish." They make one thoughtful of the terrors of the Lord, and beget a certain fearful looking for of that judgment when the wicked "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

§ 3. The theory of punishment by natural laws alone destroys the governmental connection between sin and punishment. They are made to stand to each other in the relation of cause and effect. A natural and self-executing law joins them. God does not appear as a legislator, except in creation, when he formed the constitution of man, and in the giving of the law. Nor does he appear as a governor in punishment. He comes no nearer to a personal administration of government than to keep in existence and in natural action the subject who is undergoing punishment. The theory dispenses with his personal presence, activity, and superintendency in the distribution of justice. He appears no more personally than in the processes of physical laws. But for our living and moving and having our being in him, this entire government by rewards and punishments would move on without him. Neither the condition of the saved nor of the lost would require his interposing hand. Rewards and punishments would come as natural fruit, and constitute heaven and hell.

In refutation of such a notion it is enough to say, that it does not allow for that personal superintendence of God in all his moral government which the Scriptures assign to him. It excludes a personal and individual estimate of human acts, and an accurate adjustment of award to the merits of each. When we think of it, the idea of mechanism, and of a machine so perfect as to be left of its overseer, intrudes itself. But the Biblical view of God's moral government surrounds us with God, and fills in between all our thoughts and acts with his personal inspection. Instead of awaiting the fruits of natural law, the child of God is led to feel, when he departs this life, that he is going to receive an inheritance "reserved in heaven," "which God hath prepared for them that love him." (1 Peter, 1: 4.

1 Cor. 2: 9.) And the same Scriptures lead the dying sinner to look forward to visitations, dispensations, and inflictions, not developments. He does not carry perdition with him. He goes to it as Judas went to his own place. The cold, impersonal process of cause and effect, as shown in the action of natural laws, does not fill out this scriptural idea of reward and penalty at God's hand.

§ 4. On this theory one may abate all punishment by ceasing to violate his moral constitution. His penal sufferings are the results of violated natural laws. Under the discipline of a sorrowful experience he may gradually refrain from these violations. A rectifying of the character and a restoration of its moral tone would ensue. The violations would be wider asunder, till they ceased wholly. Then the natural results of them would cease, and punishment be at an end. It is true that in this case the moral man will remain weak and debilitated, as the result of his sins, but he will be no longer an active transgressor. He will be restored and promoted, though in the end only a heavenly invalid. And so with the premise of this theory, where is the logical difficulty of establishing the doctrine of universal restoration? Indeed, this theory is the foundation of this doctrine. It begins by separating between the transgressor and God. It leaves him to suffer for sin, as he suffers pain for an injury to the body, through a self-executing law. The pain leads him to a study of his physical organization, and so he is led to guard against further injuries to it. And so, understanding, healing, and protecting his bodily constitution, he becomes his own savior. This theory sets the violation of moral law, and punitive suffering for it, in the same light, and the moral constitution is to be treated in the same way. God is not regarded as immediately concerned in the results of natural laws as a punishment for sin. Self-executing laws impose the suffering. If a man would escape it, he must study his moral constitution and show a careful obedience in the light of the law of God. If he suffers for his transgression, God is no more to be consulted than when he has violated some physical law and suffers for it. In the whole process God is kept at a distance. And if the man goes into the next world, suffering for sin, he must adhere to his former

policy,—study his moral constitution and the moral law, and then seek a more careful obedience; and this he must continue to do till he attains to a perfect knowledge and a perfect obedience. That will be his salvation, his heaven. In all which the carnal heart is gratified by keeping God aloof, escaping positive punishment, and being independent of Christ, as a vicarious saviour.

§ 5. This theory does not allow an adjustment of punishment to the measure of guilt. According to it the laws of the moral constitution are the executors. Conscience is the main force for the administration of penalty.* But conscience is a power more or less efficient in proportion to its proper culture. It may become a dwarf or a Hercules. In this world it is usually the case that the least guilty have the most efficient conscience, and the most guilty have the least efficient. And as the fruits of culture, both virtuous and vicious, are carried into the next world, it is difficult to see why the relative power of conscience will not hold there which was attained here. If so, then the greater the abuse of the moral constitution here, and the more terrible the drugging and deadening of conscience by a long and dark course of crimes, the less will be its avenging power hereafter. So punishment will come in the inverted order of demerit.

If it be said that conscience will be enlightened and quickened in the world to come, we must remember that all consciences will share alike in this respect. And as one star differs from another star in glory, these different consciences may keep up their relative proportions of power, though the efficiency of each is augmented. So the inferior conscience of the superior sinner may retain its relative inferiority and inefficiency, and the man suffer but little punishment comparatively, because he has been so great a sinner as to palsy the arm that should punish him.

§ 6. If it be true that the punishment of sin is found only in the results of natural laws, how can offences against the public welfare and the commonwealth of God be punished?

No man liveth unto himself. He is a member of society. He may so sin that the evils of it will lie much or mostly within the circle of his own interests. Now, admit for the time

that he may receive punishment for this sin through the results of natural laws. But he may so sin that society shall be the principal sufferer. What means of redress, or of maintaining, by government, its welfare, has society? According to the theory in question it may have no special laws of its own, and visit this offending member with positive punishment. Society must be passive in its suffering, and contented to see the guilty one punished merely so far as the results of natural laws may act penally. This whole idea of punishment by natural laws only, when we take it back from the future world, and put it into practice in every-day life around us, is a comedy on law, a burlesque on government. Here is a joint-stock company. The shares are a hundred thousand. A member of the company owning one share commits a trespass against the company by which the value of its entire stock is reduced one half. As a result of the laws natural to the company, this man is punished in the loss of one half of his one share. Does he deserve no more than this? It is only a hundred thousandth part of his desert. And the company, that is the great sufferer, has as yet had no redress. Has it no rights to be maintained? Has it no duty to perform in punishing this wrong? Yet, according to the theory we are examining, the stock company may inflict no positive punishment. The man must be left to suffer so much, more or less, as his one share is depreciated by his trespass. Enlarge now the property held by the company. Let it embrace all the interests, pecuniary, civil, social, moral, and religious, that are gathered in a commonwealth. Change the name from stock company to civil society. And now look at the trespass, the transgressor, and the punishment, according to this theory. It is ultra, obsolete, and exploded non-resistance. This theory, brought home for our practice, unhinges all prison doors, remits all penalties and fines, resolves the courts into advisory bodies, and the judges into exhorters, and leaves civil government, remodelled and made naked, with one right and one duty, as the body of its constitution — the right and the duty to let everybody alone. If a man sins against society, or rather, it should be said, against this inorganic human mass, he must be left for punishment to the constitution and course of nature. No punishment, positive, special, *pro re nata*, may be visited on him.

The same line of argument holds where the offence is against the divine government. When a man sins against God, he does more than merely to injure himself. It is a breach against the perfect and glorious government of God, and it is an injury to the universal society under that government. To the same extent, therefore, that he has injured the commonwealth of God in its government, or subjects, or both, to that extent does he deserve punishment. It is conceded that, as an individual under that government, he suffers through his moral constitution for the wrong he has done. But evidently such suffering bears no greater proportion to what he merits than he does, as one person, to the multitude whom he has injured. Now if this suffering through his moral constitution, this effect of natural laws, be all the punishment he receives, how is the character of the Lawgiver sustained, and the majesty of his government honored, and the welfare of its injured subjects vindicated? Indeed, this theory of punishment that confines it to the evil results of sin, as they recoil naturally on the transgressor, seems to overlook or ignore the fact that sin is far-reaching and wide-gathering in the sweep of its terrible consequences. Take the first sin of Adam. Will his experience of the results of violated law answer to the claims of justice against him for all the terrible consequences of that sin? If this theory of punishment be correct, then the claims of God and universal society against the sinner on trial will be ruled out as claims having no foundation in justice. Then, under the government of God good men have no rights that bad men are bound to respect; and he who wishes to sin may count the cost by foreknown and probable natural consequences.

§ 7. If it be true that the punishment of sin lies inclosed in the results of natural laws, how is an Atonement possible?

The atonement of Christ is made by his vicarious or substituted sufferings. By these he becomes the end of the law for our justification. He satisfies the law in its demands on a sinner, so that it urges its claims no further. It comes to an end of its demands in him. Now suppose the atonement applied savingly to a man. What punishment is averted or cancelled by it? According to this theory there is no positive punishment in the future world. And if none there, in "ever-

lasting burnings," we do not certainly look for it in this world. This is a world of probation till death. The sinner here has not been tried nor any verdict rendered. Positive punishment there, cannot be found for the atonement to avert. Does it, then, cancel or avert the punishment that is found in the mere results of natural laws? But a natural law is imperative and inevitable in its action, except as overruled by a miraculous interference. Yet the atonement does not secure its saving results by a miraculous application. It cannot reach that punitive result of natural law to stay it, except as the nature be deranged or destroyed in which that natural law has a home, and to which it marks out a mode of action. Therefore, on the theory of punishment now under examination, an atonement for sin is impossible. It would be as reasonable to speak of an expiatory sacrifice to prevent the pains and inconveniences that attended the loss of the ear of Malchus by Peter's sword. Such pain or inconvenience is inevitable, imperative. It must come. Nothing but a miracle can stay it. Hence it is not surprising that denominations who take the view of punishment in question, Unitarians and Universalists, reject the Atonement. They reject it logically, from these premises: if the position that the punishment of sin is found merely in the results of natural laws, is correct, we have no need of an atonement; if made, we cannot use it; and to be rid of it is to be rid of an inconvenient and useless dogma.

§ 8. If it be true that the punishment of sin lies thus inclosed in the results of natural laws, then Pardon is also impossible. And for the same reasons, in the main, that have shown an atonement to be impossible. Pardon cannot be applied, on this theory, except as it interferes with the relations between cause and effect. Were punishment *positive*, God could withhold it; but being the fruit of natural law, he cannot avert it except by suspending, deranging, or destroying a natural law. Suppose that a man, in the heat of passion and of hate towards his family, cuts off his own hands that he may not be able to provide for that family. It is a great sin that he has committed, and he is now enduring punishment for it in the results of natural laws. But at length he truly repents, and God pardons this sin. What penalty is remitted? He suffers, and will till he

dies, the results of violated natural laws. Pardon does not reach the man, and cannot, till we admit that positive punishment from God impends. That is what is remitted, and in that way pardon takes effect. And so we see that nothing less than an impending, positive punishment can make an Atonement or Pardon possible.

§ 9. If future punishment is merely the results of natural laws, the General Judgment would seem to be an unmeaning ceremony. For according to this theory the transgressor comes under sentence, and under the endurance of penalty, so soon as he sins. He goes under penal suffering to the Judgment, and into it. He goes through the Judgment, and on beyond indefinitely, suffering only at the hand of the same avengers that punished him before he was tried and sentenced. And though he is sentenced at the Judgment, the sentence not only adds nothing to previous penal inflictions, but it does not make future suffering any otherwise in certainty or kind from what it would have been had there been no Judgment. The trial and condemnation at the great day do not vary the nature, mode, or extent of punishment. And so the sinner glides through that scene unaffected as to his punishment, except so far as any renovation of mental and moral powers may give him better views of his sins, and so severer chastisement by conscience.

What, then, is the sentence of that Great Day of God but an empty ceremonial? A punishment is pronounced in most solemn and impressive form. Yet it adds nothing, varies nothing, from what the guilty one was about to suffer without any sentence. And what kind of a tribunal or condemnation is that which sentences to the suffering of merely the results of natural laws? It is as if a human court should try, convict, and solemnly sentence a criminal to endure the natural unhappiness of his criminal life.

And will this view of the Judgment turn guilty mortals to "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary?" Does such an empty form of trial, and the condemnation to suffer the results of natural laws, answer to the Scriptural account of the terrors of that day, and the fearfulness of outer darkness and the

second death, to which lost souls are doomed? If this theory of future punishment be true, then it must be admitted concerning the description of the General Judgment in the Bible, that it is as a high-wrought picture on canvas, into which inspired painters indeed have wrought divine colors, yet with no prophetic outlines of eternal realities. It is all on the canvas, and none of it in fact.

And yet what is that departing into everlasting fire prepared for the devil and his angels? And what that falling into the hands of the living God? And what that drinking of the wine of the wrath of God? Indeed, the Judgment is more than a reënactment of the laws of nature.

§ 10. This scheme of retribution shows no just appreciation of sin. And this is the vitiating, fatal error that underlies the whole structure. Sin is esteemed as mainly a mistake in the management of self-interests. The theory does not rise up and go out after sin, as something committed against God, and as doing violence to infinite justice and benevolence and wisdom, as combined in his glorious government for the good of the universe. The punishment is not commensurate with any such view of the wrong to be avenged. There is a narrow, provincial lingering of judgment among the private interests of the transgressor, as if he had wronged himself only. The measure of evil and of guilt is sought mostly within the selfish circle of the sinner's own welfare. Thus, the consequences of his sins are dwarfed to diminutive proportions, and the punitive inflictions are diminutively commensurate. The theory makes sin to be little more than a personal oversight, to be followed naturally by personal inconveniences.

We have been surprised to hear evangelical preachers, so called, say that one sin would not justly expose a man to everlasting punishment, perhaps not all the sins of this life. But when they adopt this theory of retribution, the surprise ceases. For evidently a man ought not to be punished forever, with positive inflictions at the hand of God, for one mistake, or for any number of mistakes, in his own private affairs. In the reflected light of such punishment as this scheme advocates, sin can be little else than a blunder. It is an act that shocks the moral constitution of the actor. This is unfortunate, for the

personal consequences are annoying. If the evil be not corrected, it will follow one into the next world and trouble him there for a season. So a remedy must be sought. The process of it is mostly preventive and restorative through the personal management of the suffering offender. All which shows no such guilt as demands an infinite sacrifice. Then the nature of the penalty is such, wrapped up in organic laws, that it cannot be met by substituted suffering and a vicarious atonement. Nor can the punishment be stayed by pardon. It is of the quality of a natural effect and must follow its cause.

How far these views of future retribution accord with the older symbols of orthodoxy, needs no statement. They are a compromise for peace between two antagonistic systems; and the compromise is all on one side. It is a retreat from the high ground of Calvinism toward the natural level of a universal restoration. It is a facile and covered descent to lower regions, while it would seem to remain unmoved. It is a removal of the cross by showing that its use is impossible according to the moral constitution of man. Of course we are to be called alarmists in this thing, animated by a purpose to provoke controversy, thrusting unpractical speculations on the evangelical world, making "a divisive movement" where there is no disagreement practically, and much more. Yet if there is nothing but the old theology extant in our evangelical churches, it can do no harm to stir up their pure minds by way of remembrance of the Calvinistic and Edwardian ideas of future punishment.

But what means all this silence in many evangelical pulpits on the positive and unending punishment of the wicked at the hand of God? And what this somewhat speculative, and somewhat tender, pious, and maternal yearning for a second probation? And what this graceful elision of a doctrine dissonant to natural ears from the rounded periods of the fresh and scholarly candidate? And what these lengthy discussions, protracted sessions, and protesting minorities in councils for licensure, ordination, and installation, with sometimes the covering appendix of nepotism? If there is no popular and practical ground for criticism on this question, why the wide-spread whisper through some journals, (amounting to an outcry of alarm,) that nothing is in peril pertaining to the older doctrine

of retribution? This intense affirmation of safety adds much to the evidences of danger.

And what importance are we to attach to such expressions as the following, from one claiming to be an orthodox author? (Rev. C. F. Hudson.) He calls the doctrine of everlasting punishment "the most appalling of all doctrines," and says it "is still a just occasion of offence, notwithstanding the modifications that have been put upon it." "The doctrine retains all its substantial difficulties, and remains infinitely burdensome, notwithstanding all the attempted mitigations of it." "For thinking men, who look at the logical bearings of the doctrine, the full temptation remains to say: 'If this be the religion of the Bible, the alleged truth of Revelation, let my soul be with the God of Reason and Nature.'" Yet he is encouraged by the belief that "the doctrine is almost wholly withdrawn from practical use. Even in our last general revival it was but slightly apparent. It is expected only in the theological treatise, or lecture, or sermon. But thus retained, it retains its whole power of mischief with thinking minds." And he proposes this relief. "Let the distinction between that which is fundamental and that which is not, be plainly made and carefully guarded. On all points not clearly essential, where truth-loving men may honestly differ, let each one be fully persuaded in his own mind. But from the symbol in which, as a psalm of confession, all Christian voices should freely unite, let the burdensome test be removed." It is not too early to have suspicions, and examine the positive proofs of departures from the ancient faith. We remember the cry for peace, and for the culture of brotherly love, and the earnest defence of "practical preaching," when, a half century ago, so many of the churches of Massachusetts went out from us. We confess to the charge. We are "heresy-hunting."

ARTICLE III.

THE THEOLOGY OF PLYMOUTH PULPIT.

THAT Henry Ward Beecher is writing his own name for the next generation to read, there is no one, we presume, who will be disposed to doubt. How they will read, with an increased or a diminished admiration, in characters luminous and indelible, or fading already into a shimmering, it is full early to prophesy. Time makes strange work with the reputation of a people's idols and benefactors, — they are not always identical, — reversing popular verdicts, lifting up the humble and self-forgetful, and dissolving the dreams of the proud, recording its irreversible decree with the coolness of a Rhadamanthus. It is a curious piece of history, and furnishes a study in human nature, the reputation of a living man, and the same man's reputation when he has passed away. In how many cases it is an appeal from Philip drunk to Philip sober, all thinking persons must have observed.

The London *Times* keeps on hand, it is said, a collection of brilliant obituaries of eminent living men, far advanced in years, that it may astonish the world by exhibiting a finished full-length portraiture of a great statesman or philosopher in the selfsame sheet which contains the announcement of his departure. Some twelve years ago, all London was startled one foggy morning to find in the leading journal a most elaborate and eloquent sketch of the *late* Henry Lord Brougham, with a masterly critique upon his genius and character, thus affording to his lordship, who was as well as could be expected for a man of his years and service, the singular gratification of reading what the *Thunderer* had long been intending to say of him after he was dead!

The thing was well enough, no doubt, and might have kept any reasonable number of years, and answered to admiration for a *post-mortem* tribute so speedily ensuing; but the great future has a verdict for every man of renown, which it surrenders at no prophet's bidding. And time is terribly true in this business. When Oliver Cromwell was dead, the Stuart pub-

lished his obituary by setting up his head above Westminster Hall, and thought he had written it "with an iron pen and lead in the rock forever," — "Traitor and regicide, infamous and execrated to everlasting ages!" But two centuries pass away, and Oliver Cromwell looms up a prince among kings and emperors. Two centuries is the measure of six generations; yet the time should not be considered long for the man who carried in his bosom a revolution which disfranchised king and cavalier, and went thundering through the darkness of ages like the chariot of God. It took a long day for the primeval sun to penetrate the dense mists which his own fires had raised. But the business is much more speedily adjusted for ordinary mortals. Twenty-five years ago Daniel O'Connell stood in the front rank of popular British orators. His eloquence was rare, and its finest strains were poured forth on behalf of the poor and the oppressed, while he thundered, like Jupiter, against selfishness, and injustice, and avarice, and falsehood: weeping, as he had been an angel of pity, on the platform of Exeter Hall, when he spoke of the miseries of the West Indian slaves, and making every ragged mother in Ireland believe that he loved her starving child as if he had been its father. But the grave closed over O'Connell; and forthwith, as if waking from a dream, the very community he had entranced proclaimed him jesuit, demagogue, comedian; cold, grasping agitator, whose patriotism and philanthropy were the most miserable of shams.

We are not going to prophesy, neither shall we attempt any analysis of Henry Ward Beecher's peculiar genius as an orator. Our task, more simple, will be, to weigh his claim to the confidence he is so widely challenging, as a theological light to the Churches.

A highly respectable secular journal, whose Saturday circulation is greatly increased by the publication of Mr. Beecher's sermons, asserts that he is a great political leader rather than a theologian. We have it on his own authority, that he chooses to be put in no such category, and to be judged by no such standard. We publish from his own lips, that he belongs to the selfsame class with John, and Peter, and Timothy, and Paul; that his commission and instructions are received from the same Master, and that he proposes to himself the same un-

earthly aims ; — men whose spirit is meekness, and their outer garment humility ; the weapons of whose warfare are not carnal, but mighty through God ; whose shield is faith, their helmet salvation, and their sword the Word of God ; — a very different class of men, as all the world knows, from those who have rejoiced in the turbulent atmosphere of politics, and assayed to regulate the affairs of Herod and Cæsar. We remember to have listened to Mr. Beecher, in one of his most brilliant and effective orations, when he asserted, with emphasis, that his calling was that of a preacher of Christ's Gospel, and was at pains to separate that calling from every other, and to claim for it a high preëminence above them all. In a burst of flaming eloquence, he declared that he could not be persuaded to come down from that transcendent exaltation to the poor level of a king, nor yet to the throne, so far higher, of a Michel Angelo. Mr. Beecher, moreover, has chosen his position as an orthodox preacher of the Gospel. It is no narrow procrustean fellowship whose badge he has thus deliberately assumed. There is ample room for the evolutions of the largest genius where Howe, and Owen, and Baxter, and Jonathan Edwards walked at liberty. Is it unreasonable to expect that, for substance of doctrine, in belief and in preaching, Mr. Beecher should be orthodox, if not precisely in the same mode in which any other man has ever been orthodox, at least in some appreciable and honest sense, which shall preclude mistake on the part of the faithful, and be an effectual bar to any plea of sympathy and fellowship on the part of those by whom all acknowledged standards of orthodoxy have always been rejected ?

This is the point which we are chiefly concerned to settle in the present inquiry. The means are at hand in profuse abundance. We shall not need to seek for Mr. Beecher's theological creed in his Fraternity-lectures, nor yet in those multifarious orations, wherein philanthropy and ethics struggle feebly with politics for the mastery. We will go to Plymouth Church, and listen to his Sabbath ministrations, where, if ever, we shall find him, with an earnest, loving heart, preaching Christ's Gospel for the salvation of his people's souls ; thus magnifying that calling which he has affirmed to be more glorious than the throne of a king, or the preëminence of a Michel Angelo. We have

been there often, at intervals not very brief, in time past; and we say, deliberately, that in no single instance have we heard that on which a favorable judgment of Mr. Beecher's orthodoxy could be fairly predicated. We have listened to a very elaborate and brilliant discourse from a text full and glowing with Gospel truth, and, from beginning to end, there was no word which seemed adapted or intended to disturb a sinner on account of his sins, or to show to a sinner who was disturbed, the way of salvation by Jesus Christ. We remember on one occasion, a Sabbath evening, — a vast concourse, including a multitude of the young, being present, — to have had awakened by the reading of the text, in spite of previous disappointments, the expectation of the unfolding of the great doctrine of Christ as the Redeemer of sinful and perishing men. Everything seemed to demand it, — the day, the place, the audience, many of them evidently not especially serious or reverent, and above all the text. How can Mr. Beecher help preaching the Gospel now, we said, and that with a directness and power, which will make this great congregation of sinners against God tremble. Yet the most discriminating thing in all the sermon was the remark, bald and brief, that in some way, all must admit, we are dependent on Christ for salvation. Still we were not convinced, did not wish to be. We held our judgment in suspense. Friends inexpressibly dear to us are among Mr. Beecher's constant hearers and warm admirers; and we had accompanied them to Plymouth Church, not as "heresy-hunters," but with an earnest desire to hear the truth of the Gospel from his lips, that we might pray and hope for their conversion through his instrumentality. We were most willing to believe that the sermons we heard were accidental and exceptional, suggested by some passing incident of slavery, or Hungarian struggle for liberty, or management at the New York Tract House. We gave a hard tug at the law of chances, and stretched it to the conclusion; drew tightly about the trembling loins of our doubt the girdle of charity, and said, resolutely, "Mr. Beecher does assuredly preach the true and saving Gospel to this immense concourse of living men." Now and then, however, and not infrequently, as a discourse from Plymouth Pulpit has fallen under our notice, in the columns of the daily or weekly newspaper,

we have felt a sharp conviction twitching at the girdle of our charity, and the law of chances has contracted with such force as to hold us to the conclusion, that we must have heard from Mr. Beecher's lips, after all, something approximating a fair average of his preaching; nor do we think this could be pronounced an unfair verdict according to all the laws of evidence in such a case.

We have, nevertheless, been at the pains to form a new and independent judgment. We have read, with care, sermon after sermon, for the most part as reported in the columns of the *Independent*; and here we take pleasure to record our grateful recognition of the valuable service rendered by the *Independent*, in thus furnishing to the community ample means for a true decision as to Henry Ward Beecher's theology, and its own. The sermons which we have selected are such as supply the best specimens of the theology of Plymouth Pulpit; in other words, we have taken such as present the preacher in nearest proximity to the fundamental truths of Christianity. The result may be briefly stated. While he plays about those truths continually, and sometimes *appears* on the inevitable path to them, he never preaches them in their scriptural clearness and fulness; on the contrary, he either eschews them altogether, or fatally subverts in seeming to assert them, or boldly and bitterly assaults them with all the force of his rhetoric. Let us see.

There could hardly be a better subject for the development of a preacher's orthodoxy than Christ speaking of himself in his peculiar adaptation to man's most pressing need. Such a subject was the theme of discourse on Sabbath morning, July 22, 1860, as reported in the *Independent* of August 2d. On that occasion, Mr. Beecher stood up in the presence of that great assembly, and read for his text those words of Jesus Christ, — "I am the living bread which came down from heaven." John 6: 51. Need it be said that, in the sublime discourse of which these words are a part, Jesus does not speak of himself at all with respect to his original fulness, as the manifestation of God, and so perfectly adequate to meet all the demands of man's higher nature, but, plainly and incontestably, as the Redeemer, by sacrifice, of men fallen, and perishing in their fall,

to be received by them, for their life, not according to any natural law, but by a supernatural faith ; — giving us, as the grand leading idea, a believing or regenerate soul taking hold on Christ as his life. This is the Gospel ; and this is the one thing which Jesus Christ has made it the one great and life-long business of the preacher to proclaim, and expound, and reiterate, and urge home to the heart and conscience of dying men ; insomuch that everything else, as a presentation of Christ, to a race under condemnation, however it may be true, is a grand impertinence. How clearly and impressively does Jesus tell the Jews, in this discourse, that he will give himself for the life of the world ; that they must receive him by faith or perish, and that this faith is a divine thing. Do they stagger at these strange doctrines, and strive to put them away, by a cavil of the natural understanding ? Calmly, yet earnestly, he repeats and reaffirms them, — his “flesh,” his “blood,” his resurrection, and his crowning power and benignity in “the last day.” Comparatively dim and unintelligible to their minds then, how did these words of Christ unfold and expand with the current events of his singular history, and especially through the manifestation of the Holy Spirit, — the pouring of noontide on the great doctrines of redemption, which the apostles went everywhere preaching, for the salvation of the world.

In Mr. Beecher’s discourse we find nothing of all this, — literally nothing ; but we find, instead of this, what may be accepted, and will be, by anybody who is willing to regard Christ as, in some sense, a manifestation of God, and so bringing infinite resources to the supply of man’s conscious want, as a being of moral sense, affection, intellect, imagination, taste ; but who distinctly and totally rejects every idea of the fall and human guilt, and of Christ’s character, as a Sacrifice and a Redeemer.

Now for the proof. Mr. Beecher announces his subject as follows : — “ These two ideas I desire, then, to present to you ; namely, that Christ is the soul’s true food, and that this food is abundant and inexhaustible.” On these two points, after a series of preliminary remarks, we are thus enlightened — to wit : —

“ Every man is born with aspiration. It does not develop in every man. Neither do half the buds in trees blossom. But they are there.

And there is aspiration in every man, whether you suspect it or not, and though it may not blossom. Aspiration means tendril, twining, or anything else by which one vines upward, holding on by the way to whatever will support him. Some plants take hold by winding around, some by little roots, some by tendrils, some by hooks, and some by leaves that catch like anchors. But these things take hold not for the sake of staying where they take hold, but only that they may climb higher. And so it is with men. We clasp things above us by every part of our nature, one after another, not for the sake of remaining where we take hold, but that we may go higher. In other words, when in the ordinary experience of life we gain satisfaction, we do it almost only by feeding on each other. When we attain development, we do that in the same way. The soul feeds on soul, whether for satisfaction or development.

“Now, all the while, this nature is developing, and life is educating it, that it may find its true nature in feeding upon God. What we are doing every day is tending toward that which we are to do when we come to the fulness of our being, and take hold of the soul’s real end and final supply — God. This is the final end of every man. Plants do not express themselves as soon as they come up. They *grow* to what they mean in the vegetable kingdom. So do men. They are growing to their final forms. But everything in life is in analogy. Everything is tending upon each lower to develop the next higher — upon matter, passion ; upon this, affection ; upon this, sentiment ; and upon this, Divine love. So men are growing from the seminal beginnings of life through successive steps of years. All through the epochs of men there is regular progression ; and this is the end of it : a condition by which they may know how to have such communion with God that all parts of their nature shall find their appropriate supply, their joy and remuneration, in Him.

“There is a correspondent adaptation in the Divine nature for the supply of the soul. It would seem sometimes as though plants that had overgrown their trellis or prop, were reaching after that higher than themselves which they could never find. No man ever outgrew that by which he was meant to be supported. We overgrow relations, we grow higher than our companions. When men set themselves to run up along the walls of their own earthly strength, instead of that by which they were meant to be supported, they are found overtopping their support, and, like some flowers, turning back, and twining about themselves. But no man, when he took hold of God, ever grew beyond, higher or faster, than his support. God did not mean himself for men : he meant men for himself. He created

their necessities with exact reference to his own fitness of supply. Therefore, there is nothing in man that has not its counterpart of supply in the Divine nature."

Here we must take leave to ask, What, and where is Christ in all this? The answer is in the paragraph next ensuing: —

"The Lord Jesus Christ, as the declarative God, — the God set forth in the conditions in which we may understand him, — the God brought near to us, — declares himself to be, and has by thrice ten thousand believing ones been found to be, the soul's true food. That is, there is not one single thing in a man's nature which, if brought into commerce with the Lord Jesus Christ, will not find its development and satisfaction. There is not one element of man's being that cannot be so brought into connection with the Lord Jesus Christ, that intellectually he shall be both developed and fed."

In these extracts we have the substance of the whole discourse; the rest is but the expansion and filling out, with illustrations from philosophy, and art, and poetry, and music, — Socrates, and Plato, and Corregio, and Florence, and Elizabeth Barrett Browning, and Mrs. Hemans, and Paganini. Passing by some things which have very much of a "New-Jerusalem" sound, and which we confess our inability to understand, what have we but a piece of pure naturalism, which leaves the wide gulph between the fallen soul and God unbridged, ignores the gigantic, overshadowing darkness of human guilt and condemnation, overlooks the sacrifice of Christ, by which man is rescued from the yawning abyss, and makes the aspiration which is in every man take right hold of Jesus Christ, "the declarative God," as though that were all, regardless of what he himself so emphatically says of the indispensable necessity of a supernatural faith.

Are we reminded that no preacher can be judged fairly by a single sermon, — that Mr. Beecher had in view some special end which required just that particular line of remark and illustration, and was never meant to be exclusive of those sublime Gospel-truths with which the text stands connected in the discourse of Jesus Christ? Be it so. Let Mr. Beecher have the full benefit of the suggestion, and let us make further inquiry, keeping still to texts which exhibit Christ in some close relation to the great question of human salvation.

Such a discourse we find reported in the *Independent* of October 4, 1860, on the words, "In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4: 9, 10. The subject is the love of God, in its wonderful character of flowing forth, spontaneous and free, to sinful man, in and through the propitiation by Christ. This leading idea is presented in the discourse as follows:—

"Love is God's nature. Not that no other feeling exists in him; not that justice and abhorrence of evil are not coördinated with it; not that these do not take part in the Divine administration among men; but that the central and peculiarly Divine element is love, in which all other feelings live, under which they all act, to which they are servants, and for which they are messengers and helpers.

"The passage selected is one that marks this truth. The love which God has for us does not, did not spring from moral excellence in us; and still less do its depth and breadth answer to the lovable-ness of our dispositions. No man can ponder for a moment the facts in our case, without being obliged to say that God loves men, not so much from the adaptation of human nature and disposition to produce love, as from a Divine nature that overflows from the necessity of its own richness and fulness. The reasons must needs be in God, and not in us." "God did not love man because he had prepared himself, and made himself lovely; nor did Divine love spring forth from any deed of God's. Love springs not from an act; not from a fact of redemptive sacrifice. There is an impression among some that God loved the world after he had sent his Son to die for it; but the Scriptural view is, that his love for the world was the cause of his sending his Son to die for it. The love of God for the world was manifested in that act, instead of being created by it."

Now if Mr. Beecher means to say, that God's love is older than all expressions of it,—the thought and affection of his heart from eternity, primeval spring of Christ's death, and all the manifold riches of his goodness thence ensuing,—he is doubtless aware that he holds this in common, not only with the Princeton Doctors, but with Calvin, Augustine, and all the Fathers. But if, on the other hand, when he asserts that "love springs not from an act, not from a fact of redemptive

sacrifice," he means, as we shall be compelled to believe he does mean, to deny the absolute necessity of Christ's death, as the atoning medium through which that love should flow to sinful man; — if, when he says "love is God's nature; — not that no other feeling exists in him; not that justice and abhorrence of evil are not coördinated with it;" he means less, as we shall find he does, than that the Divine justice is as eternal and immutable as the Divine love, and as dear to the heart of God, so that both must stand or fall together, love being the minister of justice no less than justice the minister of love. If he means that God's love ever had, or ever can have, any expression or manifestation which puts his justice under the very faintest shadow, or which fails to exhibit it in a clearness and beauty equal to its own, then we are constrained to aver that he departs widely from the plainest teaching of holy Scripture, while he diminishes immeasurably the wondrous magnitude, and dims the transcendent glory of the great "propitiation." Could anything be plainer, than that, if all the race was justly under sentence of eternal death, and the Divine love stayed the execution of the dreadful sentence, and opened the way for a full and everlasting deliverance, by an arrangement which commends his justice, not less than his love, this blending of justice and love, in the corner-stone of human salvation, must constitute the great and commanding glory of the redeeming God; while love, in its Divine preëminence, and the vastness of its amplitude, stands not more in its infinite and irrepressible yearning toward men justly condemned, than in the provision according to which men may stand justly free.

This is the very fulness and culminating point of the sentiment expressed in the text: — "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The propitiation for our sins is the main point, the only true and ultimate measure of the love — its "breadth, and length, and depth, and height." And a "propitiation" which consisted in the incarnation, the dread sorrows, and the death of the Son of God, can hardly be exaggerated as to its magnitude and significance. If it had anything to do with justice and law, then it had everything to do. If it met their claims at all, it met them fully.

Such is the obvious Scriptural import of the term “propitiation”; the *ἱλασμός* of the Greeks, which always implied the turning away of anger, a procuring of the favor of wronged and offended Divinity, and a deliverance from justice and holy vengeance by expiation. The term, with its cognates, is adopted by the evangelists in no emasculated sense, in relation to Christ and his death, God and his law, the sinner and his desert. Now unless the justice was real and efficacious, and the vengeance real, and infinite, and eternal, dwelling in the same God with the infinite and eternal love, then it was nothing, a shadow and mockery; and the propitiation was nothing, and Jesus might have been the *æon* of the gnostics, the myth of Strauss, or the poor peccable man of the pantheists and infidels.

If, on the other hand, God “manifested” and “commended” his love, by meeting all the claims of his justice in the *ἱλασμός* proceeding from himself, his “fellow,” and “equal,” then this great paradox of a love and justice, both divine and immutable, has its strange solution in Jesus Christ; then we are conscious of no contradiction, and require no purblind prophet with his clumsy invention of a “theology of the feelings” to help us out when we sing,

“Once ’twas a seat of dreadful wrath,
And shot devouring flame;
Our God appeared consuming fire,
And Vengeance was his name.
Rich were the drops of Jesus’ blood,
That calmed his frowning face,
That sprinkled o’er the burning throne,
And turned the wrath to grace.”

We have noted Mr. Beecher’s feeble and halting allusions to man’s guilt, the eternal justice of God, and the law — immutable as his love — in which that justice is embodied, — those grand points which stand out with so fearful a distinctness in the Bible, and which prophets and apostles employed with such effect to rouse the slumbering consciences of dead men. He leaves them in a twilight haze, or a mountain-mist, changing, vague, and vanishing.

On the design and efficacy of the "propitiation" we have the following:—

"The plough prepares the field, deeply furrowed, to receive the benefit of the summer sun; but the plough does not make the sun shine. God did not then begin to love when Christ died. His death prepared the human family to perceive, to understand, to be moved by that wondrous love that had gone on glowing through infinite ages, and kindling throughout the universal domain the glorious summer of Divine goodness."

Our readers will hardly need to be reminded that this one-sided view of the atonement, making its necessity all on the side of man, and not at all on the side of God, except as an expression of his love, is greatly in vogue at the present time with those who are seeking to subvert the entire structure of Christianity as an exhibition of the Divine justice.

On the peculiar love of God to his own people, and that mighty transformation of personal character which constitutes the one momentous crisis in the eternal existence of a human soul, a transformation whose magnitude and results no language can exaggerate, and which the Bible exhausts the language of metaphor in laboring to express—"born again," "created anew," "from darkness to marvellous light," "from death unto life," Mr. Beecher thus delivers himself in the same discourse:—

"God's love does not depend upon our character, but upon his own. I do not mean to affirm that it makes no difference whether a man has a good or a bad character. I do not mean to affirm that there do not spring up, between the Divine nature and ourselves, by reason of our relations to that nature, certain deeper and more wonderful affections. But I do mean to affirm this: that there is a great overshadowing love of God to us, that stands, not on account of our character, but on account of his. . . . The Divine love exists and works upon us, not alone when we are conscious, but evermore. Men mount up into the flashes of glorious realization, when it seems as if God then began to love them, because they then first become sensitive to his love. . . . I ask, still further, whether, when a man comes to have a conviction that there is such a God who is his Father, it does not of necessity seem to him that he has passed from death to life; that all things are new; that the world itself is newly created?"

This tendency, in the preaching of our times, — for it is by no means confined to the Plymouth Pulpit, unhappily, — to mystify the great doctrine of regeneration by the Holy Spirit, and to thrust God's justice far into the background, or to smother it altogether under a blind and dreamy notion of love, is a matter of exceedingly grave import. Is it strange that the enemies of the evangelical faith are pointing, in jubilant mood, to the signs of its decay and coming downfall? Only consent to leave out, or put into a shadowy distance, the justice of God, and you shall find small difficulty in persuading men to embrace all the rest that the Bible contains. Leave out the doctrine of God's justice in preaching, or place it under a cloud, as a grim moloch of the past, and the conversion of men in troops will be an easy achievement. Whether our churches are not being filled up, to a great extent, with the fruits of such conversions, is a question whose solution is hastening.

It will hardly be called in question that we are now in possession of a deliberate and explicit declaration of Mr. Beecher's sentiments as regards the atonement. If, by possibility, there are any who still stand in doubt, we invite them to go with us once more into the great congregation assembled to hear him. The place, in this instance, is not Plymouth Church, but the Music Hall in Boston. The day is Sabbath morning, May 27, 1860. Theodore Parker has died in a foreign land, and the congregation, to which he was wont to discourse, has invited Mr. Beecher to address them from the now vacant pulpit. He does not understand that the terms of the invitation, or the expectations of the audience bind him to the suppression of any religious or theological sentiment in which he may be supposed to differ with them and their late minister. Not at all. He is unfettered and free, and he will make full use of his liberty.

His subject is the "Cross of Christ," and his text that magnificent passage from Paul, commencing, "For Christ sent me not to baptize, but to preach the gospel;" and closing with the striking words, . . . "but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolish-

ness of God is wiser than men ; and the weakness of God is stronger than men." 1 Cor. 1: 17-25.

What Mr. Beecher proposes to do, in discoursing on this remarkable passage to the Twenty-eighth Congregational Society, he frankly declares in the very first sentence of his sermon. "In this passage the Apostle Paul, with extraordinary courage and fidelity, set forth, against the whole reigning intellectual forces of the world, his faith in Christ." Mr. Beecher, then, is going to do the very same thing: so they understand him and so the event proves. He first takes notice of the fact that the preaching of the Cross in the early days of the Church was a reproach, and explains it; which fact, he asserts, has long since passed away, together with the causes from which it sprung. He then proceeds to inquire for the reasons of Paul's decision and earnestness in preaching Christ in the face of such a formidable unpopularity and opposition. This he finds to be in the character and intent of the sufferings of Christ. On these points he expatiates in the following language:—

"I suppose the Apostle really saw that the secret and heart of God was revealed in the sufferings and death of Christ, and that the character of an infinite God can never be fully made known to us until we have come to understand that God is not an unsuffering, symmetric, calm, central, monarchic Being of perfect pleasure, the eternal recipient of universal honors, — until we come to have the understanding that God is the all-caring, willingly-suffering, self-sacrificing, easily-humbled one. There was, in the Cross of Christ, a testimony of the nature of God, most interior, as of a being that gives self forever and forever, — gives it not as one walking straight upon his own errand, and seeing some one in mischance, would, for a moment, give muscle, and bone, and thought, and power, and then return to his own way, but one whose central idea of everlasting life is to surround and underlay and penetrate things with himself, — to make himself the source of life, not by sitting serene and saying, "Be"! and it is, without trouble, but the central idea of a nature that gives with care and with that sufferance which belongs to a higher nature, — that gives his life while he takes it, that gives it by living in and under and for all things that are capable of suffering, of inspiration, and of love. Not that the crucifixion of Christ was an exigency that was demanded by any particular condition of law, though the law was to be affected by it, — not that the sufferings and death of Christ were necessary by

any peculiar condition of the public sentiment of the universe, though that was to be affected by it, — but that it was to have a revelatory power in respect to the interior nature of the Divine mind itself, and to teach us that our Father God was not one who sat calm and supreme, the most serenely embellished, the most perfectly at leisure, of all the beings in the universe, — but of all workers the most workful, of all sufferers most willing to suffer, if, himself suffering, there was peace and gladness and joy to be given to any of his creatures. . . . And Paul seized that which was the proper representation of this whole thing, namely, the hateful cross of Christ. He says, I shall preach Christ crucified. I shall preach the cross, — namely, that side of the whole life and conduct of Christ, which represents him as suffering, one for another, to do them good. That is the side I shall never give up.”

There is much more of the same tenor, but nothing to modify the purport of what we have heard. Here, then, we have Mr. Beecher’s deliberate and explicit confession of his faith as relates to the character and design of Christ’s death, — a confession made, as he feels and says, under deeply affecting circumstances, as it is the last time he will address that great assembly, the last time he will see the faces of many of them till he “stands trembling with them in the judgment of the great day.” He is preaching, once for all, to those who have not been accustomed to hear it in time past, and may never hear it again, the Gospel of their salvation. And he preaches Christ crucified, and tells them at the outset that he is going to show them what there is in Christ crucified of such vital importance to the human race, and which constitutes the cross of Christ, the grand and paramount theme of the Christian minister in every age. Yet there is nothing of man’s exceeding guilt and danger as a transgressor of law; there is nothing of Christ’s having “redeemed us from the curse of the law, being made a curse for us;” nothing from which any one in that listening multitude would even conjecture that there was the first word in the Bible about pardon and justification unto eternal life through faith in the blood of Jesus Christ. But instead of this, what? As he himself sums it up, just this, namely, — “. . . and it is that which, it seems to me, above all other things, our Lord and Master, Christ, came into the world to express, —

to express first, by coming, then by the way in which he lived, to express, as we understand life, character, and conduct, by the way in which he died." And he closed the book and sat down.

The striking peculiarity of this confession of Mr. Beecher's faith is the same that continually forces itself on our attention in hearing or reading his sermons, — the grand and all-pervading Scripture doctrine of Divine justice is either omitted altogether, or dismissed with a passing allusion marvellously fitted to mystify and cover it up.

It is not to be expected that a man whose views of Jesus Christ are so dreamy and vague will apprehend any well-defined ground of religious hope. How should he? For unless Christ is our Redeemer from the curse of the law, and our justifying righteousness, as the Bible represents, what possible ground is there for hope at all? Yet Mr. Beecher sets forth, with much affluence of speech, a religious hope which is sufficient not only for our ordinary needs, but for the most perilous, dark storm of doubt into which the soul can ever be plunged; and its foundation is a cloud-mountain, or the turbulent billows of the sea. His text is those words of the Apostle, as sublime as they are beautiful: — "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6: 19. Paul is speaking of the *Christian* hope as having a double confirmation, in the promise and oath of God, both which terminate in Christ alone, who is represented as having entered for us, once and forever, into the true and everlasting holy of holies, which is heaven itself, by the shedding of his own blood. What other ground of hope but this should the preacher present to the beleaguered and doubting soul? But how strangely different are the words which fall on our ear from Plymouth Pulpit:—

"What is the substance of the teaching? It is this: That there is a *trust* in God and a trustworthiness in him, which can hold the soul in every emergency. . . . The confidence expressed here arises simply from a trust in God. It is a feeling which springs up from our very helplessness; it is the feeling that grows strong by the very degree in which we seem to ourselves less worthy and

more weak. It is such a sense of the Divine nature as makes the thought of God just as inevitably a refuge as the sight of a tower or of a fortress to the pursued. . . . Our radical conception of the Divine Being is that of infinite mercy, infinite kindness, infinite love, paternity, embracing — by the very, shall I say structure of his being? by the very necessity of his being — embracing all his creatures in infinite tenderness and kindness. . . . It is this thought of God — that he is inevitably protecting and kind, so that the very word itself suggests help, as the word fortress suggests refuge, — it is this that lays the foundation for this hope and this strong faith. It is the feeling that is peculiarly developed by the interpretation of God's nature, and also by the mercy and love, by the invitations and promises, of the Lord Jesus Christ. For why did he come to seek and to save the lost? why did he proclaim himself the shepherd and protector of the flock? why did he say, 'Come unto me, ye that labor, and are heavy laden, and I will give you rest?' why did he declare, 'Because I live ye shall live also?' why did he say, 'All that the Father hath given to me shall come to me, and no man shall pluck them out of my hand?' unless it was to enkindle in the soul a trust and confidence which no darkness could quench, and no trouble could shake."

There is nothing in all this, if you scan it with care, but "glittering generalities." It is plain that nothing more was intended; nay, that anything beyond was carefully excluded. Let us listen still further: —

"I suppose that every person who has a work of grace that is deeply rooted in him, remembers days and hours at some periods of life (they are more marked than at others) in which there is nothing that it can rest upon. There is just this one thing: helplessness the most utter hanging upon the neck of strength the most august, — a sense of the most profound unworthiness standing before the most profound worth and purity and excellence. . . . These wonderful hours, when touched of the Divine finger, give inspiration to a man's moral consciousness; and when we are pervaded with a sense of our unworthiness, there is but one thing for us to do, to hope in Jesus Christ, and hope simply, or else despair. Not that you understand how he atones and pardons; not that you can see what is the relation of Christ to you. There is no philosophy about it; there is nothing but this simple instinct of hope; we clasp, we hold on to Christ, and say,

‘Thou art my anchor; thou art my safeguard and my surety?’ It is a feeling and not a thought.”

How magnificently the preacher mystifies the doctrines of the cross, and hides the eternal justice of God behind his gorgeous and glittering word-clouds! Let it be carefully noted that all he says of Christ and his teachings and mission represents him only as the unfolding and pouring forth of God’s everlasting love; while any attempt to regard Christ and his death in relation to the law, and to us as under its penalty, is pronounced a “philosophizing,” which has only the effect of untwisting the thread of hope, and is the work of “happy, genial, and hopeful theologians, that think at last they have got up early enough to find out God.” How evident that Paul had never attained to the “work of grace deeply rooted,” of which the preacher speaks!

The doctrine which troubles Mr. Beecher, and puts his rhetoric and his ingenuity continually upon the stretch, is the justice of God. Yet he gravely avers (“Life Thoughts,” p. 187) that he also believes in doctrines, with his “explanations.” In like manner Napoleon believed in the forces that opposed his progress, with *his* “explanations”; which explanations were exterminating cannon, as at Austerlitz and Marengo. But Mr. Beecher’s “explanations” are more fatal even than those of the great Captain, leaving us no smallest remnant of quivering life, nor so much as mummies, but — taxidermy. Hearken! — “Doctrine is nothing but the skin of Truth set up and stuffed.” (“Life Thoughts,” p. 97). The full force and beauty of this metaphor, evidently furnished by Barnum’s Museum, are seen only when it is taken in connection with a common incident in the history of a child. Mr. Beecher was perhaps thinking of the time when he first led his little boy into that grand depository of stuffed skins, and how the child started back in terror at sight of the tiger, and clung to his father’s skirts for protection; and could only be persuaded to proceed on being assured that it was no wild beast, but a “skin set up and stuffed!” We see him saying to himself, “Now that stuffed skin of a tiger is exactly like doctrine in theology, dreadful to a child, but nothing to a man having his senses exercised

to discern." "From the time I was ten years old," he says, in a sermon preached Sabbath evening, Nov. 6, 1859, and reported in the *Boston Evening Traveller* of Nov. 26, "till after I was thirteen years old, the doctrine of God's foreknowledge was a perpetual torment to me. I reasoned in this way: 'If God knew everything from the beginning, he must have known when I would be born, what my nature would be, what circumstances would surround me, and what things I would do; and if what I shall do is fixed and settled, it is no use for me to try to do one way or another.' This doctrine acted as a paralysis on my efforts toward right conduct. So long as I was under its influence, I had a very low experience; — and I suppose that what was true of me, in this respect, is usually true of others."

Will not Mr. Beecher go a little farther into this matter, and make a distribution, so that each doctrine shall have its appropriate designation, — tiger, elephant, or rhinoceros? He might, in this way, construct a convenient piece of mnemonics for those of us who still hold on to the "five points," and so earn our gratitude and that of our children, by telling us just in what particular stuffed skin we are to find the doctrine of God's foreknowledge, in what election, the atonement, and so on to the close.

Seriously, however, we perceive that Mr. Beecher himself is only half quieted by his own figure of speech, like the little child still holding on to his father's skirt, and avoiding too near an approach to that which has excited his terror, yet bravely assuring a playmate who has just entered, that it is not a real tiger, but only a tiger's skin, and so it cannot bite because it is dead! The child is afraid to put his hand on its head, lest, possibly, it should not be dead after all. Mr. Beecher invariably gives an uncomfortable start at the sight of these same "skins of truth"; and more than that, he lays about him lustily with his Hercules' club, as if sworn to be avenged on that which has caused him so much disquietude. A sane man would hardly do so among Barnum's harmless images, even though he might have a thrilling recollection of some terrible encounter with a real tiger in the jungle of Bengal. He deceives himself. There is more to his inevitable apprehension in Christian doctrine than

the skin of truth set up and stuffed. A thing without life could not so much disturb him. Henry Ward Beecher is not a timid man. His neck is clothed with thunder, "he smelleth the battle afar."

We have noted how entirely Mr. Beecher fails to exhibit the true Scriptural doctrine of Divine justice, either passing it by altogether where it ought to stand forth in its full and distinct proportions, or else smothering it quite with his doctrine of universal love. It is simply a matter of course that the doctrine of Divine election will most especially disturb and disaffect him, for nowhere else is God's justice more conspicuous than here. Nobody has any fault to find with the grace of God. Extend the electing love, so that it shall include every individual of the race, and all objection ceases forever. But that God should leave some to the full force of his justice, with the absolute certainty that the result will be everlasting death, herein lies the secret of the opposition. You shall find, accordingly, that the doctrine of Divine justice stands square up in the creed of no man who rejects the doctrine of election.

Mr. Beecher delivers himself variously in relation to this great point, as should be expected, according to his peculiar genius and changing moods, but never with any particular favor; at one time, by the "*presto change*" of his rhetoric, resolving it into a simple human volition, as when he says, "The elect are whosoever will, and the non-elect whosoever wont," ("Life Thoughts," p. 241,) and anon sending it far into the darkness whither no footstep of man should dare attempt to follow, as when he avers that he never preaches election, because he knows not what there is in it, and he will not preach what he cannot at all understand. ("Notes from Plymouth Pulpit," p. 238). We may be quite sure, however, that he is not the man to leave the matter thus. There is the distant sound of his war-trumpet in his words; an encounter may be confidently predicted; and when it comes, the thunder of his charge will be heard afar. It did come on Sabbath evening, Nov. 18, 1860. On that memorable occasion, as reported in the *Boston Traveller* of Dec. 8, he took for a text these words of Paul: "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will

have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. . . . Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Rom. 9: 15, 16, 18. From this text he preached to that assembly a most elaborate and highly wrought discourse on election.

He sets about the thing with the air of a man greatly in earnest. All his powers are summoned to the task; he is going to do one of his best exploits. The marvels of his genius in scripture-exposition we do not remember to have seen equalled. Nothing could be plainer than that the Apostle is setting forth the ultimate grounds of the salvation of the elect, which he declares to be, not because they are Jews, not their keeping the law, not foreseen good works, but simply and alone the purpose of God. This point he argues and reiterates, affirming that they who are saved, being Jews, will be saved not because they are Jews, but according to God's purpose of election; and so God in his sovereignty will make a difference between Jews and Jews; and they who are saved being Gentiles, will be saved in like manner. This is the gist, plainly and incontestably, of the text, — the absolute sovereignty of God in the salvation of the elect, and not less in the destruction of those who perish. Yet Mr. Beecher reads the passage and then proceeds directly to combat its obvious teaching, and that with all his might, laboring, with great ingenuity, and with sarcasm, and caricature, and perverse special pleading, to cover the doctrine with obloquy. He does not even attempt any direct exposition of his text, but, having once read it, keeps as carefully aloof from it as if it were red-hot iron, — jumping, first forward into the tenth chapter of the Epistle, and then backward to the second, to find the "key-note of the argument," which he asserts to be "that God had the disposition to save all, and the right to exercise that disposition," Gentiles, as well as Jews, provided they work righteousness, the "love-men" in all the world. Anything must be easy after this. Heer Antony's storm-ship, in the days of old Wouter Van Twiller, sailing directly up the Hudson against wind and tide, was nothing to it. But let us scan his words: —

"The earnest and conscientious of almost all nationalities are apt

to shudder at anything that seems to remove the sense of the inferiority of men that are not of their faith, and that asserts their equality before God. The feeling with which bigoted men of all sects now resent the claims of equality among the warring sects will illustrate the same thing. There are tens of thousands of Protestants who think it almost blasphemy to say that a Catholic will get to heaven. And I apprehend I could find some Roman Catholics who have the same feelings; and then the balance of bigotry on the one side and on the other would be made about equal. Both of them will turn against the Mussulman; while the Mahomedan, with equal intensity of hatred, will defy the whole Christian world. And the Brahmin and the heathen, — they, too, pity the Christian as much as the Christians pity them. Now there is no difference of religion in all the round world that changes this fact that all men are made of God, and he is the Father of every soul; and has, and that, too, according to the inevitable scale of God's mind, a sense of paternity for every living creature on the globe."

Now unless this is intended to subvert the doctrine of God's distinguishing love and its manifestation, it has no meaning. If it does not affirm that no man has any very special ultimate cause to thank God that he is not a Papist, nor a Mahomedan, nor a heathen, it is a very profuse and elaborate way of saying nothing. Let us listen still further: —

"I proceed first to say that God is the Father of the whole human race, not of a particular race or nation, or of particular religions. Whatever is false in all religions, God hates and resists; and a people are none the less the subjects of his moral government, because they may have been born and reared to believe in false gods. I do not mean to leave the impression that before God heathenism and Christianity stand at all upon a par or level. I do not believe any such thing. But I do mean to leave the impression that men, whether under a revealed religion, or under the darkness of heathenism groping in superstition, are alike before God in the most important sense. That we are the children of a common Father, the subjects of his thought, his care, his sympathy, his watching, his providence, and his love. He is not the God of any sect, he is not the God of the Christian sects alone, but of all alike. His peculiar people are not known by creeds, nor rituals, nor worshipping observances. His people are known by their disposition. The pure in heart shall see God, and the love-men in all sects and in all churches are God's men."

The Scriptures teach plainly enough that God is the Creator, the common Parent, and the moral Governor of the race, that he cares for all, protects all, feeds all, and will judge all in the last day. If this is what Mr. Beecher means, he employs a great many words, and much earnestness, in affirming what nobody denies. But he evidently knows what he is about, and he is not fighting with shadows. The Scriptures also teach, with equal explicitness, that God is the Father, in a peculiar sense, of those who truly love him, who have been renewed by the Holy Spirit, and are pardoned through Christ's blood, and justified by Christ's righteousness; that they are the elect, and will be saved; and that their salvation will be owing, not to their "disposition," to their being "love-men," nor yet to God's universal love as it flows forth toward all men, but to his special love, "according to his eternal purpose which he purposed in Christ Jesus our Lord."

Is Mr. Beecher aware how often he is moved to affirm that he believes in "doctrines," believes in "Divine justice," believes in Christian "institutions and ordinances"? What is the reason of this, except that he finds himself saying that which sounds so exceedingly like a denial of these things? And he is right, his talk *has* a very heretical sound. Neither saints nor sinners would ever suppose, for a single moment, that he believed such things but for these same little counter interpolations of the main drift. They are all that saves him to the ranks of the orthodox! Does he not take us all to be marvelously good-natured? He makes great holes in the gospel-net, and then calls everybody to look while he mends here and there a mesh. Let us mark his phrase: —

"Have you been reared to suppose that you are to be saved by virtue of Christ's mercy, and then that even that will not save you if you wander from the peculiar institutions and ordinances of your fathers? Far be it from me to disown those ordinances or institutions. But I stand in the name of God and affirm that the institutions and ordinances of creeds are not men's masters but their servants. And that man who, without regard to ritual or creed, if he works righteousness, — I stand by the Apostle and declare that man belongs to God's mercy. . . . It is not these outside things in any Church that save you at all. They neither help nor hinder. The

thing that is mighty above all is, that your soul should get hold of God's soul; that your light should be kindled by God's light; your very spirit be in sympathy with and, as it were, a part of the spirit of God. That is the thing that brings relationship, and relationship brings salvation."

This is a sample of what every habitual hearer or reader of Mr. Beecher's sermons will remember, as one of the things so frequently repeated that language fails him for variety. "Church fellowship" is nothing, "creed" is nothing, "baptism" is nothing, "institution" is nothing, "ordinance" is nothing; "these outside things" "neither help nor hinder"; all this and much more, with an occasional "far be it from me to disown." Will he put these things together and tell us, in a few logical sentences, what he means; or would that be inconvenient, as having a definite sense would savor of "system," and so place him directly in the range of his own batteries?

The discourse of Sabbath evening, Nov. 18, 1860, was long and labored; and it had a very particular aim, and that aim pervaded the whole, but was fully apparent only when the preacher approached his peroration. Then he opened his reserve battery with a fury of flash and thunder compared to which even his ordinary warfare is tame:—

"It has been the teaching of some, that while Christ died for the world, after all, the atonement of Christ was limited. If you mean by that, that in its practical operation and by reason of man's fallen nature it is limited, that is, if you mean that men reject the provision offered, and that the boon of atonement is not universal in its blessing, that is a matter of fact. But that is not the idea of many theologians, but that the limit itself is a necessary limit; that in its own nature it affects only a part of the human race. The teaching is that God, from all eternity, selected a certain number of men to be saved; that that number can neither be increased nor diminished; that they are created for that very purpose and destined to that very purpose; and the atonement of Christ was limited exactly to that amount, like a garment well fitted to the body, neither too large nor too small. And they hold that there was another portion of the human race that from all eternity God created and destined to damnation; that he created them on purpose for that; that he created them with just as exquisite skill for suffering as he created others for joy; that they were created for no other purpose than that they might just show forth his glory in

suffering. The idea of God in their system is, that he shows forth his glory in heaven by making men happy there ; and shows his glory forth in hell by making others miserable there ; that they were fore-ordained to punishment. It still stands upon the records of the Church ; there are sentiments like these which have been recorded for years and years, and the paper upon which they are written has not yet rotted ; that God made human hearts and strung them with affections, and feelings, and sentiments, and said, I am making these on purpose for happiness, and all heaven rejoiced in the sweet melodies ; and he made another heart with affections and feelings and sentiments, across which, when he swept his hands, all hell reverberated with woe. It is said that God did that before men were born, in eternal ages, and on purpose to show forth in their sufferings and sorrows the fitness of his glory. Now if that be God, I defy casuist or logician, or sage or speculating philosopher, to create a devil, beside ; I do not know room for one. The capacity of malignity is filled up by such a notion as that ; there are no other elements out of which to create a devil that would not be merciful in comparison to that."

Can it be necessary to say to our readers, that this is caricature ? We deliberately pronounce it an atrocious libel upon a large portion of the Christian Church. If there is anything in the writings of Theodore Parker which surpasses it in cool, mendacious effrontery, it has escaped our notice.

What did the listening multitude suppose the preacher to mean ? As he is fond of shooting at things very far away, did they suppose he was discharging his peculiar thunder at something quite unknown, almost never heard of hereabouts ? something existing away down south, or, perchance, in England, or on the continent of Europe ? They thought no such thing. They knew, beyond the shadow of a doubt, that their minister was dealing with the doctrine of election, which is taught in our Catechisms, and set forth in the Confessions of Faith of our Churches, and preached by our Alexanders, and Shedds, and Adamses, and Albros, and Lords.

This sermon brings forcibly to mind a passage in the religious experience of Jonathan Edwards, who had the same early struggle which Mr. Beecher has elsewhere described, but came out of it in a widely different way.

" From my childhood up," he says, " my mind had been full of ob-

jections against the doctrine of God's sovereignty, in choosing whom he would to eternal life, and rejecting whom he pleased ; leaving them eternally to perish, and be everlastingly tormented in hell. It used to appear like a horrible doctrine to me. But I remember the time very well, when I seemed to be convinced and fully satisfied, as to this sovereignty of God, and his justice in thus eternally disposing of men, according to his sovereign pleasure. But never could give an account, how, or by what means, I was thus convinced, not in the least imagining at the time, nor a long time after, that there was any extraordinary influence of God's Spirit in it ; but only that now I saw further, and my reason apprehended the justice and reasonableness of it. However, my mind rested in it ; and it put an end to all those cavils and objections. And there has been a wonderful alteration in my mind, with respect to the doctrine of God's sovereignty, from that day to this ; so that I scarce ever have found so much as the rising of an objection against it, in the most absolute sense, in God's showing mercy to whom he will show mercy, and hardening whom he will. God's absolute sovereignty and justice, with respect to salvation and damnation, is what my mind seems to rest assured of, as much as of anything that I see with my eyes ; at least it is so at times. But I have often, since that first conviction, had quite another kind of sense of God's sovereignty than I had then. I have often since had not only a conviction, but a delightful conviction. The doctrine has often appeared exceeding pleasant, bright, and sweet. Absolute sovereignty is what I love to ascribe to God. But my first conviction was not so." (Edwards' Works, vol. 1, p. 33.)

Verily it is a fearful thing for the God of Jonathan Edwards to fall into the hands of Henry Ward Beecher !

[TO BE CONCLUDED.]

ARTICLE IV.

MRS. BROWNING AND CHRISTIAN POETRY.

THERE is no field so rich in poetic thought and inspiration as Christianity. It is true that hitherto the great majority of the world's poets have gathered their fragrant flowers in the shady nooks and picturesque walks of Nature, and have sung their thrilling lays around the salient angles of epic narrative, or

along the hot, beaten road of natural and unsanctified passion. With a few noble exceptions, to whom the Church is deeply indebted, and whose rich, harmonious notes will grow sweeter and more precious as time glides on, poets have drank their inspiration at the shallower streams of sentimental morality and naturalism, if not even at the muddy pools of the sensuous and the sensual. Surely it is not always to be so.

So certainly and rapidly as the promised dawn of millennial day approaches, the time will come when the grand themes and events in Christianity will stir the Muse to her highest and proudest achievements. The end of poetry, it has been said, is to produce intellectual pleasure by exciting emotions either of the elevated or pathetic order. Where, aside from religion, can be found themes so elevated and pathetic? Aristotle defines poetry to be "imitation," in the sense that it finds its models in Nature; or, as another philosopher has said, "poetry doth raise and erect the mind by submitting the shows of things to the desire of the mind."

Religion fathoms the lowest depths and the sublimest heights of Nature; it is the reality of "things," "the shows" of which the rectified soul longs to have exhibited to it. The themes of religion connect us with the infinite God and his eternal plans; with sin and woe, and their glorious remedy. What other contemplations are calculated so to stir the mind with pathetic and elevated emotions?

These themes are yet to take an absorbing and controlling hold of the public heart and mind; to move men as they move the angelic hosts. There will be a day when the exciting intelligence that shall come along the wires, and over the seas, shall not be of stocks and markets, but of the triumphs of the Redeemer's kingdom. There will be seen to be, in Redemption and its kindred truths, such a fitness to man's need, that, when it comes to be grasped, will cause it to stir the souls of the millions as no other themes ever did or ever could. Then will there be a new age of poetry, and poetry of such melting pathos, and of such ennobling, glorifying power, as shall cause men to loath the maudlin verse, and tinsel mimicry of all the Nature-worshipping, or the sensuous and sensual poets.

Mrs. Elizabeth Barrett Browning is a great, Christian poetess.

Her style and range of thought are so scholastic, requiring so much deliberation, thought, and culture in the reading, that, unfortunately, she can never write for the millions. But as to genius she certainly stands in the front rank of female poets; and perhaps her wide and strong grasp, her towering imagination, her deep pathos, her power of exact, condensed language, place her at the head of the list. Mr. Bayne deliberately assigns her "the same place among women as Shakspeare occupies among men." His testimony as to the deeply and pervasively Christian character of her poetry is so much to my purpose that I shall invite him to take the stand, claiming only the privilege of italicizing some of his words.

"Mrs. Browning is in the highest sense, and always, a Christian poetess. She has drunk more deeply into the *spirituality* of the Gospel, and, it may even be, looked with greater earnestness and amazement *upon certain of its most sublime facts*, than Milton *not ethically, not sentimentally, not alone in spirit, far less for artistic purposes, but in the strictness and literalness of actual belief* all those *central truths* of Christianity which have been accepted by the mightiest minds of the era, Paul, Augustine, Luther, Calvin, Edwards, Neander; and once more it has been demonstrated that *the bare facts of Christianity transcend in sublimity any counterfeit, and more powerfully stimulate a really great imagination than any other theme whatever*. Over all the domain of her poetry, over its central ranges, its quiet gardened valleys, its tinkling rills, falls a radiance of Gospel light. Ever, as her music rises to its noblest cadence, it seems taken up by an angel harp; the highest tone is as the voice of spirits. It would, I cannot doubt, be to their own *sincere enjoyment and real profit, if the Christian public pressed boldly into the temple of Mrs. Browning's song*. She is a Christian poetess, not in the sense of appreciating, like Carlyle, the loftiness of the Christian type of character, — not in the sense of adopting, like Goethe, a Christian machinery for artistic self-worship, — not even in the sense of preaching, like Wordsworth, an august but abstract morality, — but in the sense of finding, like Cowper, *the whole hope of humanity bound up in Christ*, and taking all the children of her mind to him, that he may lay his hand on them and bless them."

Her appreciative, and evidently experimental, valuation of the Atonement is delectable. Christ is "the chiefest among ten thousand" to her. In her dedication to her father, she

speaks of his holding, with her, "over all sense of loss and transiency, *one hope by one Name.*"

It is a significant fact, and highly corroborative of the opening sentence of this paper, that Mrs. Browning's greatest poems are the two which are chiefly Christian. Their one aim seems to be the pure and vivid exhibition of the grand, distinguishing truths of evangelical religion. "The Seraphim" is a conversation between angels as they view the crucifixion of Christ.

We shall have space only to make brief extracts from the "*Drama of Exile*," which presents, in stronger coloring than we have anywhere seen, both the terrible nature of the apostasy, and the grandeur of the recovery of man. It opens in the lurid glare of the waving sword-flame, just outside of Eden, where, in the distance, Adam and Eve are seen flying, silent, all day along the wilderness. Lucifer stalks upon the stage, and, in the most fiendishly triumphant shout, calls upon his infernal legions to exult, and to "taunt the white heavens" with the irreparable woe which he has accomplished.

“ Rejoice in the clefts of Gehenna,
My exiled, my host !
Earth has exiles as hopeless as when a
Heaven’s empire was lost.

* * * * *

Let them look to the rest of their angels !
Who’s safe from a fall ?
He saves not. Where’s Adam ? Can pardon
Requicken that sod ?
Unkinged is the King of the Garden,
The image of God.”

Then follows a dialogue between Lucifer and Gabriel, in which the opposite characters of the contending parties is drawn with a startling vividness. The Satanic motives and emotions are truly and deeply devilish.

Gabriel. Do I dream ?
Alas, not so ! this is the Eden lost
By Lucifer the serpent ! this the sword
(This sword alive with justice and with fire)
That smote upon the forehead, Lucifer
The angel. Wherefore, angel, go — depart —
Enough is sinned and suffered.

Lucifer. By no means.
 Here's a brave earth to sin and suffer on.
 It holds fast still — it cracks not under curse ;
 It holds like mine immortal. Presently
 We'll sow it thick enough with graves as green
 Or greener, certes, than its knowledge-tree —
 We'll have the cypress for the tree of life,
 More eminent for shadow : — for the rest
 We'll build it dark with towns, and pyramids,
 And temples, if 'it please you : — we'll have feasts
 And funerals also, merrymakes and wars,
 Till blood and wine shall mix and run along
 Right o'er the edges. And, good Gabriel,
 (Ye like that word in Heaven !) I too have strength —
 Strength to behold Him and not worship Him,
 Strength to fall from Him and not cry on Him,
 Strength to be in the universe and yet
 Neither God nor His servant. The red sign
 Burnt on my forehead, which you taunt me with,
 Is God's sign that it bows not unto God ;
 The potter's mark upon his work, to show
 It rings well to the striker. I and the earth
 Can bear more curse.

Gabriel. O miserable earth,
 O ruined angel !

Lucifer. Well, and if it be !
 I chose this ruin ; I elected it
 Of my will, not of service. What I do,
 I do volitient, not obedient,
 And overtop thy crown with my despair.
 My sorrow crowns me. Get thee back to Heaven,
 And leave me to the earth, which is mine own
 In virtue of her ruin, as I hers
 In virtue of my revolt ! turn thou from both
 That bright, impassive-passive angelhood,
 And spare to read us backward any more
 Of the spent hallelujahs.

After the dialogue, various soft, wailing choruses from the different spirits of Eden fill the air with plaintive melody. Spirits of the Trees, River-Spirits, Bird-Spirits, and Flower-Spirits, in chorus and in varying response, join the lamentation.

River-Spirits. Hark ! the flow of the four rivers —
 Hark, the flow !
 How the silence round you shivers,

While our voices through it go,
Cold and clear."

* * * * *

Flower-Spirits. Fare ye well, farewell!
The Eden scents, no longer sensible,
Expire at Eden's door.
Each footstep of your treading
Treads out some fragrance which ye knew before.
Farewell! the flowers of Eden
Ye shall smell nevermore.

As night comes on, Adam and Eve, having arrived at the outer border of the sword-glare, pause and break the long silence. O what a picture of the dire effects of sin!

Adam. What is this, Eve? thou droppest heavily
In a heap earthward, and thy body heaves
Under the golden floodings of thine hair!

Eve. O Adam, Adam! by that name of Eve —
Thine Eve, thy life — which suits me little now,
Seeing that I now confess myself thy death
And thine undoer, as the snake was mine —
I do adjure thee, put me straight away,
Together with my name. Sweet, punish me!
O Love, be just! and, ere we pass beyond
The light cast outward by the fiery sword,
Into the dark which earth must be to us,
Bruise my head with thy foot, — as the curse said
My seed shall the first tempter's! strike with curse,
As God struck in the garden!

* * * * *

Strike, my lord!

I, also, after tempting, writhe on the ground,
And I would feed on ashes from thine hand,
As suits me, O my tempted!

Adam. My beloved,
Mine Eve and life — I have no other name
For thee or for the sun than what ye are,
My utter life and light! If we have fallen,
It is that we have sinned, — we: God is just;
And since his curse doth comprehend us both,
It must be that his balance holds the weights
Of first and last sin on a level. What!
Shall I, who had not virtue to stand straight
Among the hills of Eden, here assume
To mend the justice of the perfect God,

**By piling up a curse upon his curse,
Against thee — thee —**

Eve. Is it thy voice ?
Or some saluting angel's — calling home
My feet into the garden ?

Adam. O my God !
I, standing here between the glory and dark —
The glory of thy wrath projected forth
From Eden's wall, the dark of our distress
Which settles a step off in that drear world —
Lift up to Thee the hands from whence hath fallen
Only creation's sceptre, — thanking Thee
That rather Thou hast cast me out with *her*
Than left me lorn of her in Paradise,
With angel looks and angel songs around
To show the absence of her eyes and voice,
And make society full desertness
Without her use in comfort !

Eve. Where is loss ?
Am I in Eden ? can another speak
Mine own love's tongue ?

Adam. Because with *her*, I stand
Upright, as far as can be in this fall,
And look away from heaven which doth accuse,
And look away from earth which doth convict,
Into her face, and crown my discrowned heart
Out of her love, and put the thought of her
Around me, for an Eden full of birds,
And lift her body up — thus — to my heart,
And with my lips upon her lips, — thus, thus, —
Do quicken and sublimiate my mortal breath
Which cannot climb against the grave's steep sides,
But overtops this grief!

Lucifer returns, and in the most provoking and insulting manner mocks our first parents with their change, their sufferings and prospects. Chanting angel-voices strive to comfort and sustain them. But the Earth reviles them for being the cause of her briers and thorns, her storms and volcanoes and all her desolating woes. The Zodiac bursts out in terror upon their vision ; the beasts accuse and threaten them ; all Nature frowns upon them, until Christ appears rebuking the Earth-Spirits, unfolds the crucifixion-scene, and with glorious promises and kind words of blessing, cheers and gladdens them.

Christ. I am here !

Adam. This is God ! — Curse us not, God, any more.

Eve. But gazing so — so — with omnific eyes,
Lift my soul upward till it touch thy feet !
Or lift it only, — not to seem too proud, —
To the low height of some good angel's feet,
For such to tread on when he walketh straight
And thy lips praise him.

Christ. Spirits of the earth,
I meet you with rebuke for the reprove
And cruel and unmitigated blame
Ye cast upon your masters. True, they have sinned ;
And true, their sin is reckoned into loss
For you the sinless. Yet your innocence,
Which of you praises ? since God made your acts
Inherent in your lives, and bound your hands
With instincts and imperious sanctities
From self-defacement ? Which of you disdains
These sinners who in falling proved their height
Above you by their liberty to fall ?
And which of you complains of loss by them,
For whose delight and use ye have your life
And honor in creation ? Ponder it !
This regent and sublime Humanity,
Though fallen, exceeds you ! this shall film your sun,
Shall hunt your lightning to its lair of cloud,
Turn back your rivers, footpath all your seas,
Lay flat your forests, master with a look
Your lion at his fasting, and fetch down
Your eagle flying. Nay, without this law
Of mandom, ye would perish, — beast by beast
Devouring.

* * * * *

Eve. Speak on still, Christ. Albeit thou bless me not
In set words, I am blessed in harkening thee ; —
Speak, Christ.

Christ. Speak, Adam. Bless the woman, man ; —
It is thine office.

Adam. Mother of the world,
Take heart before this Presence.

Soon Christ is gradually transfigured into humanity and suffering.

Eve. O Saviour Christ,
Thou standest mute in glory, like the sun.

Adam. We worship in Thy silence, Saviour Christ.

Eve. Thy brows grow grander with a forecast woe, —
 Diviner with the possible of death!
 We worship in thy sorrow, Saviour Christ.

Adam. How do thy clear, still eyes transpierce our souls,
 As gazing *through* them toward the Father-throne
 In a pathological, full Deity,
 Serenely as the stars gaze through the air,
 Straight on each other.

Eve. O pathetic Christ,
 Thou standest mute in glory, like the moon.

Christ. Eternity stands always fronting God;
 A stern colossal image, with blind eyes
 And grand dim lips that murmur evermore
 God, God, God! * * *

Howbeit in the noon of time
 Eternity shall wax as dumb as Death,
 While a new voice beneath the spheres shall cry,
 "God! why hast thou forsaken me, my God?"
 And not a voice in Heaven shall answer it.

* * *
Christ. Then, at last,
 I, wrapping round me your humanity,
 Which, being sustained, shall neither break nor burn
 Beneath the fire of Godhead, will tread earth
 And ransom you and it, and set strong peace
 Betwixt you and its creatures. With my pangs
 I will confront your sins; and since those sins
 Have sunken to all Nature's heart from yours,
 The tears of my clean soul shall follow them
 And set a holy passion to work clear
 Absolute consecration. In my brow
 Of kingly whiteness shall be crowned anew
 Your discrowned human nature. Look on me!
 As I shall be uplifted on a cross
 In darkness of eclipse and anguish dread,
 So shall I lift up in my pierced hands,
 Not into dark, but light — not unto death,
 But life — beyond the reach of guilt and grief,
 The whole Creation. Henceforth in my name
 Take courage, O thou woman — man, take hope!
 Your grave shall be as smooth as Eden's sward,
 Beneath the steps of your prospective thoughts,
 And, one step past it, a new Eden-gate
 Shall open on a hinge of harmony
 And let you through to mercy. Ye shall fall
 No more, within that Eden, nor pass out
 Any more from it. In which hope, move on,

First sinners and first mourners. Live and love, —
Doing both nobly, because lowly.
Live and work, strongly, because patiently.
And, for the deed of death, trust it to God
That it be well done, unrepented of,
And not to loss. And thence, with constant prayers
Fasten your souls so high, that constantly
The smile of your heroic cheer may float
Above all floods of earthly agonies,
Purification being the joy of pain.

The victory which the Redeemer achieves over “the wild horse of Death” is set in bolder conceptions and language than were ever before uttered. While the stricken and comforted pair advance, hand in hand, into the wilderness, a chorus of invisible angels responsive sing.

Second Semichorus.

Yet a Tamer shall be found !
One more bright than seraph crowned,
And more strong than cherub bold,
Elder, too, than angel old,
By his gray eternities.
He shall master and surprise
The steed of Death,
For He is strong, and He is fain.
He shall quell him with a breath,
And shall lead him where he will,
With a whisper in the ear,
Full of fear —
And a hand upon the mane,
Grand and still.

First Semichorus.

Through the flats of Hades where the souls assemble
He will guide the Death-steed calm between their ranks
While, like beaten dogs, they a little moan and tremble
To see the darkness curdle from the horse's glittering flanks.
Through the flats of Hades where the dreary shade is,
Up the steep of Heaven, will the Tamer guide the steed —
Up the spheric circles — circle above circle,
We who count the ages, shall count the tolling tread —
Every hoof-fall striking a blinder, blanker sparkle
From the stony orbs, which shall show as they were dead.

Second Semichorus.

All the way the Death-steed with tolling hoofs shall travel,

Ashen-gray the planets shall be motionless as stones,
 Loosely shall the systems eject their parts coeval —
 Stagnant in the spaces, shall float the pallid moons.
 Suns that touch their apogees, reeling from their level,
 Shall run back on their axles, in wild, low, broken tunes.

Chorus.

Up against the arches of the crystal ceiling,
 From the horse's nostrils shall steam the blurting breath.
 Up between the angels pale with silent feeling,
 Will the Tamer, calmly, lead the horse of Death.

Semichorus.

Cleaving all that silence, cleaving all that glory,
 Will the Tamer lead him straightway to the Throne ;
 "Look out, O Jehovah, to this I bring before Thee
 With a hand nail-pierced — I, who am thy Son."
 Then the eye Divinest, from the deepest, flaming,
 On the mystic courser, shall look out in fire.
 Blind the beast shall stagger where it overcame him,
 Meek as lamb at pasture — bloodless in desire.
 Down the beast shall shiver — slain amid the taming, —
 And, by Life essential, the phantasm Death expire.

In these extracts two unfortunate expressions occur, which are calculated to misrepresent the authoress.

"Then the eye Divinest" can only be intended to represent the lower place which our Saviour assumed as necessary to his mission as a suffering servant. For in a previous extract the Supreme Divinity of Christ is unequivocally asserted. Adam says of Him, "This is God!" And Eve, "not to seem too proud," would have her soul lifted up to the height of some good angel's feet.

So also in the passage, —

"So shall I lift up in my pierced hands
The whole Creation."

In consistency with her poetic aim, she would doubtless be understood as meaning what the Saviour himself did in saying, "And I, if I be lifted up will draw all men unto me." The door shall be opened to the whole creation, and perhaps in the end it shall be seen that the lost are so few in comparison with the saved as to form the exceptions to the general rule.

ARTICLE V.

FEAR AS A CHRISTIAN MOTIVE.

— “for a great fear, when it is ill-managed, is the parent of superstition ; but a discreet and well-guided fear produces religion.”

Jeremy Taylor's Holy Living.

WE often hear it said, “If I ever become a christian, I shall not be frightened into it.” It is with us the independence, the contempt of consequences which has become an American characteristic ; the “who’s afraid ?” — which might very well stand for our national motto. Of course, this trait is not peculiar to our people, though common to us in unusually exaggerated development ; still less, we need hardly add, is it the token (but quite the reverse) of a true manliness, wherever it is found.

This tendency has further been fostered by a one-sided philosophy and a maudlin philanthropy, the prime law and mission of which would seem to be to try the power of rose-water as a universal disinfectant ; that is, to straighten all crooked things and to rectify all wrong things by what we must be suffered to call a system of general *coaxing*. We greatly regret that the recent “Plummer” professor at Harvard has lent his name to something very like this theory. He introduces with approbation, in a recent occasional sermon, the story of the crazy woman at Cincinnati, who rushed into the cars, with a bowl of water in one hand and a torch in the other, saying that she wanted with these to drown out hell and burn up heaven, that people might do right *because they ought to*, without reference to consequences. And this the reverend rector would have us believe is the next great improvement in pulpit-practice. We would be respectful, but honestly we conceive the comment to be as bereft of sense as the text. We prefer not to go to crazy people for our theology. The good old bishop who gives us a motto was wiser than the late novitiate. While then, on the one hand, all appeal to the influence of fear in morals and religion is repulsed as degrading our free and self-governing manli-

ness which acknowledges "no man master," and no God either, too often ; on the other hand we are gravely told that this motive is at war, as well, with correct ethical principles and the working of christian benevolence. We purpose to examine the soundness of these assumptions.

We begin by observing, that the basis of fear, in our experience, is a constitutional susceptibility. We were so made as to feel, under certain conditions, this emotion. It is as original with us as is the power to love, to trust, to enjoy. For the most part it acts involuntarily, as when you spring to avoid a falling body, or start back from a serpent. Its object is, to guard from danger ; then it must often act too quickly for deliberation or thought. But, it also results from processes of calm reflection revealing to the mind aspects of life which involve peril, and exciting the feeling of aversion and avoidance. Thus, you would not be likely to go into a plague or fever district ; nor to embark on a voyage in a leaky ship ; nor to leap from a rail-car in full motion. Why not ? Simply because you would be afraid of the effects. That would be the reason, and you would not be ashamed to own it. You recognize and confess this susceptibility as a most beneficent protective from injury.

But is it probable that God would invent a guard like this against evil to operate only in some inferior and temporary concerns, but with no design of its intervention in the principal interests of humanity ? That is, would he put within us a power of self-defence from a broken bone, a contagion of disease, an unsafe confidence in some enemy, while no alarum shall spring its rattle to warn us of the risks and ruins of our immortal hopes ? If a salutary apprehension may do us good service in the minor affairs of every-day life, why not in our vastly superior relations to God and moral obligation ? It is not natural to believe that any such limitation of this sense of fear from a religious application was designed. We argue from the less to the greater, that God would not do more, in setting up our complex mechanism, for the bodily than for the spiritual safety of his offspring ; that, therefore, fear as a motive was given us as well for the one set of wants as for the other ; that it has as legitimate a field of action in determining questions of christian con-

duct as in cautioning us against fire or deep water. The philosophy of the subject is manifestly on our side. We take another step : —

There is nothing unbecoming our manhood in yielding to this influence on any real occasion of alarm. We are not to lose our self-possession in the presence of peril : that is a panic fear which defeats its own object, as it wholly unfits one to meet or avoid the threatening evil. But to see, to realize, to dread, to shun any danger, which it is not a clear duty to encounter, is entirely in keeping with our highest endowments of mind and heart. Here, a thoughtful consideration of things comes into play, to help out our mere instinctive impulses of caution. This reflective faculty is ours peculiarly. The lower animals have the instinct of fear ; so have we. But, not like us, they have no forecast to discern, to measure, to elude impending troubles. As we have this ability in many directions, it is not beneath us to use it. It was given us for use. We keep it in constant service for all manner of worldly purposes, never dreaming that this is an unmanly painstaking. We set a watch against the prowling burglar calculating narrowly his chances of escape from our carefully prepared means of his detection and arrest, and never think it any disgrace to own that fear prompts our vigilance. Courage is not a foolhardy recklessness of consequences in any matter. It is closely and naturally allied to cautionary tendencies and dispositions.

“ Fear to do base, unworthy things, is valor.”

The bravest man feels that he is entitled to whatsoever helps he can thus throw between himself and harm.

It is not ingenuous nature, then, but an atheistic pride, which suggests that fear is a questionable motive to be resorted to in the province of religious duty. The idea has nothing analogous to it elsewhere in human life. It is a wrong sentiment, the effect of which is not to ennoble our intellectual or moral state, but to debase, to brutify us, by a hardening, deadening process ; turning us not into heroes but desperadoes, by destroying our sensibilities, and by the disuse of an original and important power which has a right to be exercised wherever in the relations and facts of our being there is anything for it to do.

Is there any christian work, then, for this functionary? This is our next question ; and we are now ready to entertain it.

We affirm that there are just occasions of alarm involved in our spiritual circumstances as conditioned by transgression. Had obedience continued, as it began, to control the human will, that perfect love to duty would have excluded all fear which is allied to terror. So, as grace restores us to purity, this emotion finds less and less place within us, until in a perfectly sanctified heart it will not have a conscious existence ; as in heaven it must be an entire stranger. In a word, it does not belong to a right, but to a wrong and rebellious posture of humanity. As is the wrongness, therefore, of a man religiously, so is the occasion of fear with respect to his prospects under the righteous government of God.

It springs legitimately from facts like these ; that the first obligation of every soul, in virtue of its creation in God's image, is to be like God in spirit and character ; that, contrariwise, all flesh does actually and by preference corrupt its way upon the earth. It glances from the infinite pureness of God to the fathomless vileness of man, and gathers paleness at the terrible contrast. Here begins the revelation of God and of our own consciousness. Here we are lost in sin and condemnation. We are not lost unless we are condemned. We are not condemned unless we are sinful. But this is Heaven's word against us — that by nature we are children of disobedience and wrath. "For all have sinned and come short of the glory of God ;" cause and effect interacting continually to deepen the crime, to multiply the default ; men falling short, more and more of the Divine glory by added sins ; and sinning more and more, by thus failing to glorify eternal, faultless Excellence. This is the case ; that, bound by every bond to do everything for and in God, we naturally do nothing thus, but always reversely, for self and the world ; and every such choice, purpose, act, is sin, of which God has said : — "The soul that sinneth it shall die." And man is "dead in trespasses and sins" until Christ gives him life. This is the objective basis of Christ's work. He saves the lost. His mission attests, demonstrates the utter ruin of our race. He entered our world as into a vast hospital of

the death-smitten, as into the prison-cells of sentenced malefactors. He came to nothing short of a scene of universal moral destruction. The prophet's valley of the slain is history here. He stood as on the shore of a wild ocean, with the whole destiny of mankind crowded on board one struggling, sinking wreck in the offing, and he launched the only life-boat which could reach the foundering ship to bring off the drowning company. And the ship has not gone down yet, and the life-boat has been rowing around her from the first, never going ashore to rest her oarsmen, nor missing the smallest chance to pick up another and another of the perishing, under her pilot's steady hand and loving eye. Here only does our Lord's human life find its explanation, does his death find its vindication. This is the key which unlocks "the mystery of God manifest in the flesh," that "when we were yet without strength, in due time Christ died for the ungodly."

Were this, however, all the truth upon this subject, it might go rather to allay apprehension than to excite it. But additional considerations come in to complete the facts involved. Redemption shows us how real and total is human ruin which could demand such a measure of recovery. Now, if by that act or event man's salvation is positively secured to him without further effort, he has nothing to concern himself about. His passage is taken and his ticket is paid for; and like Jonah he may go to sleep for the voyage "in the sides of the ship." *This is not all.* In a vital sense, that passage is to be worked all the way into port. Grace must be penitently accepted. The teaching is unequivocal. "Except ye repent ye shall all likewise perish," — *likewise* — as surely as they whom the tower of Siloam crushed. Texts need not be multiplied. The doctrine of mercy is this, that God intends our conversion and sanctification by our own earnest coöperating with him to this result; that to this we must seek deliverance from past guilt and safeguard from future, at Christ's hand; that, this not done, the sin of our lives presses upon us; our sentence of execution hangs over us; we are still absolutely and hopelessly undone; we are ever increasing our crime by refusing the release offered; we are thus despising God in his compassions, and resisting his Holy Spirit, and treasuring up wrath against the day of wrath, and

preparing ourselves for a terrible judgment and an eternity of despair; when, in all our uncleansed vileness and unsoftened hardness of heart, we shall fall before the onward tread of the justice of that God who with all his loving-kindness is nevertheless “a consuming fire.”

These are alarming truths in man's condition. Language can teach nothing more positively than the Bible states them. And what is most fearful of all is their dire necessity; and this not a necessity of vindictive severity, — no passionate claim of a “jealous God,” as our theosophists interpret that Hebrew phrase into a moody, capricious tyrant, — but an absolute demand of purest benevolence. *God is Love*; and that perfect quality of his nature and life necessitates his holy law, with all its outgrowths of strict government, of pains and penalties to the lawless even to the “bitter end” of everlasting punishment in perdition. “God is Love,” — not to wrong but to right, not to sin but to holiness, not to anarchy but to order, not to rebels but to friends; to all he is Pity and Compassion; to a part only is he Love. He is too good to let himself be conquered by revolt, to suffer sinning to prosper. Love forbids it.* Calvary responds to Sinai an answering No! Justice which bares the sword over the culprit's head is but a form or modification of that very benevolence which guarantees unwasting honors to the unfallen; which reinstates the penitent in favor through Christ's accepted mediation. Jesus and Jehovah are at one at this point. The Almighty “not only hates sin, but he punishes it. He has no more moral right or power to detach suffering from sin than he has to detach peace and joy from holiness. The connection between them is fixed, inseparable, and can no more change than the Divine nature can change. Where there is sin there must be suffering; and suffering flow-

* It is noticeable how deeply this principle is fixed even in the natural and the pagan mind. Thus *Seneca*: — “Vitia transmittit ad posteros, qui præsentiis culpis ignoscit.” “Amici vitia si feras, facis tua.” “Bonis nocet qui malis parcit.” The sentiment is the same: — he punishes those who shall come after, who spares existing wrong: — if we overlook the misdeeds of a friend, we make these our own: — he hurts the good who absolves the bad. This is christian truth. And so *Augustine* says: — It is better to love with severity, than to delude with courtesy. “Melius est cum severitate diligere, quam cum lenitate decipere.” Our proverb “cruel kindness,” embodies the same idea, which in God has its most thorough reprehension, both by precept and example.

ing from sin, and in consequence of sin, is something more than suffering; it is punishment." * The sinner consequently has nothing to hope for from God's clemency, if still persisting to have his own way. For the good will which would save him if penitent and believing, must relentlessly punish him if he will not come within the circle of holy loyalty. The prodigal staying in his far country must starve. The tenant barring himself out-of-doors must shiver and freeze in the cold night-air, burn the lights never so cheerily within.

Our argument would not be complete if it omitted to add that God has himself made great use of fear as a christian motive. The Scriptures have as many threatenings in them as promises, — a *Nay* for every *Yea*. Ebal and Gerizim still confront each other with only as narrow a valley between as ever. If Jesus says — "he that believeth shall be saved," what does he say except the reverse, even if he had not given utterance to that terrible reverse in words, — "and he that believeth not shall be damned!" The first clause of the sentence virtually gives its counterpart. But he did not pause there; he did actually pronounce the whole sentence; and He the Judge of men has never unsaid it. Now, not to go into a long citation of similar proofs, which the intelligent reader very well knows are scattered all through the inspired pages, notice this — that the express purpose of the convicting Spirit among men is to "convince the world of sin, of righteousness, and of judgment." He takes the startling facts of human sin, of Divine righteousness, of coming judgment, and does with them — what? Just what the health-officer does with the statistics of small-pox or fever; he uses them to wake up men to danger; rings a fire-bell to bring from their beds the falsely and fatally secure, when the house is burning around them. He cries in heavy ears — "flee from the wrath to come!" Does God then wish to frighten us? Yes, most undoubtedly; as you would call to a child venturing out on thin ice, in the most searching tones, not to deprive him of the power of escape, but to stimulate every faculty to make that escape. God evidently has distinctly aimed to arouse men's fears. So did his Apostles. "Knowing

* Upham's "Mad. Guyon's Memoirs"; II. 54.

therefore the terror of the Lord, we persuade men." And what is this "terror of the Lord"? The previous verse contains at least a part of it:—"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." There was to Paul's not timid mind something appalling in this vision, something which men should fear, and fearing should avoid. We wonder not at it when he has elsewhere written, and probably believed as he wrote—"the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe—in that day."

Apostolical christianity surely did not disguise the alarming aspects of God's moral government. Sent by his master to speak with a proud Roman ruler on these themes, Paul reasoned with him of "righteousness, temperance, and judgment," until Felix trembled. So God employed this method of rebuke and of repentance under the prophets. Their ministry was largely that of terror. Nor did Christ spare the proclamations of woe upon woe to the sinners of his day. He told them that, guiltier of more than a Sodom's sin, they should sink to a deeper than a Sodom's hell. Why did he tell those refined and fashionable and fastidious people of Jerusalem and Capernaum this? Certainly to excite a "discreet fear" which might "produce religion."

If we look into christian experience we shall find that this element of fear has in some form been very generally present in the earlier stages at least of the renewing work; and that not among the ruder, less intelligent minds alone, but among the cultured, the farthest removed from a superstitious credulity. There is no weakness in looking seriously at a portentous fact, and acting accordingly. There is no superstition in standing in awe of Almighty displeasure. It is a sheer madness which leaps down a Niagara. So sensible persons judge. And if any man feels his spirit quailing within him as he thinks

of death and eternity, of God's controversy with his ungodly living, and of the risks of his abandonment to hopeless hardness of heart, he need not therefore blush before any comrade nor apologize to any questioner. It is by such suggestions that the first steps are often induced out of worldliness, frivolity, impiety, towards repentance. The thought that this is the sinner's *last call*, that if he refuses this, no heavenly word will ever more break again on his heart, — that fearful thought has risen up in the soul like a cloud of midnight-darkness, appalling as the shutting in of the long night of endless despair; and the spirit, thus aroused by this "terror of the Lord," has not dared to run the hazard of this tremendous peradventure. Thus being fixed in a determination to defer the business of religion no longer, the mind has yielded itself to other and more elevated considerations through which God's spirit carries onward the new creating work.

Thus far the argument, which both logically and theologically we regard as irrefutable. As it is grounded not in the conditions of special stages of barbarism, or semi-civilization, or anything of this factitious or temporary kind, but in elementary spiritual truths, it is an argument as well for the nineteenth century as for the ninth or first. It has a bearing or two of present urgency, inside the Church, which must hold us a page or two longer before closing this paper.

The prevalent reluctance of many good people to an outspoken deliverance of the alarming doctrines of our faith, is alike philosophically and religiously wrong. Are they Gospel facts? Then they should be announced. Is "God angry with the wicked every day?" Then it should be known; and if men forget it, then it should be reiterated.

It has already been intimated that this susceptibility of fear is not of so lofty a nature as are others of our endowments. Nor do we believe that men ever become christians under its simple prompting. "Fear does not produce virtue; the fact that a man restrains himself from sin to avoid the punishment of hell is no proof that he is converted: — but it goes out into the highways of a blighted and delirious world, and there, like a terrible prophet of the wilderness who foretells the coming of the mild Redeemer, startles and arouses men. Its office is prelim-

inary, external, awakening; it is the beginning of wisdom." * Then, let the Elijah, the John, though clothed in the rough garb of the desert, fulfil his pioneer ministry, that so the Christ may come in power and grace to the humble, the consciously needy and perishing. You say, that men cannot be driven into religion. True; nor can they be flattered or coaxed into it. But this is the case:—certain aspects of God's law, government, purposes, bear directly and alarmingly on human sinfulness, and are suited to the end of conversion to piety, if so blessed by the Holy Spirit. If presented, conversion *may* not follow. If withheld, conversion *will* not, in most instances, be attained. That is, men are not likely to turn unto God with their whole hearts, unless they see very distinctly that there is something exceedingly undesirable and appalling from which to turn. Lot fled in haste to the mountain when he saw Sodom all in a blaze behind him, and the plain beneath him heaving with volcanic throes.

Ministers, moreover, are not to be called bigoted, severe, behind the just requirements of the age, who exhibit the sterner shadows of God administration. As well call the surgeon cruel who hurts you in probing a deep wound or in setting a broken bone. The pain he inflicts does not argue the want of a tender spirit. His design is beneficent, and you will thank him when the cure is completed. The teacher of religion is sacredly bound to teach the whole of it, — its hard as well as its easy lessons. He too is a spiritual physician, and he must practise like his Divine Master. Nor is it his fault if there is no pain-destroying ether which he can administer, so as that the surgery shall proceed unconsciously to the patient, and he find himself a sound man without knowing how it happened. On the contrary, the very nature of our work requires that every conscious power of the soul be awake to coöperate in this act of a restoration unto God. And whatever can aid in this awakening of the soul to its salvation is demanded to be employed, by the purest good-will, the divinest compassion. They are the cruel men in the pulpit who never send a thrill of alarm through the pews; who prophesy smooth things, who hush God's thunders in the lullabies of Arcadian measures.

* *Bayne's "Christian Life,"* p. 37.

If an orthodox day of judgment be necessary to keep Down-Eastern lumbermen from plundering each other's logs, (and so, it is said, even Boston liberalism has decided,) who shall show that it and its correllatives are not just as much needed to check our city-merchants from defrauding one another, and in bringing them to contrition and restitution for such sins?

We do not mean that topics of this character are to be continually exhibited in the instructions of the sanctuary. They are to be discreetly used in due season and proportion. They are adapted rather to the condition of the careless or the reckless transgressor, to those who "are at ease in Zion," than to the mind already awake to religious inquiry, or to the believer advancing upon the upward road. To these, love has other more befitting accents and appeals. But how shall the masses of ungodly men and women be made to feel the beauty of holiness, the attractiveness of Christ, the spiritual excellence of God? — how be arrested to turn an eye toward heaven, except by some lightning-flash, some thunder-peal from those azure depths of mingled light and gloom, splendor and terror? God, who made the mind, understands its wants, its workings. And men who preach his truth will not find a better guide to follow than his own method of dealing with those whom He would have to fear his displeasure that they may be brought to taste his grace. That method is "goodness and severity." It is simple, sensible, rational, biblical. "Of some have compassion, making a difference: and others save with fear, [*ἐν φόβῳ*, with anxious zeal and with solemn threatenings,] pulling them out of the fire;" feeling ourselves and making them feel that "it is a fearful thing to fall into the hands of the living God."

ARTICLE VI.

IT WAS ALWAYS SO.

THE good old times! who has not heard of them? — the age when patriotism was unselfish and manners uncorrupt, when

cities were simple in their tastes and frugal in their habits, and the country was tilled by men who feared God and kept his commandments. The good old times! when youth treated age with respect, when doctrine was sound, and good men walked with God heavenward, instead of sailing with the adversary in gilded barges down the stream.

The very mention of such times is like a breath of mountain-air to the invalid cooped up in the stifling lanes of the city. It is like the sight of his early home, bringing glad memories of childhood to the heart now old and sad and solitary.

It is not strange, then, that we find this admiration of the past in all ages. Even the heathen, amid corruption round about him, paints the picture of a golden age, and heathen poesy adorns it with all that is lovely and of good report.

The old man, long familiar with the hollowness of earthly good, turns regretfully to the time when all seemed real, and no troublesome suspicion of what might be beneath, marred the enjoyment of the gilded surface glittering in the sun. Even the Christian grappling with defiant sin, and watching unto prayer against the treacherous dealing of wily foes, sighs for the simplicity of primitive piety, when good men did not need to be armed with the whole armor of God, and stand forever on their guard.

So the past is commended as the age of piety and peace, while the present is worse than all that has gone before, and prepares for greater evil yet to come. This is a view natural to many minds. But all such comparisons are unprofitable, because it is difficult to compare the two correctly.

We cannot form an accurate estimate of the present. We see only a part of it; the rest we judge by hearsay; and while our information is deficient, our conclusions are still wider of the truth. That which we see assumes undue prominence. It becomes the standard whereby we judge the much larger part that is unseen. Our native land seems large, and distant countries small, though in fact much larger. There are few among us who are not surprised to find the empire of Brazil larger than the whole United States from the Atlantic to the Pacific, and the little country of Switzerland nearly twice as large as Massachusetts, which last is scarcely larger than the

diminutive Duchy of Würtemberg. Now this onesidedness, so palpable in our geography, exists as really in other things. The men with whom we come in contact give character to our ideas of the rest of the community. Then, besides all this, many things are not what they seem to be. There is an apparent and a real world. The affliction, which we class among evils, may be such a manifestation of the love of God as ought to be classed among the highest blessings. The event that seemed to involve the ruin of the nation may prove to have been its salvation. So also to most men there is an outer and an inner character. We may count him a co-worker with Christ, who is really serving Satan ; we may deem a flaming professor a veritable saint, when he is rotten at the core. On the other hand, we may assign one of God's hidden ones a place among the ungodly, whereas he is being made meet for an inheritance among the saints in light. Even inspiration does not always correct this false judgment. It was a Prophet of the Lord who complained that he was left alone, while seven thousand men had not bowed the knee to Baal. And it was an Apostle who wrote, "By Silvanus, a faithful brother unto you, *as I suppose*, I have written briefly."

If our judgment of the present is liable to such mistakes, how much more our judgment of the past, where so much more concurs to mislead us. Just as we insensibly make our abode the centre of the world, so do we make our own age the centre of history, and measure things not by an absolute standard, but in their relation to our stand-point.

Then there is much that we can see in our contemporaries that is not to be seen in the men of a past age. When we look on a living Christian we see a strange mixture of good and evil. The actings of grace and depravity succeed each other in such strange combinations that we are bewildered, — we seem to look at the changes of a kaleidoscope rather than at a finished painting. But in the biographies of the sainted dead, grace is brought into the foreground, and depravity is thrown into the shade ; then the good things scattered through long years of actual life are crowded into a few pages of the memoir ; and as the eye glances over them we forget the long intervals that separated the actual occurrences, or the protracted process that produced the excellencies we admire.

Again, when we look at a good man, living out his goodness, our eye rests at the same moment on many who are anything but good. As the man writing in a crowd finds many strange words disturbing the unity of his thoughts, so we, while listening to the good words of living men, are compelled at the same time to overhear many bad words from every side. But it is not so when we look into the past. There we can make a selection, we can shut out the ungodly and admit only the spiritually minded to our field of view. The Christian never opens the ribald poetry of the past, its infidel writings, its immoral works of fiction. In his mind a past age is associated exclusively with the writings of its spiritually minded men. He judges the 17th and 18th centuries, not by the pages of Hobbes or Hume, Smollet or Fielding, Dryden, or his compeers equally indelicate, but less brilliant; but by the heavenly thoughts of Robert Leighton, or Richard Baxter, John Owen, or George Herbert; and in the delighted perusal of their pages he forgets that they were surrounded by just such a world as rages round us to-day. The writer of "The Saint's Rest" did not give himself to those heavenly contemplations soothed by surrounding stillness, and borne along by influences on all sides that drew him up to heaven; but he was driven to it by the direness of his distress, by pain and persecution, under such monarchs as Charles the Second, and his Popish successor, and at the bar of such a judge as the infamous George Jeffries.

That good man calls himself, on the title-page of one of his works, "An earnest desirer of the love, peace, and unity of true Christians, for endeavoring which he expecteth with resolved patience still to undergo the censures, slanders and cruelties of ignorance, pride, and malice, from all that are possessed by the wisdom and zeal which are from beneath."

It is one of the highest achievements of genius to delineate the past as it actually was. We have records enough of the great occurrences that tower up conspicuous along the line of events; but the ordinary things of every-day life, out of which rose up those events, *these* we have not; and, to fill the vacancy, men insert ideas of their own which are anything but true. Actual life is rugged, uneven, involved and full of incongruities. It presents unpleasant aspects. It abounds in discomforts. The snow at a distance is beautiful in its rounded outline of spotless

white ; but near by, it chills you. It is fatiguing to wade through it. It involves suffering and exposure. There is something exceedingly bright and glorious in a Syrian sun. Read it described on the glowing page, and you long to behold it. But then it is intensely hot. It dries up the streams. It parches you with thirst, so that while you look you are distressed, and your tongue cleaves to the roof of your mouth. Now, in looking at the past, we reconstruct the landscape to our own liking. The unpleasant features that would not disappear in the original, we motion out of sight in our ideal picture. The hard things that refused to bend at our bidding in the one case, are perfectly obedient in the other. They range themselves here or there, this way or that, as best suits our fancy. They hide this aspect, and reveal that, at our option. Everything is plastic as the potter's clay. But is it wise to create an ideal unlike to all that has been under the sun, and, calling that the past, straightway contrast it unfavorably with the present ?

This comparison of the past with the present is unwise because human nature is very much the same in all ages. The pendulum swings now this way and now that, but it is ever the same disk vibrating between the same extremes. The particular position may vary, but the movement is uniform, and can be calculated. The particular developments of depravity may vary, but the root is the same. The particular form of wickedness may depend on the time and place of its manifestation, but it must exist in some shape, while things are as they are. You may anticipate an era of dreadful crime as the result of causes now at work in society, but will it be more dreadful than antediluvian violence ? Here wickedness is more gross, there it is disguised ; now it speaks plainly, and again in daintier phrase ; but ever it is the same world whose friendship is enmity with God.

The same is true when this enmity assumes the form of opposition to the truth as it is in Jesus. It attacks, now this doctrine and now that. Here it is the outspoken infidelity of Voltaire ; there it is the covert attack of a self-styled Christian teacher. Sometimes it assumes the guise of a scripture commentary, professing to rid the truth of scholastic accretions and render it more popular. Sometimes it is an avowed onset on fundamental truths. These Christians are under the ban of

the empire, those under the ban of public opinion. To-day they are reviled, yesterday they were persecuted, and to-morrow they are treated with silent scorn. But whether smiting, sneering, or smiling, it is ever the same hatred of the truth of God.

The truth is, the battle rages along the whole line of the ages. The uniform may wear out and be changed, but the leaders are ever the same. God is always on the one side and Satan on the other. The Word of God is the watchword of these, and away with it, is the rallying cry of those. If in any age there seems to be an end to the conflict, it is either because the champions of the truth are remiss in duty, or because secret sapping promises better than open attack. The time of peace is not yet. Set it down as one of the fixed facts that permanent quiet is not to be looked for till the last remnant of false doctrine has perished from the earth. For God makes no compromises, and will not suffer any to be made, till the last foe is put under Christ's footstool. Nor will he be satisfied with any mere refraining from attack, or acceptance of statements resembling the truth, while the truth itself is not relished in the heart.

The past and present are alike to an extent never dreamed of by superficial observers. In both, evil practices are arrayed against righteousness, and righteousness against evil practices. In both there is the semblance of peace between right and wrong, which is only a semblance; and in both the opposition between flames out, spite of all attempts to smother it. In all ages the same downward tendencies ever war against piety, and the influence of the world is ever felt on the side of evil; so that, whether it be coarse or refined, boorish or polite, he who would serve God must renounce the world. Always is the same inward conflict with corruption, and the same external contest with the foe. The position of the armies changes with the ages. Their tactics vary with circumstances. The form of their weapons is different. But the conflict is one. Now it is, Transgress, or die; again, Do so, or be penniless; and yet again, Do so, or be marked as one by yourself apart from others. But ever it is the same command; — Disobey God, or suffer the utmost evil his enemies can inflict.

If the motives of the man who stands up for Christian truth are maligned to-day, so was it in the days of Baxter and Calvin, of Paul and of our Saviour. If men to-day bring in privily damnable heresies, it is nothing new under the sun. They did the same in the days of Reformers and Apostles. Jeremiah had to fight with false prophets all his life long.

If in our warfare for truth and right, even good men stand aloof, or fail us in our hour of need, could Luther tell of no such hours of darkness? or could Paul be unable to sympathize with our distress?

Elijah also had to flee from the court of the king to the less hostile desert.

If to-day some find their usefulness hindered by false brethren in the Church, does their experience in that line come up to the measure of Apostolic suffering from the same cause?

Whenever men magnify the past at the expense of the present, there is danger lest they feel that it would have been greatly for their advantage to have lived in some previous age, and that they suffer great injury from that arrangement of Providence that makes them live to-day rather than centuries ago. A man, ere he is aware of it, may thus blame God for casting his lot in such evil times. It is unnecessary to show how unfounded are such complaints, or how injurious in their effects on the complainer. But the indulgence of such thoughts leads directly to these results; and though for a time a man may not be conscious of them, yet they may secretly gather such strength that, when brought to his notice, he may justify rather than abhor them.

Such views also lead to discouragement and despair. For if under the government of the all-wise and omnipotent God, the world is ever growing worse than before, and even the Church degenerating from previous attainment instead of pressing toward the mark for the prize of its high calling, what hope is there of the glorious future so long foretold? And if there is so little prospect of that future which God holds out to us in his Word, can he be faithful in other things more than in this? Can I trust those exceeding great and precious promises to the individual if those to the whole Church fail so palpably? What, then, is the influence of such views on all effort for good to men?

If the Church grows worse from age to age, if true piety is ever losing ground, of what use is it to labor for the conversion of the world? Does not that glorious object recede into the distant future instead of drawing nearer? And what a view of Christ does all this involve? He bids us pray, "Thy kingdom come," and then, "Thy will be done on earth as it is done in Heaven," — plainly encouraging us to hope that it shall be so; and yet, according to the views before us, instead of bringing about that result, he is moving everything back in the opposite direction. Who can think so and have any heart to toil or pray for the promised millennium? But, worse than all, what sort of a Redeemer must he be who encourages such hopes only to disappoint them?

Views that involve such consequences cannot be true. The former days were not better than these. If this is an evil and adulterous generation, we have reliable testimony that it is not the first of that sort. If some who hear the Gospel to-day are a generation of vipers, they too had predecessors long ago. If we find it difficult to meet the obloquy incurred by standing up for the faith once delivered to the saints, would it have been easier to do the same thing under Nero? or under the surveillance of "the Holy Office," or with Puritans and Covenanters in the days of the Stuarts?

What, then, do those accomplish for Christ who deal out dolorous descriptions of Christian degeneracy and make but the one impression: "Things were never so bad before?" Is there any merit in affirming what is not true? Or is there any incentive to effort in believing such teaching? Better far if, taking things as they are, we gird up our loins and take unto ourselves the whole armor of God, that we may be able to stand in the evil day. Thus armed, let us stand forth good soldiers of a good leader in a good cause. Evils there are, but when did they not exist? Men may tell us they abound, but when were they less abundant? Work is to be done, and hard work; but has there been a time since man fell in Eden when it was not required? Sufferings await the faithful servant. But when or where did God leave his people without some test to distinguish the true servant of Christ from the seeker of his own ease? Is there no secret shrinking from "hardness" under this whining about the degeneracy of our age?

It has been said of earthly troubles,

"If you gently touch a nettle, it will sting you for your pains;
Grasp it like a man of mettle, and it soft as silk remains."

And the same is true in spiritual things. They whose chief end is to consult their own happiness, will always miss it. Past, Present, and Future will combine to distress them. But the heart armed with the purpose to follow Christ even in suffering — if needs be — as he suffered, will find Omnipotence bear it along its appointed course.

But it will be said, "When we find even good men arrayed against us, what are we to think?" Why, that it always has been so. Had Abraham consulted some good man of his day, whether he should go to Mount Moriah, would his adviser have told him go? When Peter told his Master, resolved to ascend the cross, "That be far from thee, Lord," what was the reply? "Get thee behind me, Satan; thou art an offence unto me, for thou savorest not of the things that be of God, but those that be of men." Suppose Paul had held his peace and not withstood Peter to his face before the Church, where had been our Christian freedom to-day? Or suppose that Luther, instead of manfully doing God's work, had contented himself with berating the times, what had become of the Reformation? If that disciple, whom Jesus loved, testified in his old age, "I wrote unto the Church, but such and such an one receiveth us not," we need not study popularity. In the long run it is easier to please Christ than to suit even good men. If we had more of the spirit represented on that seal, where the ox stands with a plough on one side and an altar on the other, and the motto, "Ready for either," there would be less of gloomy foreboding, and more of wholesome and hearty joy. It is the double-minded man, who is ever glancing at his own comfort, that is unhappy. Paul, when he said, "For me to live is Christ," was sorrow proof. The world has always hated God. The Church has always caused grief to its truest friends, from the days of Moses even until now; and so will it ever be, while there remains a world and the Church is not yet glorified. Often the servant of Christ will find himself like a soldier, left, by the retreat of his comrades, to fight alone. But he is not alone, for Christ abideth in him and he in Christ; and

if he be steadfast, immovable, always abounding in the work of the Lord, he will find his labor not in vain in the Lord, and the God of all grace who hath called him unto his eternal glory by Christ Jesus, after that he has suffered a while, will make him perfect.

ARTICLE VII.

THE ORIGIN OF THE LATIN VULGATE.

It was on the eighth of April, A. D. 1546, that “the sacred and holy, œcumenical and general Synod of Trent, lawfully assembled in the Holy Ghost,” passed the following decree :

“Insuper eadem sacro-sancta Synodus, considerans non parùm utilitatis accedere posse Ecclesiæ Dei, si ex omnibus Latinis editionibus, quæ circumferuntur, sacrorum librorum, quænam pro authentica habenda sit, innotescat ; statuit, et declarat, ut hæc ipsa vetus et *Vulgata* editio, quæ longo tot seculorum usu in ipsa Ecclesia probata est, in publicis lectionibus, disputationibus, prædicationibus, et expositionibus, pro authentica habeatur ; et ut nemo illam rejicere quovis prætextu audeat, vel præsumat.”

“Moreover, the same sacred and holy Synod, considering that no little utility may accrue to the Church of God, if, out of all the Latin editions, now in circulation, of the sacred books, it be known which is to be held as authentic, ordains and declares, that the said old and Vulgate edition, which, by the long usage of so many ages, has been approved in the Church, be, in public lectures, disputations, preachings and expositions, held as authentic ; and that no one is to dare, or presume to reject it under any pretext soever.” [*Canons and Decrees of the Council of Trent, Buckley's Translation.*]

The Latin Vulgate Bible, a compilation of translations by known and unknown authors, being thus crowded into the place of the original Hebrew and Greek Scriptures, as the text of common use, authority, and final appeal ; and being thus held and used by so large a branch of the Christian Church, it is of importance to know, in outline at least, its origin, history, and comparative purity. It is also a matter of no small interest to notice the beginnings of a book fifteen hundred years old, where

various hands, and without concert, furnished parts, and the *dissecta membra* came together by mutual attraction. Its increase till every part was supplied ; the eliminating, substituting, and interpolating process, by which it was purified ; its coming into favor over powerful rivals ; its corruptions as it run the gauntlet of the ages, and its pious recensions ; and finally, as an aggregation of translations, taking the place of the words which the Holy Ghost teacheth, — these things make the history of the Latin Vulgate an exceedingly interesting memoir to the scholar as well as the Christian. The book has had a most eventful life, and came to its crowning after the strange adventures of a thousand years, when the Council of Trent ordained and declared the said old Vulgate to be supreme authority in the one Holy Catholic Church.

The prevalent language of the readers and writers among the Christians of the apostolic age was the Greek. Throughout the more civilized nations of the Roman Empire it was the language of literature, while in Greece, Egypt, and perhaps Syria, it was the language of common life. There is presumption almost to proof that the entire New Testament was given by inspiration in this language. The notion of some, that the Gospel according to Matthew and the Epistle to the Hebrews, were written originally in Hebrew, is greatly wanting in reliable data. And the Old Testament Scriptures, then in common use, were in this language. The most ancient version was the Septuagint, made by Alexandrian Jews, about 285 B. C. This was used by our Lord and his Apostles ; one hundred and forty-seven of the two hundred and forty-four quotations from the Old Testament in the New being from the Septuagint. In the first two centuries this version was much used by both Jews and Christians, and so became imperfect through the mistakes of the copyists. Early in the third century, therefore, Origen undertook a revision. In his studies and travels, gathering materials for this work, which cost him the labors of twenty-eight years, he found six other Greek versions of the Old Testament ; that of Aquila, of Symmachus, of Theodotion, and three anonymous. So generally did the early Church use the Bible in Greek. It was the text not only in the Greek churches, but for many years the Latins had no other.

But as the conquests of Alexander had carried this language through his vast empire, so the Romans, when they supplanted it by their victories, carried with them the Latin tongue. And so there slowly sprung up a demand for the Scriptures in that language. Before the close of the second century there was a Latin version. Tertullian made use of it, while he severely criticized some of its renderings. Lachmann, in his "Prolegomena to the New Testament," attempts to show that at first there was but one Latin version, originating in a Roman province in Northern Africa, whose capital was Carthage, and that what afterward appear as different versions are but variations and corruptions of this one. Eichhorn has this same view, whom Lachmann seems to have followed. The testimony of Augustine, however, is to the contrary. For, in his treatise on Christian Doctrine, he says that the number of those who translated the Greek Scriptures into the Latin cannot be told. For as soon as Christianity was introduced into any city or province, any one who had a Greek manuscript, and the knowledge to translate it, turned it at once into Latin. There is no evidence that any one before Jerome translated the entire Bible into Latin. One would render a Gospel, another an Epistle, another some other fragment of the holy volume; and so all was eventually translated. Then, to obtain an entire Latin copy, these fragments by different pens were united. By such a process we would expect to see many and varying copies, for no two would be likely to combine the same fragments, and when comparing one copy with another, attempts would be made to harmonize them by varying, amending, and interpolating.

And such was the fact. The copies and variations among them multiplied. And confusion was introduced, not only by the differing versions, but by the incorporation of marginal notes into the text through the carelessness of the transcribers.

And so the matter stood in the times of Augustine. Yet one version had gained the preëminence, of which this father thus speaks: "In ipsis autem interpretationibus, *Itala* ceteris præferatur: nam est verborum tenacior, cum perspicuitate sententiæ."

Concerning this version, that Augustine calls the *Itala*, there has been much discussion and investigation within the Romish

Church. They assume that it was made in the times of the Apostles, and possibly by one of them, and so has an authority equal to, or above, the original Hebrew and Greek. The other copies or versions, spoken of as extant in the times of Augustine, they regard as corruptions and variations from this one, and that for substance all the churches then had but one Latin translation, and that the *Itala*. And vast learning and labor have been expended, specially by the Benedictine brethren of St. Maure, to prove this theory of but one version, and to gather again its scattered parts, and set it forth in its integrity, and almost apostolic authority.

Prominent among the laborers in this field are Sabatier and Blanchini. The great work of the former was published at Rome in 1743, in three splendid volumes folio. Its one aim was to establish the point in question. The other was issued at Rome in 1749, in four volumes of the largest folio. But the labor was vain for the end sought, though these two vast works furnish much aid in correcting and using the manuscripts of the first ages.

Of course the Papal Church, having put the Vulgate in the place of the original Scriptures, is greatly interested to show that the translation, which they have thus exalted, came from a very ancient, if not apostolic pen. But their immense labors for this are a failure. Even Bellarmine admits that, "The Vulgar Edition hath not one author, but some things from Jerome, and some things from Lucian, and some things from Theodotion, and some things from another unknown interpreter." (De Eccl. Script. Lib. 2.) But though the *Itala* was thus preferred, as being a more literal translation, and truer to the sense, it did not exclude the inferior ones from use, or prevent their multiplication. For when Augustine would persuade Jerome to make an entirely new translation, he said, that the Latin Bibles in use were hardly to be endured, and that one would hesitate to quote any one as authority, they differed so much from each other.

Jerome, however, was not moved, at first, to comply with the wish of Augustine, but listened rather to Damasus, Bishop of Rome, (A. D. 366–84,) who requested him to publish a revision of the *Itala*. This he found to be no easy labor, from

the number of translations, and the variations among them. In his Preface to the Book of Joshua, he says, that there are abroad in the Latin Church “tot exemplaria, quot codices,” — as many copies as manuscripts. And not only this, but, “unumquemque pro arbitrio suo, vel addiderit vel substraxerit quod ei visum est,” — every one had added or omitted what he pleased, in the different copies. He however gave himself to the work, beginning with the New Testament. Here he found passages of one Gospel inserted in another, and various other errors. These he corrected, to some extent, using the different Greek manuscripts, but confesses afterward, in the Preface to his Commentaries on Ecclesiastes, and in the Preface to the Pentateuch, that he did not correct all errors, or always give what he esteemed the best renderings, because he feared that too much innovation in the common readings would offend his readers, and make even his partial improvements useless. And this remark must cover both his revision of the *Itala*, and his own translation, made afterward.

From the New Testament he passed to the Old, and revised first the Psalms. This he did at Rome, and in a very hasty manner, correcting the common Psalter only where it differed widely from the Septuagint. This was afterward known as the Roman Psalter. After this he went to his retreat at Bethlehem, about A. D. 384, and undertook a more thorough revision of the Old Testament. In this work he used the Hexapla of Origen. The second revision of the Psalms thus made took the name of the Gallic Psalter, and was very much superior to the other. In the same manner he revised the *Itala* of the rest of the Old Testament. But of the fruit of this great labor he saved only his recension of Chronicles, Job, Psalms, Proverbs, Ecclesiastes, and Canticles. The rest, he says in a letter to Augustine, were lost by treachery. These two Psalters of Jerome have a peculiar history, which will appear in fragments as we proceed.

The sad condition of the *Itala*, when Jerome undertook this work of revision, has been alluded to. A remark that he made to a friend, after the completion of the revision, will still farther show in what state he found it. “Rejoice that you receive the blessed Job safe and sound, who formerly, among the Latins,

lay prostrate in filth and worms." And in his Preface to the New Testament, in which he dedicates the work to Damasus, who assigned it to him, he says, "You impose on me the duty of producing a new book from an old one, since I was to sit as a judge on so many copies of the Scriptures scattered through the world, and decide which agrees best with the Greek."

The recension of the *Itala*, which Jerome accomplished with so much labor, was far from being generally acceptable. A simple, earnest, and unintelligent laity had associated the old version, with all its imperfections and corruptions, with the unalterable truth of God, and with their holiest and happiest Christian hours. They could not bear a change, or appreciate a reason for one. They rejected the improvements of Jerome, and made their piety to stand in their ignorance. Of such he often complains. In his Epistle to Marcellus, the 102d, he says, "They boast themselves to be disciples of fishermen, as if they were therefore holy, though exceedingly ignorant." And in his Preface to the New Testament, we find this prophetic lament: "When any one, learned or unlearned, takes up this volume, and finds that it differs at all from that which formerly pleased him, he will immediately cry out, that I have falsified, and committed sacrilege, who have dared to add, change, or correct anything in the ancient copies." And his sorrowing, querulous words to Paulinus, (Epistle 53, § 5,) indicate that thus early the popular will claimed the right to hold and teach, and watch for the purity of the Scriptures, against a tendency of the clergy to usurp all this to themselves. Evidently his own biblical labors had come under the coarser and overhauling hands of the laity. "All claim for themselves ability in the Scriptures, — the garrulous old woman, the simple old man, and the wordy sophist: all claim this; and they mutilate and teach the Word before they understand it. Some, weighing lofty words in their pride, philosophize on the Scriptures before insignificant women, while some learn from females that they may teach men." We notice here the germinating of that audacious dogma, now the strength and the curse of the Papal Church, that the right to have, hold, and teach the Holy Scriptures, is given of God to the clergy alone.

But while Jerome had yet incomplete his emendation of the *Itala*, he undertook a work of vastly greater importance. This was the translation of the Old Testament direct from the Hebrew. We can easily see how he was led along to this vast labor. In the preparation of his edition of the *Itala*, he had consulted the Hexapla. These six copies of the Septuagint, from which the *Itala* was made, showed many and great imperfections and discrepancies when compared among themselves, and when compared with the original Hebrew. The Latin copies were more abundant than the Greek, and more imperfect. The one he was commissioned to revise was exceedingly defective, while at the same time it was very popular. If he should emend and purify it thoroughly, conforming it to a correct Septuagint, and specially if he should conform it to the original Hebrew, where the Septuagint varied from it, the changes would be so radical and unpopular, that it would fail utterly of gaining a place as a standard in the Church. Hemmed in by these trying circumstances and discouraging probabilities, and restrained, too, by the instructions of Damasus, he attempted a compromise between a correct Bible and an unreasonable popular demand. His work, as he progressed, became more and more unsatisfactory to himself. He felt that in reality he was adding to, and taking away from, the words of the prophecy of this book. In such views and feelings many of his friends sympathized with him. And so, while this imperfect and unsatisfying labor was still in hand, he took the urgent counsel of many, and followed his own concurrent wish, and began a new translation of the Old Testament from the Hebrew. This was in the year A. D. 385 ; and he concluded the work after devoting twenty years to it.

He translated the Books of the Old Testament in the order in which his friends called for them, as may be seen by reference to his Prefaces to the Pentateuch, Ezra, Nehemiah, and Chronicles. Nor do we find him yet fully released from the imperious will of the readers of corrupt translations. He still yields to their attachment to old readings, and is afraid of offending them. He confesses, in the Preface to his Commentary on Ecclesiastes, that he did sometimes follow an incorrect translation through fear of too wide a departure from the popular

one. And so we sometimes find that in his Commentaries he emends his own version.

But it must not be inferred that Jerome turned the whole Bible into Latin. He did not translate the New Testament. He revised it in his recension of the *Itala*; and so it now stands in the Vulgate, so far as that book has been kept pure from the hand of Jerome. He did not translate the Psalms. He revised them twice in the *Itala*, as we have seen; the first being the Roman, and the second the Gallic Psalter. The latter, says Baber, in his Introduction to Wiclif's New Testament, is "one of the most elegant productions of the age which gave it birth." It constitutes the Psalms of the present Vulgate.

Of the Apocrypha, Jerome translated only The Song of the Three Children, the Story of Susanna, and of Bel and the Dragon, Tobit and Judith. The other portions of the Apocrypha, as found in the Vulgate, are of the *Itala*. Jerome did not regard the Apocrypha as canonical, and evidently translated and revised what he did of constraint. In his Preface to Daniel, he says: — this Book, "as received among the Hebrews, contains neither the Story of Susanna, nor the Song of the Three Children, nor the Fables of Bel and the Dragon; all of which, as they are scattered through all the world, we have added, lest to the ignorant we should seem to have cut off a considerable part of the Book." And in his Preface to Tobit he remarks: — "I wonder much at the earnestness of your demand, for you require of me to turn into Latin a Book written in Chaldee, even the Book of Tobit, which the Hebrews have separated from the Catalogue of divine writings."

And so Jerome gave his version of the Scriptures to the world. Here we are presented with an anomaly in Church History. Here are two Latin versions of the Scriptures, one a recension and one a new translation, both candidates for popular favor, each the rival of the other, and both from the hands of the same man. Jerome offers his version to the Church, yet, preceding it, beside it, and above it, in popular estimation, there stands the *Itala*, as revised by his own pen. Both versions press their claims. One is supported by actual possession and common, though undiscerning favor, the other by merit.

The trial runs through more than two centuries. As in some

other cases of rivalry, original partisans and prejudices must be left to die out. A new generation, as a new jury, must be awaited, who will give verdict only on the true merits.

But it must be borne in mind that the two versions are not totally unlike. The New Testament is the same in both. The second revision of the Psalms, by Jerome, the Gallic Psalter, was also the same in both. All the other canonical books of the Old Testament, and the Apocrypha, so far as indicated above, were a fresh translation by Jerome.

The causes operating for and against the two versions should be mentioned, while we pass along to the close of the sixth and into the seventh century, and find that the translation of Jerome has supplanted universally the recension of Jerome.

It is a singular fact that what should have availed against the old and for the new version, had just the opposite effect. The old was a translation of a translation, the new was from the original Hebrew. The old, then, as from the Septuagint, must have been inferior to the new. Yet this fact was adverse to the acceptance of the more authoritative translation. For the Septuagint was in high repute in the Latin Church at that time. The legend of its origin was still credited, that each of the seventy-two translators of it, employed by Ptolemy Philadelphus, was inspired, and that each, in a separate room in the palace at Pharos, translated the entire Old Testament, without conference with any of the others, and that when the seventy-two came together, it was found that all the translations were perfectly alike, even to every word. The Septuagint, moreover, was the copy of the Old Testament generally used by Christ and his Apostles. From it they read and quoted to a large extent, as we have already seen. It must be added, too, that in the times of Jerome the Church had a great prejudice against both the Jew and his language; and so what was said to come from the Hebrew, or stand connected with it, was likely to obtain far less favor than its merits might claim. Even Augustine, while he esteemed the version of his friend as the superior one, feared to introduce it into the Church, and in all his works he never quotes from it. He thought it might be offensive in its variations from familiar readings, or distract and divide unlearned but devout men by diversity of copies, or make some

alienation between the Latin and Greek Churches, in the latter of which the Septuagint was the authorized version.

An incident in one of the African churches will show with how much jealousy the new version was received. When the word *hedera*, ivy, was read, according to Jerome, instead of *cucurbita*, gourd, as in the old version, in Jonah 4: 6, the congregation was greatly agitated, as by a panic. And we may still farther realize how sensitive the Latin Church must have been at the innovation of a new translation, when we remember how deeply the American Church was lately moved by the proposal of the American Bible Society to correct certain typographical errors and change somewhat the running titles in our common Bible.

Very like, the haste with which Jerome did his work may have added to the imperfections and unpopularity of his translation. He pressed his labors to a great speed and even rashness. For he gave but one day each to Tobit, and to each of the three books of Solomon. Still the version gained in favor by force of its inherent merits. It was copied and translated at once. While Jerome was yet working on it, a Spanish nobleman, Lucinius Boeticus, sent six copyists to Bethlehem to obtain a transcript of it. And Sophronius, who had solicited the translation of certain books, turned portions into Greek. Cassiodorus, a Calabrian, did much to multiply copies of the Scriptures, and among them the version of Jerome. He served ably as a statesman to promote the prosperity and repose of Italy under Odoacer and Theodoric and his successors, till the invasion of the Goths. In A. D. 542, he retired from public life, built a monastery, gathered about him a rare collection of books, and turned the labors of his monks to copying the Scriptures. It was a favorite maxim with him: "The transcriber inflicts as many wounds on Satan as he produces copies." He spared no pains to secure accurate copies. He would not allow the monks, though they clamored much against the rule, to amend or modernize the antique phraseology and orthography of rude and obsolete writings. And this anxiety for correctness was a principal cause of corrupting the version of Jerome. For he had it and the *Itala* copied in parallel columns on the same page, that the latter might be corrected, in use, by the

former. In this way the two versions became intermixed ; and it was much labor, in after-ages, to separate and purify them. Indeed, this unfortunate compound formed to no small extent in the Latin Church the Vulgate of the Middle Ages.

In A. D. 604, Gregory the Great informs us that "the Apostolic See uses both versions." He, however, gave his approval and preference to that of Jerome. It then came into general use and received the title of *Biblia Vulgata*. The *Itala* soon passed out of use and of public possession, and in time perished as a book, those portions of it only being preserved that had been incorporated into the Vulgate by Jerome, and into the church-service and the authors of the earlier ages. From these scattered and imperfect sources efforts have been made to reconstruct the *Itala*. Sabatier made such an effort and the result was published in his great work of 1743 already mentioned. Gesenius in his "History of the Interpretation of Isaiah," informs us that Sabatier succeeded in restoring "three fourths of the whole book, 1000 verses, out of 1293," from the writings of those who had quoted Isaiah from the *Itala*, and prior to the version of Jerome. But he could not restore so much of any other book of the Old Testament, since none was so much loved, studied, and quoted by those early writers as this evangelical prophet.

And thus the Latin Vulgate as in part, a recension of the *Itala*, and in part a new translation from the Hebrew, and both parts at the hand of Jerome, came in the seventh century to be the only version of the Holy Scriptures in public use in the Latin Church. It had no longer a rival. It stood alone.

The fact that a different Psalter was used in some churches can hardly constitute an exception to this remark. The Roman Psalter has continued in use in the Church of the Vatican to this day, as also in St. Mark's at Venice. At Rome, however, the Gallican Psalter was introduced by Pius V. after it was authorized in the Vulgate by the Council of Trent, and continued for a time. At Milan one is in use, differing from both.

But the Latin Vulgate of Jerome has been the common Bible of Papal Europe since the sixth century. A translation of a translation, made at different times and by various hands, and

some of them unknown, emended, corrupted and revised, it came at last to supplant the original in the esteem and use of the Church.

ARTICLE VIII.

SHORT SERMONS.

“Not my will, but thine be done.” — *Luke 22: 42.*

EVERY Christian has his Gethsemane, his place for the prayer of agony. And he cannot avoid the times when he must enter it with a soul “exceeding sorrowful.” Perhaps the cherished project of years is melting away, and he is coming with inevitable step to stand where Job did when he said: “My purposes are broken off.” Or his riches are taking to themselves wings. A blot is maliciously thrown on the fair picture of his life, and he cannot touch it for removal without making it worse. It may be that the premonition is given in language not to be mistaken, that his life is suddenly on its close. Perhaps the companion of youth and of riper years, of all joys and sorrows, is dipping the departing feet at the crossings of Jordan. Perhaps the first-born, in all the blush of her beauty and loveliness, or in all the rich prophecy of his coming usefulness and honor, is beckoned by an unseen hand, and prepares to go. Such are the hours when we foresee our crucifixion.

In such trial and agony, even to the full measure of his sorrow, it was right for the Saviour to pray: “If it be possible, let this cup pass from me.” And so, blessed thought! it is right for us so to pray. We may, when “exceeding sorrowful even unto death,” go to our Gethsemane. We may weep and groan under the grief, being in an agony. It is not wrong, for the Lord Jesus did so. We may kneel where he did, use his words, and tell all our anguish. Place and privilege sacred to sorrow by his usage! But we may not divide his words. We also must add that hardest word for human lips to articulate — “*nevertheless.*” O what a blank for God to fill out, having our signature in advance. The loved, the known, the hoped for, all cheerfully and sweetly yielded up in that one word, “*nevertheless,*” and the unknown will of God patiently and submissively awaited! And then the angels come ministering, as they did to “the Captain of our salvation,” who was made perfect through suffering.

What a place is Gethsemane to learn and own the doctrine of the divine sovereignty ! Where in the wide world can one learn to pronounce with so much filial confidence and tenderness and sweet submission, the words, "thy will be done" ! He kneels where Jesus knelt. The cup is full to him, as it was to the Master. The waiting angel is there, as of old ; the identical one it may be. And after *that* prayer he can take up the cross. Yes, every Christian has his Gethsemane ; and it makes him Christlike to go there.

"For I was alive without the law once: but when the commandment came, sin revived, and I died." — *Romans 7: 9.*

By the "law," Paul meant the Ten Commandments, which he had, in all likelihood, learned when he was a boy, dwelling with his father and mother at Tarsus, and had had them at his fingers' ends ever since. Yet Paul says he had been "without the law." How was this ? Plainly, that he had understood nothing at all of its import ; had never seen and felt that it brought him under a hopeless condemnation, as a sinner deserving hell ; had never found out, and did not believe, that he was not able to keep all its requirements. Thus he was "alive" in his own estimation, that is to say, in a religious sense, or in relation to God. In the goodness which he possessed already, and his power of adding to it at will, he had, as he believed, a religious character which was, on the whole, sound and healthy, a good and sufficient foundation for his heavenly hope.

By and by the Spirit of God opened the eyes of his understanding, and showed him what the "law" was ; and he saw at once that he had never known anything about it before, — had been, to all intents and purposes, "without the law" ; and this discovery was as if the "commandment came" to him then for the first time. The effect was, that "sin revived" : all the sinfulness of his life and character, that is, rose up to his astonished view in its fearful proportions, and he saw that he was a dead man, — guilty, helpless, condemned, — with not one good thing to plead before God in abatement of the sentence of condemnation that had already gone forth. Then Paul embraced Christ by faith, as he never would have done without that "law-work," and thenceforth he was "alive unto God."

Blessed is the man, and only he, to whom the commandment thus comes by the power of the Holy Ghost, disposing him joyfully to accept Christ as his righteousness, so that, "now being made free from

sin, and become servant to God," he has his "fruit unto holiness, and the end everlasting life."

"Lord, how secure my conscience was,
And felt no inward dread !
I was alive without the law,
And thought my sins were dead.

My hopes of heaven were firm and bright ;
But since the precept came,
With a convincing power and light,
I find how vile I am.

My God, I cry with every breath
For some kind power to save,
To break the yoke of sin and death,
And thus redeem the slave."

ARTICLE IX.

LITERARY NOTICES.

A Historical Sketch of the Congregational Churches in Massachusetts, from 1620 to 1858. With an Appendix. By JOSEPH S. CLARK, D.D., Secretary of the Congregational Library Association. Boston: Congregational Board of Publication. 1858. pp. 344.

DR. CLARK has had peculiar advantages for bringing together the materials composing this book ; and he has turned these advantages to good account in the production of a Work of standard value. He gives, in a single volume of convenient size, a brief historical sketch of all the Congregational Churches in Massachusetts for a period of 237 years ; from the Emigrant Church, which was formed at Scrooby, Nottinghamshire, England, in 1602, and which landed in Plymouth in December 1620, to the "Church of the Unity," South Boston, which was organized in November 1857. An Appendix contains historical matters of much interest, and two good indexes complete the volume, which will be found a very valuable book of reference. Such a mass of statistical materials, so well arranged and in so compact a form must have taxed even Dr. Clark's characteristic skill and industry in such matters pretty severely, and he is richly entitled to the thanks of every church whose origin is recorded in his "Sketch."

A Vindication of the Government of New England Churches. And the Churches' Quarrel Espoused; or A Reply to Certain Proposals. By JOHN WISE, A. M., Pastor of a Church in Ipswich. Fourth Edition. Boston: Congregational Board of Publication. 1860. pp. 245.

WE are here presented with two valuable treatises in one handsome volume. Together, they constitute the best exposition and defence of Congregationalism extant. Moreover, they possess a peculiar interest from the circumstance that their origin is traced to an important crisis in the early history of the New England Congregational churches.

The first in order of these two treatises was "The Churches' Quarrel Espoused," the origin of which is thus described in the introductory notice to the volume, by the Rev. Dr. Clark. "At a meeting of the Boston Association of Ministers, held November 5, 1705, sixteen 'Proposals,' which had been previously drawn up by a committee appointed for that purpose, 'were read and assented to,' and were put forth for the consideration and assent of 'the several associated ministers in the several parts of the country.' These proposals, though couched in plausible terms, and embodying some useful hints, were denounced by Mr. Wise as revolutionary — subversive of the Cambridge Platform, the then recognized 'Constitution' of these churches. His treatment of the aforesaid proposals is in the satirical form of a trial for treason, wherein they were severally found guilty and condemned to death. Never was a verdict more heartily rendered, nor a sentence more promptly executed."

The success of this effort encouraged Mr. Wise to undertake the "Vindication," which was first published some years later. Whoever would understand all the circumstances which have exerted a controlling influence in the Congregationalism of New England, must read this volume. It fully vindicates the author's claim to the eulogy in the closing words of his epitaph in the old burying-ground of Essex, "a star of the first magnitude."

The Historical Evidences of the Truth of the Scripture Records. Stated anew, with special Reference to the Doubts and Discoveries of Modern Times, etc. etc. By GEORGE RAWLINSON, A. M. Boston: Gould & Lincoln. 1860. 12mo. pp. 454.

HERE are eight Lectures delivered in the Oxford University Pulpit in 1859, on the Bampton Foundation. They are the testimony of

the Euphrates and of the Nile to the historical accuracy of the Biblical narrative. Auxiliary to two such witnesses, mysteriously summoned to confront infidelity in the court of truth, the Pagan, Jewish, and Christian writers, whose records are scattered through ancient literature, are freely introduced. The effort of Mr. Rawlinson is a masterly one to meet the German neologists and their disciples, prominent among whom are De Wette, Strauss, and Theodore Parker.

The Assyrian, Babylonian, Persian, and Egyptian records, as more recently brought to light, are set forth with great power, and the agreement between Scripture and profane history conclusively shown. The whole manifestation of the volume is to the sceptics as the coming up from the grave of Samuel to Saul, after he had said, "God is departed from me."

A Dictionary of the English Language. By JOSEPH E. WORCESTER, LL. D. Boston: Swan, Brewer & Tileston. 1860. Quarto. pp. 1854.

WE subscribed for the splendid library edition, and have had it on our study-table, a daily aid and comfort, ever since. This well appointed copy of the trade-edition will lie at our editorial elbow, and will be the standard of orthography for the Boston Review.

The Benefits of Christ's Death: or, The Glorious Riches of God's Free Grace, which every true Believer receives by Jesus Christ and him crucified. Originally written in Italian, by AONIO PALEAREO, and now reprinted from an ancient English Translation. With an Introduction by Rev. JOHN AYER, M. A., Minister St. John's Chapel, Hampstead. Boston: Gould & Lincoln. 1860. pp. 160.

THIS is a remarkable little book, in its history, as well as in the subject of which it treats, and the scriptural and experimental manner in which the subject is treated. It is truly refreshing to be able thus to connect the plain doctrinal and practical piety of the present with the past. No Christian can read it without having his soul refreshed from the Fountain of Life, and the brief introduction will draw out his soul in deep sympathy with the martyred author, who was born about the year 1500.

The six chapters of the work are entitled: I. Original sin, and man's wretchedness. II. How the law was given by God, to the end that we, knowing our sin, and having not any hope of ability to make ourselves righteous by our own works, should have recourse to

God's mercy, and unto the righteousness of faith. III. How the forgiveness of our sins, our justification, and our salvation, depend upon Jesus Christ. IV. Of the effects of lively faith, and of the union of man's soul with Jesus Christ. V. In what wise the Christian is clothed with Jesus Christ. VI. Certain remedies against distrust.

In the Introduction we read: "Many are of opinion," says Vergerio, "that there is scarcely a book of this age, or, at least, in the Italian language, so sweet, so pious, so simple, and so well fitted to instruct the ignorant and weak, especially in the doctrine of Justification. . . . So great was its popularity, that forty thousand copies are said to have been sold in six years; and it was translated into several other languages." For being the author of this book he was seized by the Inquisition, conveyed to Rome, and after more than three years close confinement, he was condemned "to be suspended on a gibbet, and his body committed to the flames; though, according to some authorities, he was buried alive."

One of the charges on which he was tried was "that he ascribed justification solely to faith in the mercy of God forgiving our sins through Jesus Christ."

We think great good would be accomplished if this little volume were put into the hands of every member of our churches.

The Pulpit of the American Revolution; or the Political Sermons of the Period of 1776. With a Historical Introduction. Notes and Illustrations. By JOHN WINGATE THORNTON, A. M. Boston: Gould & Lincoln. 1860. pp. 537.

THE sermons are nine in number, between 1750 and 1783, and well selected. The publication is a lively illustration of the political preaching of those times. We commend to such as would know the tone of those days and of the volume, a passage in Mr. Mayhew's Preface to his Sermon of 1750, on "Unlimited Submission to the Higher Powers." "God be thanked, one may in any part of the British dominions speak freely, . . . both of government and religion, and even give some broad hints that he is engaged on the side of liberty, the Bible, and common sense, in opposition to tyranny, priestcraft, and nonsense, without being in danger either of the Bastile or the Inquisition, though there will always be some interested politicians, contracted bigots, and hypocritical zealots for a party, to take offence at such freedoms. Their censure is praise; their praise is infamy." The volume is a mirror of the Revolution, set in the pulpit. It shows

the causes, forces, and policies of the Revolution from a moral and religious stand-point, and so reveals the real secret of its success.

The value of the discourses is enhanced immensely by the introduction and notes of Mr. Thornton. The Sermons are a luxury and a lesson. We thank the compiler, annotator, and publishers for them most cordially.

Twelve Discourses. By HENRY MARTYN DEXTER. Boston: Crosby, Nichols, Lee & Co. 1861. pp. 219.

THESE are plain, earnest, godly sermons on the most practical themes of the Gospel. There is a simplicity and directness of style, and an easy, familiar, off-hand illustration, that must catch the popular ear. Compactness, terse logic, and demonstration do not here repel audience or reader who weary of much thinking. A living, every-day spirit animates each discourse. Popular objections are met by popular arguments, and the home-drift at the conscience and feelings is often powerful, or must prove so, if the hearer be previously well indoctrinated. The type, paper, etc., are admirable. The book tempts the eye and the hand, and no discourse in it is truer or better set forth than the portrait of the author on the opening page.

A Commentary, Critical and Grammatical, on Saint Paul's Epistle to the Galatians. With a Revised Translation. By CHARLES J. ELLICOTT, B. D., &c., &c. And an Introductory Notice, by C. E. STOWE, D. D. Andover: Warren F. Draper. Boston. New York. Philadelphia. 1860. pp. 183.

THIS thin and elegant octavo is another "proof and illustration" of the great strides which Scriptural exposition has made, in our language, since the days of Macknight and Doddridge. Like Bloomfield's and Alford's New Testament Commentaries, it gives the Greek text at the top of the page, with various readings where they can be of service; does not give the interminable and *exhaustive* (in more senses than one) prolegomena of some of the late expounders; and concludes the volume with a neat and beautifully chaste retranslation of the Epistle, by no means *à la Sawyer*. The notes are a fine specimen of the *multum in parvo* style of explanation; learned, ample, condensed, lucid.

Having had recent occasion to re-study a difficult portion of the

Galatians, we speak with the more confidence of this new arrival upon our table as a *real* helper of these investigations of the ever-living Word. We are glad to know that other volumes upon the apostolic epistles are to follow from the same accomplished hand. And especially are we pleased to find, that, while availing himself of whatever is good in German critical researches upon his subject, this author has not been poisoned by the lettered scepticism of that great laboratory of infidelity. We give an instance. Commenting on ch. 4, v. 24, he thus meets the attempts of "Meyer, De Wette, Jowett, to represent this as a *subjective*, that is, (to speak plainly,) an erroneous interpretation of St. Paul arising from his Rabbinical education." — "It would be well for such writers to remember that St. Paul is here declaring, under the influence of the Holy Spirit, that the passage he has cited has a second and deeper meaning than it appears to have; that it has that meaning, then, is a positive, objective, and indisputable truth." We are grateful to our commentator for allowing the Holy Spirit to give testimony as to what He really intended to say, while so many of these gentlemen seem to be very much in the condition of "certain disciples" who had "not so much as heard whether there be any Holy Ghost."

BROCKHAUS of Leipzig has just issued a fac-simile page of the Sinaitic Codex, found by Tischendorf in 1859 in the Convent of St. Catharine at Mount Sinai. This contains the most of the Septuagint, and the New Testament, and is placed as early as the fourth century. It is the most ancient Codex known of the New Testament. It was presented by the Convent to their patron-head, the Emperor of Russia, and will be issued by him in four vols. in 1862. Tischendorf is now superintending the cutting of its uncial type at Leipzig. This Codex is without II John 5: 7, (the record of the three,) and agrees with the Codex Vaticanus in wanting Mark 16: 9–20 inclusive.

A LETTER in the *London Athenæum*, dated Jerusalem, Nov. 17, announces an important discovery, if true, of a very ancient MS. of the Pentateuch. It was found at Nablus, by Dr. Basilius Livishon of the Russian Episcopate at Jerusalem. He assigns it to the time of the First Temple.

If this be so, it will prove by many centuries the oldest known MS. of the Books of Moses, and its publication will be looked for with intense interest.

ARTICLE X.

THE ROUND TABLE.

OURSELVES. — The success of our enterprise and first number is beyond all expectation. Evidently we have come to the time and place for *The Boston Review*. This new candidate for theological and literary favor has met with a patronage and good will rarely equalled in the first issue of a Review. The voice of the Press and of the Church is emphatic and highly encouraging, specially when we remember that the theology of the *Review* is “antique,” “fossil,” “old foggy,” “no longer extant,” “behind the times,” &c.

The Church of Christ welcomes this work ; and laying aside any supposed modesty we may have as its managers, we offer a sample of the unsolicited commendations of it that we have received.

Says the *Congregational Herald*, of Chicago :—“A neater design for the outside title-page of a periodical than is presented on the cover, we have never seen ; and the paper and print within correspond. To our great surprise we like the contents, abating a rather sour sentence here and there. The tone is more moderate, the style more racy, and the subjects more varied, than we had anticipated. In fact, it is quite a credit to those who issued it. It stands up manfully for true doctrinal preaching, as the staple of pulpit-instruction, and shows the danger of the ephemeral, sentimental, moralizing, lax, and miscalled practical preaching, now so popular in the churches, and so current in the *newspapers*. Go on, brethren, . . . you have our best wishes,” &c. This is “good news from a far country,” and so the more grateful.

Passing to the other side of the Union, the *Christian Mirror*, of Portland, says :—“This first number gives good promise.” The *Congregational Journal*, of Concord, also gives us invigorating and encouraging words.

A venerable father in the Church, and who has done great service in the theological and educational world, writes to us :—“I heartily approve of your timely essay to do good, and encourage the older theology of New England, and infuse into the moral and social discussions of the day a more Scriptural element by the establishment of a *Review*,” &c. “My old pen is nearly worn out, but I am yours with all good wishes.”

Another writes us :—“I go in for sustaining, and handing down to posterity, ‘the old apostolic faith.’ I do not believe in any new-fangled theology. There is more difference between the new and the

old than between new and old wine, and I have it on pretty good authority that 'the old is better.'"

And yet another, among many comforting things, says:—"I like your first number very much."

The *New York Observer*, we are aware, is not supposed by some to have been started by Paul, or to be now edited by Timothy, though it dates back earlier than those Christian fathers, Eusebius and Irenæus. It speaks of the *Boston Review* as "orthodox, manly, Christian, valiant and good-looking." "The initial number has much of the right kind of thinking and speaking." It is a "spirited and trenchant Review." "It sets out with an array of facts to *prove* that it is high time the friends of sound doctrine are aroused to action."

One of the leading laymen in the centre of Maine, in a business-note, says:—"I have received the first number of the *Review*, and read the first Article, and think that alone is worth the cost of the *Review*. So I enclose," &c.

We hesitate much to add to these evidences of good will that the Church is volunteering, but must give a passage or two from a long and discriminating letter from one of the best divines in New England:—"I have just finished the reading, &c. It more than answers my high expectations. Perhaps my attachment to the old theology of the Apostles, as expounded by Calvin, the Westminster Divines, and Edwards, may render me unduly favorable in my estimate of a periodical whose pages, from beginning to the end, are pervaded with the savor of 'the faith once delivered to the saints.' The first article is worth a year's subscription," &c. "I am glad to see the *Review* make its first appearance, not only in a beautiful form as to mechanical execution, but in a style of literary taste not surpassed by any of our Quarterlies." "Some timid men may be sensitive about divisions that are to appear as the effect of such a Review. But I can see no reason to fear in this direction. I am led rather to hope that the free and faithful discussion of the Christian doctrines, in the manner to be expected in your *Review*, will promote harmony of views, and so cement the union of brethren in Christ."

The *Boston Journal* is so courteous that we must insert a word of theirs:—"It is got up in very beautiful style. It shows ability. The article about Theodore Parker is a model article. It will be all spicy, no doubt, possibly peppery. The *Review* will have a character, and a pretty decided one. Its utterances will be positive, and to the point. It will give no uncertain sound. We are glad of this, and the public will be glad of it too, for they have been hungering for something of the kind for a long time. We welcome it into the literary field, and wish it all success."

AMONG the wonderful discoveries relating to things "Edwardian," which philosophers have achieved in these latter days, the highest place will have to be assigned, we think, to the most recent; first published, so far as we are advised, in Boston, a few weeks ago, by the Pastor of the New York Tabernacle Church, in a Sabbath evening lecture before the Young Men's Christian Union. It would now seem that the most important works of Jonathan Edwards owed the characteristics which provoke the criticism of this luminous age, to the disadvantages under which they were written, and especially to his peculiar "humility," and his "ignorance of algebra, the higher mathematics, Greek classics," &c. Only think what Jonathan Edwards might have done, if he had known algebra and Greek, and had not been so extravagantly humble! Which humility, nevertheless, it is claimed, although it appears "extravagant to-day," ought not to be thought so very "strange," since, as we know, human nature has often developed into things equally extravagant in the opposite direction; as, for instance, that German philosopher who said, "I will create God"! Don't you think the pride of the philosopher was about as bad as the humility of the theologian?

We are also instructed, by this profound discoverer, that Edwards belonged to an "inelegant and inhuman" class of writers: hence the "vividness with which he portrays future punishment," which is declared to be a "grossness of expression" "not at all in accordance with our modern ideas of taste," and "wholly unsuited to our times." These "modern ideas of taste," it is said, forbid the preacher's "presenting the figures of the Bible in detail."

Did HE, who gave us the most startling of those figures, with reiteration and fearful emphasis, also belong to the "inelegant and inhuman" class? Would *his* preaching have been "wholly unsuited to our times"? Alas, we fear so! Can any prophet tell us whither we are drifting? We hardly know which to admire most, the magnanimity and brilliant knight-errantry of that voluntary surrender to a professedly free-thinking assembly, or the flippant and superficial trifling with the name and fame of Jonathan Edwards.

A NEW THEOLOGICAL SEMINARY. — We find the question on our Table, and pass it along, whether another school of the prophets is not needed. Many churches have great and protracted difficulty in obtaining a pastor who is fitted to their very peculiar wants and wishes. One church has very nice shadings, perhaps overcloudings, in its theology. Another is so given to practical godliness that it cannot receive any doctrinal preaching, like a pilot so intent on the prac-

tical duties of the helm that he cannot give any attention to charts and reckonings. Yet another church would captivate and convert (to pew-occupants at least) certain outsiders, who rank sermonizing among the fine arts, and the pulpit as a baptized lyceum. The circumstances of another church are very peculiar. They are surrounded by Arminians, Restorationists, Unitarians, &c. They would draw all these into a Broad Church Evangelical. A young man of popular talent, prepossessing appearance, (good *physique* we think the churches watching for pastors call it,) silent on doctrines, progressive, devout in attitudes and intonations, would answer their purpose. The First Avenue Church is destitute. Under the former pastor this church did nothing but sustain its regular meetings and the common charities of the day, make small and frequent additions to its numbers, and live a common Christian life. But they could not pay their pastor, and so sent him away. They want a smart young man, and are not particular about the salary. The Pilgrim Rock Church is in want of a man. During the presidential campaign their house was closed, except for the discussion of "great questions." "What must I do to be saved?" was not one of them. The Election is now over, the times are dull, and they propose to have a revival. Deacon Eli, one of the officers in this church, wants a man of great power, for his sons, Hophni and Phineas, give him some anxiety. They want a man who has always produced a revival in his six and twelve months' settlements. A new and fashionable church, in a growing place, feels the need of a man a little above medium size, dark complexion, heavy whiskers, and perhaps moustache. The latter point cannot be settled till after the next levee. If he have all but the moustache, and they settle to have it, they consent to close the house while he tarries at Jericho the time requisite. The Polygon Church wants a man so smart and so feeble, that he can preach but seldom. A pale, thoughtful recluse, who has strength to see only the principal families, and has a German reputation, would be preferred. If his health requires a trip to Europe while they shut up the church for six months, and pay his expenses, it will suit them, for "a good name is better than precious ointment."

It is proposed to found a Seminary that will furnish *custom-made ministers*. From four to eighteen months, according to the specialities in the order, would suffice to get up the article, while many a church has spent three years in hearing candidates and criticizing, and then got nothing but a minister of the Gospel.

It is an open question, whether or not to have any creed, even one "for substance of doctrine," in this new Seminary. For it is found

that a definite creed, as the Westminster, is a special hindrance to settlement. Yet nothing serves so well as a basis on which to beget confidence, funds, professorships, &c. But we leave the whole question open, as we found it.

MAY we show anxiety without being called "alarmists"? May we "tremble for the ark of God" without being accused of sowing discord among brethren? We find the following in the February number of "*The Monthly Religious Magazine*," a Unitarian organ, "edited by Rev. Edmund H. Sears and Rev. Rufus Ellis":

"A member of one of the large metropolitan orthodox churches sends us their creed. It is an excellent creed, every article of which we could heartily subscribe. Tripersonalism, the resurrection of dead bodies, election and reprobation, and *other dead traditions*, have been sloughed off, bringing this church into nearer conformity with the one Catholic Church of the Lord."

The creed is given. Among the "other dead traditions" "sloughed off," we find that total depravity is one; for of man's natural state it only says, "until renewed by the Holy Spirit destitute of the holiness required by the divine law," that is, deficient more or less.

We have no hint or notion what church this is. We know this, that its creed can have the "hearty subscription" of Unitarians. We want to express grief, anxiety, alarm. We want to mention some large metropolitan Unitarian churches that were once orthodox. We want to put in a plea for holding fast to "the form of sound words," against the introduction of creed-phrases, made to order, and of the most liberal and elastic and compromising accommodation. We want to bring out some old records, and compass and chain, and hunt up and reset certain ancient metes and bounds. But we must forbear. For so doing, we should stir a divisive movement among these brethren, create needless alarm, prove ourselves to be antiquaries, and hostile to all progress and "improvements in theology."

GOVERNOR ANDREW has presented to the State of Massachusetts the first military trophies of the Revolution — the gift of Theodore Parker, and won by his grandfather at Lexington. Was it a part of the official duty of His Excellency to eulogize, in the Message announcing the gift, the principles and labors of the donor, — a man who has done so much to dishonor the principles and labors of the Fathers of the Revolution? And must French Infidelity, beautifully finished up with Yankee veneers and varnish, thus be palmed

off under the Seal of the State? If so, then we beg leave to say, "God save the Commonwealth of Massachusetts."

We would humbly suggest that His Excellency also make an occasion, while thus engaged in extra-official duties, to eulogize the deep reverence for God's Word, the strong doctrinal creeds, and the prayerful, holy life of those men who won trophies "in the sacred cause of God and their country."

WE must not omit to say, how deeply moved to grateful emotion we have been by the very encouraging notice of the *Congregationalist*. It gives at length our table of contents, and then saith as follows, to wit: First, we are "comely"; at which we blush with maiden modesty. Second, we exhibit a surprising "lack of strength, both of thought and of orthodoxy"; to which we say, good, as indicating an improved standard of thought and orthodoxy, where, in both, it is greatly needed. Third, we are capable of achieving a "respectable and influential position"; almost too much for our maiden modesty, considering its source; and, in addition to the "comely":

"Oh wad some power the giftie gie us
To see oursel's as others see us!"

Fourth, we may be expected to do "both good and hurt"; quantities, respectively, not given, but the sentence seems to read very much like a balanced account, or thus, plus six added to minus six, equal to nothing; — a mighty alleviation, as coming from a quarter where the bare apprehension of what we were going to do excited so much uneasiness beforehand. Lastly, there is mingled warning, fear, and prophecy, done in mingled mother-tongue and Latin, that, if we don't take care — the very thing which we mean to do — we shall come into "a dusty immortality upon the old pamphlet-shelves in the cellar of Burnham's great *perfugium librorum exanimorum*!"

The pathos of this last is so touching, that we are afraid somebody has got there already.

THE friends of the *Boston Review* will understand that this enterprise is not a personal interest, but that we have gone forward in it in compliance with the earnest entreaty of the friends of a staunch Puritan theology. We have no agents in the field. We do not intend to send out any, but must depend on those who love the old theology to see that our subscription-list puts us beyond all pecuniary anxiety.

Will not our brethren help the common cause by sending in at once a few subscribers each for the *Review*?

BOSTON REVIEW.

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ARTICLE I.

DOCTRINAL PREACHING.

“How myche spicry is more powned, by so mych vertu is encresid in pymment, so how mych we pownen more goddis spechis in expownynge, bi that we heerynge, as drynkyng, ben more holpen.”

“Cristen men owen moch to traveil nygt & day aboute textis of holi writ, and nameli the gospel in her modir tunge.”

“Symple men owen not dispute abowte holi writ, whether it is sooth or profitable to mannes soule : but thei owen stidfastli to beleven that it is verri soth & profitable to alle cristen men.”

—*Wicclef's New Testament. Prologues, 1, 2.*

WHAT can a minister of the Gospel preach if he does not preach doctrines? Christianity is nothing else than a system of principles, with their consequent and relevant duties. A State has its bill of rights and statutes, a corporation its constitution and by-laws, astronomy its fixed facts and principles, and arithmetic its rules. Revealed religion, in like manner, has its facts, truths and doctrines. The relations of men to each other, to God, and to eternity, and the duties growing out of these relations, find a frail foothold and a precarious existence, as pertaining to revelation, till there be a doctrinal body or framework to which they can pertain.

The doctrines of Christianity are as the bones and skeleton of the human body. They determine not only its symmetry

and strength, but they predetermine its very existence and continuance. In them are the hidings of power, and around them are the compactness and nobleness of the human structure. The muscles are nothing except as they spring from the bones, and are braced and strained and made operative by them. So Christian duties and activities are nothing except as doctrines produce and invigorate and perpetuate them.

Physiology teaches us that a good proportion of the nutriment of the child must be adapted to make bones, otherwise there will be in the child imbecility, disease, deformity and death. And it assures us that something more than a milk diet is needed to furnish this osseous solidity and strength for opening manhood. Theology has suggestions of a like kind, and an old school writer on this topic speaks of those who had used only milk, and could not bear strong meat, and so were feeble and sickly. The duties of the citizen are unfelt, unforced, unknown, except as the principles of the statute-book reveal, suggest and demand them. The perception of civil justice and the power to administer it, protection in right, a sense of security, and ability to live orderly, useful and happy lives, spring from and abide in the dry formulas of law. The Gospel in like manner is a system of doctrines revealing, suggesting and demanding a certain manner of life. Precepts grow out of those doctrines, practice is the legitimate fruit of them, and exhortation to duty is based on them. What is Christian life but certain principles in practice? Duty is the offspring of doctrine.

What, then, can a man preach, if he does not preach the doctrines? He can no more come to duties without them than to inferences without premises. He can reach a duty logically, and press it powerfully, only as he starts in the assumption or proof of a doctrine. As well teach practical surveying without previous teaching of the first principles of arithmetic and geometry. This ignoring, therefore, of doctrinal preaching, and this clamor for the "practical" as separate from the other is a stupendous blunder, and a devout folly. It has in it neither philosophy, common sense nor Scripture.

Suppose one, in the way of exhortation, or "practical preaching," urge his hearers to flee from the wrath to come. The

exhortation or sermon is based on the doctrine that there is a coming wrath. If the hearers are not well persuaded on this point the exhortation is impotent. It is when Lot believes the angel and sees the heavenly tempest that he hastens his steps.

A sinful man is urged to accept salvation by Christ, but that cannot be his duty on your dictum. He has a right and a necessity first to know that he is a sinner, and in a lost state, and that the merit of Jesus Christ has been provided for him, and is adequate, and freely offered, and may be had on trust and a sorrow for sin.

The court-room has no peculiarities, no comforts for the good, or terrors for the evil, till its walls are lettered over with the words of the law. And the plea of the lawyer there, and the solemn session of the jury, have no force except as facts in evidence are urged, and there borne home by the creed of the court and the principles of law.

We are not, therefore, surprised that those preachers who discard the Shorter Catechism, and lightly esteem the use of doctrines in the pulpit, are troubled with a scarcity of biblical and sacred themes. To meet this difficulty some reduce the number of religious services on the Sabbath and between the Sabbaths. Others abbreviate their sermons as in an economy of topics and material. And yet others make any and all subjects common to the pulpit that can be forced into seeming relations to moral truth and duty. Indeed it is a fact notorious that those pulpits in all denominations, that have disowned doctrinal preaching, have been the least scrupulous on topics, and the most fruitful of extraneous themes. In proportion as they have departed from the old-school policy and practice of abundant and thorough theological discussions, their pulpit has assimilated itself to the rostrum of the lyceum and the platform of politics, and given itself to intermeddling with radicalism of all kinds and guises on social, moral and civil questions.

We can appreciate the draft and pressure on the resources, and inventive powers, and tact in using daily occurrences, of that man who is under contract to preach the Gospel through the year, and for years, to the same community, while he or his people have put under ban and embargo the very staple of a Gospel sermon.

Some, yielding to this clamor against doctrinal preaching, or gratifying their own inclinations in refraining from it, seek a refuge in the graces of rhetoric and oratory. They revel among adjectives, and disport themselves among tropes and figures. Forgetting that the words of the true preacher are but messengers, they add duplicate wings and the tail of the bird of Paradise to their carrier-pigeon. And even then, instead of being loosed and sped on its errand, they keep it pluming itself in its pulpit cage, and showering its added colors and incumbrances to the praise of its owner. And when such preachers add that "bodily exercise which profiteth little," in the pulpit, their great efforts are wonderfully powerful for six or twelve months.

Others indulge in the natural sciences, as showing the glory of God. They speak of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; and they speak of beasts, and fowl, and creeping things, and of fishes. And boarding-school misses, and sophomoric youth, pronounce the preaching "beautiful" and "lovely." And for a season such preachers are the wonder and the admiration of the village.

The artifices of all such as attempt to generate a power for the pulpit, after they have banished its only legitimate force, are of brief success and continuance. Soon their sermons become as a series of circulating decimals, the same integers reappearing with ciphers between.

Herein is disclosed the secret of the failure professional, of so many clergymen in the prime of their days. The graces of composition, the artifices, and captivating accomplishments, and novelties of attitude, gesture, intonation and expression, lose their power over the same hearers after a little time, or they wear away with the early professional years and ardor of the man. Not having learned to work that ever new and fresh and inexhaustible mine of doctrinal theology, his power for the pulpit is now gone. His own people and early admirers weary of him, and perhaps through their own fault, when they tempted him to an exclusion of the doctrinal forces of the pulpit.

The Evangelical Pulpit shows few sadder sights than a preacher just past his meridian, and by whose rhetoric and delivery audiences were once enchanted and enchained, now able

to gain but the most ordinary hearing because of his poverty of thought. The cool temper of ripe years, the same audience, and the sameness of all those devices that once captivated, now compel him to abandon the power of manner, and depend on the power of ideas. And the dependence fails him.

How different the case of Jonathan Edwards. He has a sermon written with the simplicity and plainness of a child. Lifting the manuscript so as in part to conceal his face, he reads it without a gesture. The audience is agitated, and in tears even unto outcrying. His theme is "Sinners in the hands of an angry God." Whence his power over that audience? They were very far from an awakened or excited state, when he went to Enfield to preach to them. A passage in his Autobiography, written while at Northampton, discloses the secret: —

"The doctrines of God's absolute sovereignty, and free grace, in showing mercy to whom he would show mercy; and man's absolute dependence on the operations of God's Holy Spirit, have very often appeared to me as sweet and glorious doctrines. These doctrines have been much my delight. God's sovereignty has ever appeared to me, great part of his glory. It has often been my delight to approach God, and adore him as a sovereign God, and ask sovereign mercy of him. I have loved the doctrines of the Gospel; they have been to my soul like green pastures." (Works, 1: 23.)

Alas, that a minister of the glorious Gospel of the blessed God, with themes so awful and practical as man's lost condition, and so rich and glowing and stirring as the doctrines of grace for his recovery, and with hearts before him so needing these truths, and with all that there is in life and death and eternity, urging him to unfold and press them home, should seize on the incidents of the day and the petty moralities of the hour, and garnish them for the pulpit!

Can such have studied sermonizing under Paul? "Nothing here," says Robert South, "of the fringes of the North Star, nothing of the down of angels' wings, or the beautiful locks of cherubims, and clouds rolling in airy mansions. No, these were similitudes above the Apostolic spirit. For they, poor mortals, were content to take lower steps, and to tell the world in plain terms, that he who believed not should be damned."

And yet when a people will not tolerate the very elements of the Gospel, and its central and life-giving doctrines, and when a preacher will not elaborate and present them, what can the pulpit offer? It must offer what so many in New England are offering every Sabbath-day — sacred literature, the fine arts, conventional moralities set forth in a mosaic of the poets, the practical sciences, Garibaldi and secession, domestic, social and political reforms, and lyceum lectures with a text. One gives an address on astronomy, under the sacred caption of “the Star in the East,” and another on the Persian philosophy, under the inquiry: Who were the wise men that visited the infant Redeemer? Possibly a terrible storm gives a list of topics under the head of “Marine disasters,” or a conflagration warms up the speaker. A riot at Music Hall turns his heart and mind, so inquisitive in biblical research, to that mob at Ephesus. The theme grows under his culture, and with his fertile genius and descriptive powers. He divides it: “The glorious Orient;” “That magnificent City;” “The Temple of Diana itself;” “The moral heroism of Paul in attacking that city;” “Pauline illustration of the same heroism in our modern Athens,” and “The heaving and surging and swelling of that human sea of passions in the mob.” The text, “Great is Diana of the Ephesians,” gives full play to his fine voice and trained person.

The heralding of its forthcoming, in the newspapers of Saturday, has gathered “the masses,” who are to have the Gospel preached to them. If the spiritual adviser or the treasurer of this pastor be present, the morning papers will report the sermon as “a great effort.”

But we must allow for constitutional differences in ministers of the Gospel, and so different views of the utility of doctrinal preaching. Some consider what will please, and so fill the church, and some what a people need and must have, to be saved. There is an account of a city minister who determined to know nothing among his people save Jesus Christ and him crucified. But he was an old-school man, and it was long time ago.

There is a popular, urgent demand for “practical preaching,” and there is a great praising of it. Sometimes one would think

there was never so devout a people, or a multitude so intent on keeping the whole law. When the human tide has ebbed with the daylight from Wall Street and Mechanic Street, and the Avenue, swept by silks and satins, and when the long evening steals in to hotels and boarding-houses and drawing-rooms, there comes the *ennui* of being alone and quiet. Some social amusement is indispensable. The theatre, the "Sacred Readings," the opera, the sacred tableaux or concert, the select party, and Mr. X., the great preacher, offer their attractions. By popular vote the church pins the devout debaters. Charming singing by the "troupe," who for the hour pour forth their souls in "sacred" music, a short prayer, and a "practical" sermon, constitute a delightful entertainment. The sermon is the centrepiece in the admired picture. Perhaps the Philistines are smitten hip and thigh with a great slaughter. Or "dead orthodoxy" is attacked, for all the world as if it were alive. The rough plank of some political platform is run out over the velvet cushion of the pulpit, and a part of the audience want to throw up their hats, and a part to hiss; and they would but that it is Sabbath eve, or in the house of God. Or the sermon is a perfect floral shower on the congregation, and each has a cluster to suit, and so it is "a love of a sermon" and "sweet pretty."

And then they wander back to hotel, boarding-house and drawing-room, while they discuss the sermon and practical preaching generally. The conclusion is that doctrines are dry, unprofitable and even offensive. It may be very well to state, and defend, and enforce some of them, and yet the utility of the thing is quite doubtful.

We may as well state the fact nakedly. Much of this "practical preaching" is popular for a season and with a certain class because it does not disturb the conscience or interfere with the life of carnal men. It creates a warmth and glow often in the better feelings of an unsanctified nature; it bears heavily on foreign sinners; it plays among the philanthropies and charities of social life. The tax-payers and treasurer are not slow to discover that those sermons, having the least of doctrine, are usually preached to the fullest pews. They learn that the reduction of the creed is the enlargement of the congregation.

It will swell it till it grow into the "Broad Church" and become so large that it cannot worship in any house of God.

This temptation to the preacher is immense to empty his sermons that he may fill the pews. Indeed we are taught in a popular lyceum lecture, widely delivered by a congregational minister, that professional men, and the clergy among the rest, are but the servants of the people, and so must come before them, saying, "What do you want of us?"

We are reminded here of a candidate for ordination, where we once were, whose examination did not satisfy the council. He turned beseechingly to them, saying, "I want to be orthodox, I want to satisfy you, I will subscribe to anything you wish." Another council, foreordained and elected for the work, obtained the offered signature, and ordained the candidate, and in six months he avowed himself "a Unitarian as much as anything" and took a Unitarian pulpit and congregation.

"What do you want of us?" What a question for God's ambassadors to put to the citizens of a rebel province!

Why, even Balaam, who loved the wages of unrighteousness, could say to his employer, Balak, "Lo, I am come unto thee; have I now any power at all, to say anything? The word that God putteth in my mouth, that shall I speak."

There is an old record of a ministerial charge, running thus: "Gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces." "Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word." And because of obedience to this charge Jeremiah had a hard ministry of forty years. He was interrupted in his preaching by his hearers, his life was threatened, his sermons were so disliked by his people that he could not deliver them in person but employed a reader, the king got hold of his manuscripts and cut them up with a penknife. He wrote them out again, "and added besides unto them many like words," and then "the chief-governor of the Lord's house" put him in prison. In latter times this chief-governor calls a "council" and has Jeremiah dismissed because his usefulness is at an end. He finally went down into Egypt, and it is said was there stoned to death for obedience to his ministerial charge.

How unfortunate for poor Jeremiah that he was not so well informed of the nature of his call and office and the powers of his congregation as to say to them: "What do you want of us?" Then he could have had full houses and applauding hearers, and lectured with great popularity and profit from Dan to Beersheba. But "Young America" was not then the pedagogue of the nations, and so Jeremiah, in the darkness of his times, lived and suffered and died a conservative.

Doubtless the "practical preaching" is the popular for a season. It carries a multitude who do little thinking, and ask for enjoyment rather than profit in a sermon. But can the fact be lost sight of that the objection to doctrinal preaching arises from a dislike of the doctrine? Where, then, is the utility or the power of the practical when the leverage of doctrine is withheld? The less the doctrine, the less the power, and so the greater the brief popularity.

Yet effect in some way must be obtained. Hence those who discard the real power of a sermon, whose strength is in its doctrines, resort to the schemes of the hour.

Practically disowning the fact that sinners are "born again by the word of God," and brought into the kingdom "through belief of the truth," they manœuvre through the sympathies and emotions to beguile men into a religious life. They conjure, they practise enchantments and incantations.

There is a New School treatment of doctrines that claims a notice in this connection. Many, professing to love the truth, have theories of making it, if not acceptable, yet inoffensive, to the natural heart. They would cast aside all old forms and phrases, because associated with ancient and traditional prejudices against the truth they set forth. Their views of native depravity are such that they think the truth needs but new terms and smoother words to gain popular approval. So they propose to cover it up in felicitous expressions and gentle circuitous phraseology. The rugged statements of Calvin and Edwards are by them recast into euphemisms. They would disguise the necessary prescription with exotic fruits and preserves, or cater to a suspicious taste with home-made theological confectionery. The patient is to know nothing of disagreeable processes, but only an exhilarating and joyous fruition.

Some of these religious empirics, deep in monastic and mystic alchemy, have suggested a kind of pulpit ether, an exceedingly subtle and mysterious compound. While inhaling it, as it comes with words steeped in it, the hearer admits everything preached, and has only a dreamy consciousness of something very beautiful, and very delightful, and very unintelligible.

Others of this class think that "truths theological and ecclesiastical may make a shorter way to the heart in hymns, than articles and creeds." And so in this new mode of imparting offensive truths, and in the growing popularity of the orchestra, the faith of the church is to be set to music. Then, if the singing is good, the creed will be "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument."

As if the ancient and hated truths of God could be smuggled into a carnal heart, or entered under deceptive invoices! As if the apostate race of Adam could be bound over to keep the faith by the garlands of style! As if the natural man could be slain by the sword of the Spirit, without feeling any of the piercing and dividing processes of the Pauline method! And can the offence of the Cross thus be made to cease? And can man's smooth terms so cover up God's rough truths, and yet not rob them of their power?

The idea that a congregation, discriminating in doctrine and liberal in tendency, can be made to accept and practise a fair orthodox creed, while they flout a formal statement and demonstration of it in detail, is one of the weakest delusions of the pulpit.

Doubtless some Christian spirits, all love and tenderness and obedience, perfect Johns of Patmos, in their moral and emotional constitution, may grow in holiness, and work with zeal for Christ, without being built up and strengthened in the oaken and iron frame-work of the old theology. There was a "beloved disciple" to write, for such, epistles glowing with love, and terse and earnest with the most persuasive exhortations. But at the same time there was another to cast the molten truth under its first heat in the moulds of exact propositions. And each casting is a link, interlocked with antecedent and consequent. And it is in the coils and contractions of that chain, each link a doctrine, and all a creed, that one

alive without the law, and stubborn and strong against God, is brought in very agony to exclaim, "O wretched man that I am!"

Nor can it be without design or significance that this epistle to the Romans, the very thesaurus of doctrines, is almost four-fold the amount of the three epistles of love. And it is the author of the doctrinal epistle who says to his former student for the ministry, "Hold fast the form of sound words, which thou hast heard of me."

When God is about to create a man anew in Christ Jesus he takes certain great doctrines as his instruments, and under the action of them, there is an intense mental and moral activity in the sinner. Hence the Word of God is called the sword of the Spirit; and is commended to human use because it is "quick and powerful, piercing even to the dividing asunder of soul and spirit." "Quick," alive, as a living thing, or person. "Dividing asunder," slaying, taking life, as Paul teaches us by the statement of his own experience: "I was alive without the law once, but when the commandment came sin revived, and I died." He, therefore, who is a co-worker with God, must use the same instruments.

But man thinks in words. He syllables his thoughts, and subjects them to a mental articulation. If, then, one be slain by the coming of the law, be begotten "by the word of truth," be "born again by the word of God," and come into the kingdom of God's dear Son "through belief of the truth," it must be by having a formal expression of the truth in his mind, — "the form of sound words." And the more full and accurate the forms of doctrine, the more thorough will be his conviction, the more profound his submission, and the more intelligent his acceptance of Christ.

With different persons the successful truths are different, but the process of the warfare is the same. It is a fact, and the sinner denies it; or a condition, and he spurns it; a duty, and he refuses it; a confession, and he withholds it; a kneeling for mercy, and he scorns it; an unquestioning, unconditional submission to a sovereign God, and he stoutly rebels against it. Probably in most cases of conversion the sinner falls in a duel with some one truth. It is under one well-directed thrust of the sword of

the Spirit that he is slain. As he that offends in one point is guilty of all, so he that truly yields in one gives up all. Vague and half-concealed expressions of doctrine are, therefore, as the scabbard without the blade.

With no clearly-defined notion of the doctrines, and so no ability to appreciate them, or susceptibility to feel their power, as "the power of God unto salvation," what way is open for one to become a child of God? Of course we concede the possibility of salvation where there is gross ignorance of essential doctrines. But it would be abnormal, and only through the copiousness of a grace that sometimes overflows its channel. Possibly a man grossly ignorant of the laws of navigation, and of the lights and charts of the coast, might run a vessel uninjured from Bangor to New York, but shippers would not patronize, or insurance companies protect, such enterprises, on the success of one. There may be a good life, where the heart is creedless or heretical, but it is not legitimate. It is only a happy casualty. It is a life, too, that has in it none of the essential elements of reproduction. It is not a "tree yielding fruit after its kind whose seed is in itself."

And as the fact of experience in the church, we find that frequently conversion stands connected with a change of faith in some article of the creed, and God is found admitting persons to his family, as sons and daughters, at the very time of their consenting cordially to the principles of his family government. And when the conversion is not attended with any change of doctrinal view, it is always attended with a change of feeling toward the doctrines. And the elucidation and pressure of those doctrines seemed to have been all of human agency that was concerned in the conversion.

Our discussion of doctrinal preaching, as contrasted with what is popularly called "practical," furnishes a solution of two anomalous phenomena that have appeared in the church within a few years.

It has been a matter of surprise to many, and specially to the older membership in our churches, that in the multitude of conversions in latter years there have been so few cases of deep, pungent, and thorough conviction. Their memories go back to days when men waged war with the leading doctrines

of grace, and struggled intensely with God, and finally gave up from very exhaustion. And when truly submissive and regenerate, it was with distinct perceptions of truth, and with a cordial acceptance of doctrines once hated, and with a vigor of young life.

In late revivals we have seen but little of this. Men have not so contended with God. The controversies are milder, and the settlement of them appears more in the nature of a truce, treaty, or compromise. As the conflict was not so sharp the submission has not been so deep, even if total. The change from foe to friend has not been so obvious and marked. We have missed what the old divines and good biographers speak of as "the law work."

The explanation of this difference between ancient and modern conversions is found mostly in the character of the means used now and then to bring men from the power of Satan unto God. By the law is the knowledge of sin. But the law has not been preached so much. The doctrines of depravity, regeneration by God only, and only in whom he will, the justice of God as vindicated and satisfied in a vicarious atonement, and in the everlasting punishment of those who ultimately despise it, have generally had no such complete and distinct and abundant utterance, as they had thirty and fifty years ago.

A dim outline of truth necessarily furnishes a dim perception of it, a feeble struggle and conviction under it, and a quiet, unmarked conversion. It seems more a conversion of policy than of heart. The pulse of the new life beats feebly, because the generating instrumentality—the Word, was itself but feebly furnished and used. Men skilled to play on the feelings have succeeded in raising them to an unwonted height, and on this flood tide persons have been carried over into the kingdom.

It is not impossible to conceive of a new creation in the adult heart where the means themselves are so superficial, and the passage from the old to the new is so comparatively easy. But in such case we must not be surprised at feeble and dwarfed results.

The means most abundant, and apparently most successful, in the last great national revival, were prayer-meetings. The services in them were brief, varied and exciting. The narrow

limits of time, and the number of speakers, forbade any great amount of doctrinal instruction. The addresses were hortatory, abrupt and compact. The meetings were not so much for instructing as for exciting, nor were the feeling and excitement too great, if they had been suitably balanced by doctrinal truths. And, moreover, many of these meetings were "Union Meetings," from which, of necessity and courtesy, several of the leading doctrines, and those specially serviceable in the revivals of Edwards's day were excluded.

Had the doctrines been suppressed in the preaching of that Master in Israel, which we consent to exclude in our theory of "Union Prayer Meetings," he would have had scanty material for a "Narrative of Surprising Conversions." The power of his sermons lay much in a cluster of doctrines that a later and "improved" theology does not make very conspicuous in the pulpit or pew.

Feeble doctrines must be followed by feeble conversions, if any follow. The utterances of the children will be faint and stammering, and "half in the speech of Ashdod."

It has also been a matter of surprise, that with the vast additions to the Evangelical Church, as the fruit of the late revival, so little working strength has been added. Probably never, in the same space of time, have so many assumed the vows of the church. Yet, drawing illustration of one point from only one source, the treasuries of our national and state benevolent societies have shown but faint evidence of this great revival, and unusual enlargement of the catalogue of the church.

Why is this? Our discussion explains it. A conversion through the feelings and emotions is not so radical and so total as a conversion through the doctrines, and one's creed and principles. The emotional conversion works on the surface of the man; the depths remain unmoved. It does not extend thoroughly to his shop and farm and office and profession, to his mortgages and stocks. They are not converted. There is not vitality and compass enough in the work to extend to them. A feeble conviction, and feeble conversion through the feelings, produce a feeble Christian. Not coming into the kingdom through a belief of all the truth, there is not the abundant material of truths with which to constitute a symmetrical and

strong new man. He is rather an emotional Christian. The various winds of doctrine sway him. He is wanting in stability, and is a man of moods and tenses. And his donations are affected and reduced by this type of his piety, for the gifts of feeling are but a small per cent. of the gifts of principle. As a man with no creed can have no Christian character, so the less the creed the fewer the Christian graces and forces. A minimum creed produces a minimum piety.

ARTICLE II.

SCHEFFER'S TEMPTATION OF JESUS.

OUR purpose is not exegetical, but artistic. We have before us Ary Scheffer's picture of this scene on the desert mountain-top — an admirable subject for his strong and severe handling. No artist has exhibited a finer power of compassing great results with the simplest means. There is no crowding of the canvas with subordinate details for the sake of livelier impressions. These devices of inferior genius he austere refuses; resting his success, in rendering his own profoundly spiritual conception visible to those who have eyes to see it, through what looks at first almost like a poverty of inventive skill, but grows upon our faithful study all the more for the very beauty of its unambitious purity. Like the Dante and Beatrice, the Temptation gains rather than loses under the engraver's hand; for Scheffer derived no assistance from coloring. He either contemned or but feebly felt the witchery of an art which, under the management of so many great masters of the pallet, has achieved such brilliant effects. He seems all but a cynic in this matter. It looks like a wilful fling at the colorists — a taunt at their tricks of the trade — to hang a brick-red or dull yellow drapery over the shoulders of his travellers through the Elysian fields, or even yet higher representatives of the invisible worlds. We much prefer this artist's productions, so far as we have yet seen them, in the steel or mezzotint copy. This is certainly a compliment

to the ideal and intellectual power of them, if given at the expense of his supercilious brush. It is more than most even of the nobility of that profession could safely sacrifice, thus to discard the most popular appliance of its triumphs.

As in the better known scene from the "*Divina Commedia*," there are but two figures in the Temptation. The rocky peak of a mountain shoots up far into the thin air, giving a sense of great elevation above the surrounding country. This rarefaction of the atmosphere is skilfully managed to increase the feeling of height and completest solitude. The jagged summit reminds one who has ever climbed these altitudes of their verdureless, cold repulsiveness. Sublimity at the cost of utter desolation is purchased too dearly, whether on mountain-tops or elsewhere. Satan, in the form of a rather old man (but not decrepit), shows at once his more than mortal make by a pair of dusky pinions thrown backward in repose, and a pair of feet also which clutch the rock with a sort of vulture hold; otherwise he does not reveal the fiend obtrusively. And these indications of his *devilhood* are carefully restrained from exciting either a ludicrous or disgusting sensation. He is not the Satan of vulgar caricature; nor is he the dapper Asmodeus of the novelists; nor yet the archangelic Lucifer of Milton's stately epic; nor again, the quiet, gentlemanly person of the "*Paradise Regained*," —

"Not rustic, as before, but seemlier clad,
As one in city, or court, or palace bred."

Whatever else you feel in his presence, a sentiment of respect and of pity both attest the truthfulness of the conception of this strange and awful being, to whom one would wish no nearer or more real approach.

He is, at this moment, using his utmost persuasion to gain the eye of Christ and to catch his ear, as he points in earnest gesture to the far-lying kingdoms of the regions beneath and the glory of them — no part of which, however, is visible except in dim, suggestive touches, — with the passionate proposal, "all shall be thine, if thou wilt fall down and worship me." He is seeking to arouse within Christ's bosom the ambition of a Messiah-conqueror and emperor; to spur him to make good

the prophecies and hopes of the Jewish nation by striking for a throne and sceptre with "shoutings of the captains and garments rolled in blood." He is offering himself as an ally of the grand exploit, if Christ will acknowledge him as a superior Lord.

"That thou may'st know I seek not to engage
Thy virtue, and not every way secure
On no sleight grounds thy safety; hear and mark
To what end I have brought thee hither, and shown
All this fair sight: thy kingdom tho' foretold
By prophet or by angel, unless thou
Endeavor, as thy father David did,
Thou never shalt obtain; prediction still
In all things, and all men, supposes means;
Without means used, what it predicts revokes.
But say thou wert possessed of David's throne
By free consent of all, none opposite,
Samaritan or Jew; how couldst thou hope
Long to enjoy it quiet and secure,
Between two such enclosing enemies —
Roman and Parthian? Therefore one of these
Thou must make sure thy own, the Parthian first,
By my advice, as nearer, and of late
Found able by invasion to annoy
Thy country, and captive lead away her kings,
Antigonus, and old Hyrcanus bound,
Maugre the Roman; it shall be my task
To render thee the Parthian at dispose:
Choose which thou wilt, by conquest or by league,
By him thou shalt regain, without him not,
That which alone can truly reinstall thee
In David's royal seat, his true successor,
Deliverance of thy brethren, those ten tribes
Whose offspring in his territory yet serve,
In Habor, and among the Medes dispers'd;
Ten sons of Jacob, two of Joseph lost
Thus long from Israel, serving, as of old
Their fathers in the land of Egypt served,
This offer sets before thee to deliver.
These if from servitude thou shalt restore
To their inheritance, then, nor till then,
Thou on the throne of David in full glory,
From Egypt to Euphrates, and beyond,
Shalt reign, and Rome or Cæsar not need fear." *

* *Paradise Regained*, Book III.

He can be attracted by nothing of this. The idea of individual, sustained power, of self-centred mastery of every outside aggressive or seductive influence — the proper supremacy of his nature and will over Satan and his entire resources of evil — stands out in life-like vigor from the canvas. Yet it is not a Gabriel or a Michael who thus foils his brother angel apostate. He is one of us, a thoroughly human brother of our race who is thus defeating the common adversary ; a fellow-spirit winning a human, albeit a divine victory also in the flesh over the powers of spiritual revolt. Just here we realize that He was in all things tempted like unto his brethren, yet without sin. Just now we know that, in a moment, those calm eyes will frown upon the Arch-Liar, and that a soft, slow, mournful accent will paralyze his soul —

“ Get thee behind me ; plain thou now appear'st
That evil one, Satan forever damn'd ! ”

Hardly could any subject give finer scope for that play of contrast of which the painters have been so fond of availing themselves, in the combinations of Vulcan and Venus, and other classical myths ; the biblical studies of the mother and child, the aged Joseph and the rugged John Baptist and other hermit-saints of the Holy Families, and the Madonna pictures. The same favorite device is found in the Dante and Beatrice. But in the Temptation, it is not the contrasted beauty or power of manly strength with feminine or infant loveliness ; not the delicate opposition of the two latter styles of gracefulness, as in the Mary and Jesus of Raphael and Corregio and a host of the old masters. A higher conception pervades this canvas, — of the contrary natures and histories and destinies of beings celestial and infernal, clearly imaged in the bold contrasts of the physical forms before us. Two kingdoms here are suspended in the balance that vibrates on its beam, but with no uncertainty how it will give answer. Keble's sweet verses interpret the thought.

“ See Lucifer like lightning fall,
Dash'd from his throne of pride ;
While answering Thy victorious call,
The Saints his spoils divide ;

This world of Thine, by him usurp'd too long,
Now opening all her stores to heal Thy servant's wrong.

O Lord, our Lord, and spoiler of our foes,
There is no light but Thine: with Thee all beauty glows."

ARTICLE III.

THE THEOLOGY OF PLYMOUTH PULPIT.

[Concluded.]

So far as relates to the means of a just conclusion, our inquiry might rest at the point already reached. Baron Cuvier could demonstrate the mastodon from a small number of the bones. In like manner, from the declaration of Plymouth Pulpit on "man" and his "aspiration," "the cross of Christ," and "doctrine," we should proceed, without the slightest fear of mistake, to construct "Beecher's Institutes." For Henry Ward Beecher has a creed, be it known, notwithstanding he is so much disturbed that his neighbors should presume to have creeds. All *his* "Five Points" are there. He believes things, and that with his whole heart and soul; albeit he is at so much pains to declare that it is not necessary for other people to believe, but, on the whole, rather a presumptuous and foolish state of mind on their part to do so. Moreover, he preaches his doctrines with a frequency and an earnestness which no Puritan ever surpassed; repeating and reaffirming them, with a copiousness of illustration and an emphasis of manner which are quite exhaustive. The character of God, the character of man, the atonement of Christ, the Bible, the Sabbath, — on these and other related points, Mr. Beecher preaches his doctrine with a diligence and enthusiasm which are most exemplary. This is not changed by the fact that what he preaches is never Puritanic, — that, in his doctrinal preaching, he makes incessant and bitter war upon Puritan and Calvinist.

It is not our intention, however, to complete "Beecher's In-

stitutes" by way of inference. He shall still be permitted to speak for himself, and we will still be listeners. We shall detect no faltering and no turning back. With the exception of an occasional confusion of logic and cloudiness of words, he is singularly consistent with himself. The profound and philosophic Genevan was hardly more so. We beg our readers to note this. We affirm that Henry Ward Beecher is *singularly consistent with himself* as a Theologian, that he is not in the habit of saying a thing at one time and unsaying it at another. On the contrary, he reaffirms and reiterates his positions with the earnestness of a man who has thought out his conclusions and committed himself to them "for better, for worse." We claim that ours is a perfectly fair piece of criticism of a man whom it is perfectly fair to criticise; and if anybody thinks he can, with equal fairness, or, indeed, in any wise, make out opposite conclusions from these or any other published discourses of Mr. Beecher's, we have only to say, let him try.

Should it excite our surprise, after what we have heard, to find Plymouth Pulpit warring with its might against the Church, considered as a Divine institution, the guardian and conservator of Christian doctrine, court of discipline, temple of God's special indwelling, and appointed channel through which the blessings of his grace flow down from age to age? Why should he not claim for the world an equal place, not only in the paternal benignity of God, but in his administration of mercy and love? Nay, we will stand up for him and insist that he is only consistent with himself and his "doctrine," when he boldly asserts that, in relation to some things of vast importance to mankind, and where the Bible had furnished, for long ages, only darkness and confusion, there has sprung up at length, outside of the Bible, and outside of the Church, and all in spite of both, a light and a power Divine, which has made luminous and resplendent the dark page of the written Word, and cast out of the Church the evil spirit of ignorance and barbarism and imposture. It conflicts with no past deliverance of his when he proclaims that this power and light from without shall yet bring a jubilee to the nations, of freedom and purity and joy, which Judaism and Christianity have failed alike to introduce. Whether Mr. Beecher has actually given utterance to senti-

ments so directly opposed to the Scriptures, and so entirely in harmony with himself, our readers shall judge. We put in testimony out of his own mouth, as follows:—

“As God, in reference to Christian communities, has a diverse administration, suited to the varied condition of the individuals composing them, so I believe that in reference to all races, all tribes, and all nations, while He regards them differently, He has an administration that includes them all. I believe that He is alike kind to all, administering according to the same beneficence to all, — only it is a beneficence that, in its instruments and intents, is graded to their peculiar want and their special condition. . . . We know nothing but this: that God is the universal Father, that ‘the field is the world,’ that the race is God’s family, and that he is carrying on an administration which, though it varies from our experience, has an efficacy and a relation of some sort, which we shall have revealed to us by and by. . . . There is infinite wisdom and love and kindness administered toward the races that are not surrounded by the light of civilization, or illumined by the rays of Christianity, by which we are surrounded and illumined. I should worship with less fervor, if I thought that a mother weeping for her lost child in India, had no sympathy of God, who knows her, though she sees him not. Do you suppose a heart with aspirations and longings in that benighted land has no God that broods over it with sympathetic tenderness? Do you suppose that God’s fostering care is withdrawn from every man that does not believe in the Thirty-nine Articles, and the Five Points of Calvinism?” — (Sermon in the Independent of Oct. 11, 1860, on the text, “The field is the world.”)

Unless this abolishes all ultimate distinction between the Church and the world, Christendom and the heathen nations, those who have the Bible and those who have it not, will anybody tell us what it means? What is the value, in Mr. Beecher’s estimation, of the “infinite wisdom and love and kindness, administered toward the races that are not surrounded by the light of civilization, or illumined by the rays of Christianity, by which we are surrounded and illumined,” if all this is to terminate with the present brief existence, leaving eternity uncheered by a solitary beam of light or hope? Or that sympathy of God for the Indian mother, weeping for her dead child, unless the doctrine of universalism be what he is driving at, we

confess ourselves utterly unable to understand his argument, or to see anything but an illusion and a mockery in the touching picture.

It has been a common opinion that Christianity is the great power for moral elevation among men, and that the Bible is the fountain-head of its light. It has been supposed that the Bible claimed this, and that the history of the world, for the last twenty centuries, was a confirmation of the claim. All this, however, is now found to be, not only not altogether true, but a very egregious assumption and blunder. Mr. Beecher says : —

“The world does not go through old stubble-fields to reap. In part, doubtless, by discussion, this matter has been settled. But even more because of the growth of a new influence among men. We do not yet understand that the arbiter of some of the most weighty discussions in this world is neither synod nor thinker, and that God arraigns them before tribunals the most despised, the least thought of, and the most efficacious, often. The rising liberty of the common people it was that put an end to this discussion, and compelled men to change their interpretations of the Bible. For, do you know that the inside of the Bible has been subject to the outside, ever since it has been a record? When there is a truth that has its appropriate sphere in this world, and the Bible speaks of it, men may interpret the Scripture as they please; they that study the truth as God made it outside of the Bible, they are conditioned to study it aright. . . . And what has changed these theories? Not the exegetical study of texts, but the silent growth of a power outside of the Bible — the development, in the Providence of God, of intelligence and moral purity, and so of liberty and power, among the common people. . . . This simple fact has revolutionized the interpretation of the Bible on civil government, as I have said. It has put an end to all arbitrary claims of priestly orders to absolute authority over the conscience; it has already gone far toward reversing the notions that have hitherto been entertained of woman's nature, and place, and rights of development; and in the end it will utterly destroy those barbaric notions which linger under a Christian garb among us. The growth of life itself is the best discussion of all these truths. The thing in its living form in human life is the arbiter of all these questions of right and wrong in authority. . . . Power of life in the soul puts down decretals. Authority does not; ceremonials do not; orders do not; doctrines do not; church-discipline does not. The ability to do this does not be-

long to any body of men on account of organization, though it may on account of the spirit of the individuals composing it. I protest against the ecclesiastical claim, and I affirm and avow the claim as belonging to the democratic whole of Christendom." — (Sermon on "The Keys," in the Independent of Dec. 13, 1860.)

We had supposed, in our simplicity, that Jesus Christ was the light of the world, according to his own claim, not only pre-eminently, but exclusively; and also, that he had constituted his visible Church, with its institution and doctrines and ordinances, the depository and radiating centre of this light on the earth. But now we are to learn that the Church, in her sad yet cherished darkness, has had a day-spring from beneath visiting her, and is henceforth and forevermore indebted to the world for the development of "intelligence and moral purity, and so of liberty and power," for which the world had been long looking to her in vain. Let the Church henceforth know her place, and render "honor to whom honor." For God works without as well as within. Jesus is his prophet, and so are Kossuth and Garibaldi; and the things which Jesus left incomplete Kossuth and Garibaldi have accomplished!

Our readers will not fail to note how beautifully all this accords with Mr. Beecher's pet notion about the world being one vast commonwealth of souls, with a God administering to all alike in "infinite wisdom and love and kindness." The Church, to be sure, is a component part of this universal commonwealth, as Cæsar would have had no objection to admit the statues of Jesus and his apostles into the Pantheon; but let the Church understand that she must claim no preëminence in God's favor above the heathen world. Let her never forget that certain things of happiest presage to mankind have sprung up without the Church, and, as it would seem, in spite of the Church; and have forced the door and entered in, to fill the Church, dark before, with their light, and to bless the Church with their blessing.

We are moved to thank Mr. Beecher here for calling attention to a fact of great significance. That there are agencies and principles in the Church, working with a mighty transforming power, which agencies and principles did not originate with

the Church, nor with Christianity, nor with the Christ of the Church; which never did, and never could, to all eternity, come from "the exegetical study of texts," is only too plain. It is matter for profound lamentation that they have not remained where they originated, outside of the Church. They are of the earth earthy, in their source, their spirit, and their working. It is our purpose to give special attention to them in due time.

It must not be supposed, that, inasmuch as Mr. Beecher tears up and casts away what have usually been considered the indispensable and main elements of a Christian church, therefore he does not hold fast the idea of a church, in some sort. There is such a thing as a church according to Beecher's Institutes. True, there are no doctrines wrought into its foundations — a doctrinal basis is utterly repudiated. Neither is any particular importance attached to ordinances. Organization too is loudly declared to be altogether a thing of nought. What then is the foundation of the church, and of church fellowship, according to Mr. Beecher? The answer is at hand, explicit, and full, and free from the possibility of misconstruction. The basis at once of the institution and the fellowship is an undiscriminating, blind, all-comprehending love — in a word, "Broad Church" love. This matter was expounded at large, and with the preacher's peculiar earnestness, on Sabbath morning, February 8, 1861, as reported in the "Traveller" of February 9th. The text was Paul's injunction to the Church at Rome, "Wherefore receive ye one another, as Christ also received us, to the glory of God." Rom. 15: 7.

Now mark! — In this same epistle Paul has been instructing these Roman church-members, after a method most elaborate and masterly, in the great fundamental doctrines of Jesus Christ — the utter depravity of man, the unbending justice of God and holiness of the law, the atonement of Christ, in all its breadth and fulness, divine regeneration, justification by faith, the sovereignty of God, his electing love, and the final judgment. In addition to these things, in all the duties of practical godliness. Having done this, Paul tells them there are certain minor, and altogether unimportant matters in which he perceives them to disagree — not matters of doctrine, or of morals, — and he en-

joins them to exercise a mutual forbearance and to permit a mutual liberty in relation to such things, — to receive one another in the spirit of love, as Christ received them. Herein Mr. Beecher finds apostolic warrant for total indifference to doctrinal belief, and the largest liberty which the broadest “Broad Church” need claim in personal and social habits and manners. He boldly rends away the old and consecrated pillars and foundations, and puts in his own notion of blind love : —

“The spirit of institutions, and of the organized church, has been to judge men by, and to make fellowship with men stand on, intellectual arguments, or, worse yet, arguments of modes, governments, ordinances, and forms. We have learned nothing in eighteen hundred years, as a church, although by Christians there has been a good deal learned in individual cases.

“The list of differences was very great among the early converts. In the early churches, composed both of Jews and Gentiles, there could not fail to be a mixture of superstitious and enlightened convictions; fragments of old observances and new liberties; prejudices nourished by the whole of the early part of their life; and revulsions from prejudices toward a more rational method. Men of every cast of mind, that had issued forth from all kinds of families, and that had grown up under widely different systems of education, came into the church — bringing, here fragments of heathenism, and there fragments of Judaism; here strong tendencies to idolatry, and there strong tendencies to spirituality. And these differences had respect to national customs; to social habits; to religious usages; to all forms of belief and feeling; to questions of taste, of worship, of conscience, of rectitude, of discipline, and of liberty. These were all mixed up together in the early churches. Now it was impossible to work out unity upon any method of likeness and agreement. Therefore he commanded every man to make up his mind carefully, reverently, conscientiously, and as before God, on each particular point of duty; and then he commanded each one to respect this right in others, and to leave men unvexed; certainly, not to attempt to sit over them and judge them. Men were forbidden to trouble or peril weak consciences by unsettling them with disputes. The apostle expressly says that unity must be based upon an emotive element — namely, upon a sympathetic loving disposition, which will permit differences, and which will hold together by the bond of love men that cannot be held together by the bond of similar custom, of

similar belief, of similar usage. As love is more central, deeper, more unitary, and higher in place and power, than all other things, the Apostle says, ‘Let men hold themselves into unity by love. Let these other things go. They will be taken care of in due time, by this same element — love.’ ”

A characteristic piece of mystification ! Tries to make us see all modern heresies in doctrine and inconsistencies of practice in that which Paul permitted in the Roman Church. Why does he not tell us plainly what it was that Paul permitted to those weak consciences and variously enlightened intellects, and then demonstrate the parallelism ? Let us see : — A regenerated man in that church, who believed in the Deity of Christ, believed in man’s depravity, believed in the atonement and justification by faith, and the duty of a strictly religious life in separation from the world ; had a very tender conscience and not a very broad intellectual vision. This man verily thought that he ought to observe certain Jewish festivals, which in fact were no longer enjoined ; or, that he ought not to eat meat which had been offered in sacrifice to an idol before it was sold in the market. Another good man in the same church, more enlightened, did not keep the old Jewish festivals, and had no scruples about eating the meat. Paul enjoined mutual forbearance, in the spirit of love ; therefore, saith this modern oracle, the man of this present day whose conscience is so tender, or his mind so enlightened, that he dances, plays at cards, rides for pleasure on the Sabbath and goes to the theatre, but believes nothing in Christ’s divinity, nor man’s depravity, nor the atonement, nor spiritual regeneration, nor eternal judgment — such a man you are to receive in the spirit of love — the “emotive element,” not the intellectual, the heart rather than the head. “For,” says Mr. Beecher in the same discourse, “in the spirit of genuine Christian love, every one is permitted to maintain his peculiarities of taste, of belief, of custom, until such time as they yield naturally, if at all.”

Will anybody suspect us of having put the case too strongly, so doing an injustice ? That would be to sin without being tempted, since it is one of Mr. Beecher’s peculiarities that he puts all his matters very strongly and unmistakably himself. Let us hear him on the question of Christian doctrine : —

“Even to this hour, I could not state simple facts without making good men, pious men, orthodox men, feel that they were called upon to fight for the faith. If I should say of a man, ‘He is the most thorough Unitarian I ever saw, and he is about the best Christian I know,’ it would excite the utmost solicitude in men, and they would say, ‘Do not you think there is great danger of leading men away from the truth by such an admission?’ I hold the element of love to be the prime, the chief element of Christian disposition; and I regard it as high above organizations, and doctrines, and ordinances.”

That is to say, a man can have Mr. Beecher’s love — “Broad Church” love, and yet be fixed and resolute, above his fellows, in the rejection of Christian doctrines and Christian ordinances. We have not the smallest doubt of it! Would our readers like to have an illustration of what is meant in relation to “ordinances?” It is supplied in the following extract from a discourse, preached Sabbath morning June 3, 1860, and reported in the “Independent” of June 28: —

“There is also coming to be a great loosening of our obligations to religious usages, as well as religious beliefs. Many have found out that the Sabbath-day is not obligatory in a legal sense. . . . Men, however, are coming into the liberty of the Sabbath day; and they feel, ‘Why, I thought the Sabbath day was holy. I was taught that it was wicked to laugh or whistle till after sundown. But now I perceive that I was wrongly instructed, and that I can do what I please without committing any crime. I can write letters, ride out, and seek pleasure in any way I like, and not break Sunday.’

“My friend, you may not break Sunday, but you may do great mischief. You have no right to take a liberty without thinking that there are children around you, and considering what effect your example is going to have on them. You are to hold this liberty of the Sabbath day — if you choose to take it — subject to this law of edification.”

We venture to guess that it will not take much of a child to find out that this is very funny logic! At least there is no lack of young men in New York and in the general community who will say, “I must not ride for pleasure on Sunday, lest I should tempt children to do what the Reverend Henry Ward Beecher says there is no harm in doing!” There is a way, however, in which this little point can be nicely arranged to general “edification” — in something! “Mamma,” said a child that had

been to church and Sunday-school, "may I go out and play?" "Yes, my dear, you may go out and play in the back-yard." "Mamma, isn't it Sunday in the back-yard?" Now just let all the children be put to play in the back-yard, and then all the young gentlemen, having escaped, happily, from the bondage of early instruction — catechism and creed — can go ride for pleasure, and Sunday is not broken, for it is no longer Sunday, in the back-yard, or on the highway!

Let us gratefully acknowledge that Mr. Beecher does not insist on the adoption of his "Broad Church" Sabbath views by other men in the ordering of their own conduct. On the contrary, he says to those who are so unhappy as to be old-fashioned in this thing, with a liberality and a tenderness of magnanimity, which cannot be too warmly commended: —

"Now, I hold that every man has a right to keep the Sabbath with strictness, if his conscience dictates that he should. That is a matter which rests between him and God."

This refreshing outburst of liberality was in a sermon preached Sabbath morning, December 9, 1860, and reported in the "Traveller" of January 5, 1861. We pronounce it refreshing, because "Broad Church" liberality does not take such a direction more than once in a thousand years. With such very occasional exceptions it is

. . . . "all the downward road."

We therefore record our thanks, being ourselves very old-fashioned, and having a notion, moreover, that strict Sabbath-keeping is not only "according to the commandment," but that there is far more freedom in such a method of observing the day than in the other.

It will further appear that the "love" we are considering is "gentle toward all men," not only as regards "doctrines and ordinances," but manners and morals as well. On card-playing, the theatre, and some other things, in the sermon from which we have just quoted, the deliverance is as follows, to wit: —

"Now, on this subject of pleasure, men say, 'Is it right for me to play backgammon, and chess, and checkers? Is it right for me to

play cards and billiards? Is it right for me to roll ten-pins?' Yes, it is right for you to do any or all of these things. There is not one of them that might not be done in the gate of heaven, so far as the thing itself is concerned. Though I do not know one card from another, and do not know the first principles belonging to a game of cards, yet I do not hesitate to say that there is no more harm in a pack of cards, in and of themselves, than there is in so many pieces of blank paper. 'I am persuaded,' says the Apostle, 'that there is nothing unclean of itself;' and so I am persuaded. Of themselves, billiards, and back-gammon, and chess, and checkers, and ten-pins, are all clean. The question of the rightfulness, or wrongfulness of these games depends upon times and circumstances. But if I am in a community where, if my children play cards, they will almost inevitably, as the result of cause and effect, be led to gamble, then it is wrong for me to play cards before them, or to encourage them to play cards, under any circumstances. I am bound by the love that I bear them to do everything in my power to prevent their acquiring the habit of card-playing. But if I am in a community where I am satisfied that there is no danger of their being injured by playing cards, I say to them, 'Play.' There is no harm in the thing itself. The harm depends upon the motive with which we indulge in it, and the circumstances under which it takes place. And that which is true of the pleasures of which I have spoken, is true of all other pleasures. You ask me, 'Has a man a right to go to a theatre?' So far as the theatre itself is concerned, I agree with a most eloquent and venerable teacher, who said that *abstractly considered there was no harm in it*. And I say that you may go to abstract theatres! It is only the concrete theatres that I think are harmful! To them, I would rather you would not go. Not because I think there is any mischief in the thing itself, as it is said, or in that fool's category of things *per se*; but for the same reason that I think it is wise for you to avoid crossing a street to-day which you could not do without going ankle-deep in mud, though I should think it wise enough for you to cross that same street next week — or rather next year — when it is swept and cleaned."

No one need be in doubt, after this, as to what is likely to be, on the whole, the influence of the Plymouth Pulpit in relation to popular amusements. It is like opening the great barn-door and shutting the little one. On the subject of cards we will put in, as an offset, the testimony of Green, the converted gambler. To an intelligent Christian lady, the mother of a family,

he said, "Whatever you do, Madam, never allow your children to play at cards under any circumstances. There is a fascination in card-playing which there is not in any other game; it is the game which leads, more frequently than any or all others, to gambling, and I should say that your child cannot play at cards without being liable to that danger."

We make a single extract more from the same sermon: —

"I hear the sound of dancing in the house next to mine — I do not, but I imagine that I do; I hear the tripping of feet there; and I say, 'Can it be?' It is the house of a deacon in the church, and as sure as you live his children are dancing! I have a right to call on this deacon and say to him, 'My dear sir, do you think it right to let your children dance?' If he says, 'I do,' then my mission is done. My business is to go home, and say, 'To his own Master he stands or falls. He tells me he thinks it right, and I am released from any further duty in the matter.' I have no right to say a word more to him or to pass a criticism on his course. I have a right in my own family to do what I think is best. I have a right to prohibit my children from dancing if I disapprove of it. Or if I approve of it I have a right to let them dance. In either case, the deacon has no business to interfere with me.

"Now comes the other part. While you have this right, and while I would defend it, I hold that you have no right to do what you think is best for your family regardless of the welfare of other families. You must remember that others have children as well as you, and that your children may be able to do some things without being injured by them which would be damnation to your neighbors' children if they should do them."

The great barn-door and the little one! Is it not sufficiently plain what Mr. Beecher would include in his "Broad Church," however one may be puzzled as to what he would exclude? How transcendent the result would be, is thus set forth, to wit: —

"Receive one another as Christ also received you, with your sins, and infirmities, and weaknesses, and faults, and stumblings, and all things that make you hateful before God's law. If we knew how to do this, oh, what households it would make; oh, what churches it would make; oh, what a life this would be!"

Who can doubt it, if Mr. Beecher's interpretation be re-

ceived! What churches it *would* make! The case is plain to a demonstration. How wonderful, too, must the love be that could do all this! Nothing less, surely, than a “universal solvent,” as Mr. Beecher calls it. Blessed day in which we live, to hear it proclaimed, so far transcending all known powers of attraction, human or divine — Platonic love, “odyllic force,” and all past phases of divine and Christian affection.

One thing is sufficiently plain, which is, that the Church which has now been sketched is not at all after the Scriptural pattern. For that has a distinctly doctrinal basis. Who needs to be reminded that no one thing was more prominent in Paul’s public life, as an apostle and minister of Christ, than the exposition and inculcation of doctrine? He exhorted Timothy, and through Timothy the churches, to hold fast even the “*form* of sound words;” and predicted with sorrow, as a grievous calamity, that the time would come in the history of those early churches, when they would not “endure sound doctrine.” Nay, with all the authority of his apostolic office, he enjoined the Church at Rome — the very church of which we have been told that they were to receive, without discrimination of doctrine, “weak men, poor men, treacherous men, mean men, all men,” — that self-same church Paul commanded with an authority that was divine, “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.” Rom. 16: 17. John says the same thing for substance in his second epistle, “If there come any unto you, and bring not this doctrine, receive him not into your house; neither bid him God-speed: For he that biddeth him God-speed, is partaker of his evil deeds.” Verses 10, 11. The reader of the New Testament will remember that these are the mildest things which are said of those who inculcate false doctrine, or reject the true.

It is equally plain that the Church of the Scriptures, established on a doctrinal basis, was to have ordinances and to maintain them, as the Sabbath, the Lord’s Supper and Baptism. That it was to be an organized body, with authority of discipline in doctrine and morals, is involved in the very nature of the case, and is abundantly evident from the whole tenor of the epistles apostolic. Moreover, this Scriptural Church, thus

founded and constituted, was to be, and was constantly affirmed to be, separate from the world and far above the world, “washed, sanctified, justified, in the name of the Lord Jesus, and by the Spirit of our God”; “a city set upon a hill”; “living stones”; “a Spiritual house”; “a chosen generation, a royal priesthood, an holy nation, a peculiar people.” Such is the idea of a Church scriptural and apostolic. Mr. Beecher’s idea is briefly comprehended in confident and unambiguous phrase: —

“Now I hold that there will never be unity in the church, except on the principle set forth in the text — namely, that of receiving men by the power of our own love, and not on account of anything in them. We are to unify Christians, not by intellectual beliefs; not by the power of ideas; not by identical tastes; not by like partialities; not by ordinances.”

As to the members being a “Spiritual house,” or a “peculiar people,” his language is equally frank and explicit: —

“As for men in the church, I never thought that they, when tried, were any stronger than other men. I believe that nothing is wanting but the occasion to make them as bad as other men. There are those who think that church members are men especially characterized by goodness; but they are like a gate without a latch, which, if a man leans against it, opens and lets him down. And let a man see them in circumstances where their real character is developed, and he would say, ‘There is no soundness in the church.’” — (Sermon preached Sabbath morning, Oct. 28, 1860, and reported in the “Traveller” of Dec. 15.)

We shall still maintain that, however these views may be at variance with the institutions of the apostles, they are in fullest harmony with “Beecher’s Institutes.” To a facility of exposition such as his, why should anything be impossible? Or with his views of the Bible as a whole, why should any exposition be thought necessary, or any appeal to its authority?

The community has been startled occasionally by reported sayings of Mr. Beecher upon the Bible, which seemed wide asunder from the faith of the Church, and sounded strangely like the published sentiments of men who have been ruled out of the ranks of the orthodoxy in England, and have found it

expedient to surrender their chairs in the University or the Theological College; the Morells and Davidsons, and Maurices and Newmans, who have been seen advancing, at various distances and with different degrees of speed, for some years past, toward the dreary region of naturalism and infidelity. Thus in a sermon preached in Plymouth Church, October 2, 1859, he is reported to have said, in reply to a young man who had told him in a letter that the religion of the Bible, as he read or heard it, excited rebellion in his heart, almost disgust, and he could not believe it; but that religion in the life awakened his highest admiration:—

“And when a man says, ‘I believe in religion when I see it exemplified in true Christians; but when I see religion as it is in the Bible, I do not believe in it,’ he states what is true of every other man as well as himself. Neither do I believe in religion as it is in the letter, nor do you, nor does anybody. . . . Let me say, then, in reference to this state of mind, first, that the Bible is not itself, and never was meant to be an object of reverence, as if it were an idol or a god. It is simply a guide-book. . . . A guide-book is meant only to lead a man *to* the thing described. [‘Murray’s Guide-book to Italy’ is cited in illustration.] Then its use ends. His judgment should be determined not by the book, but by the thing itself. Now the Bible is not a book which a man is to reverence as if it were a god. . . . The truth of the Word of God is to be found outside of the Bible, not inside of it.” (Report of the “Independent,” Oct. 13, 1859.)

All this sounded very strange at the time, and difficult to be reconciled with the common experience and faith of Christians. We were willing to suppose, however, that Mr. Beecher could not possibly intend all that his words seemed to imply; we were willing to apply to him the same law of construction which he applied to the Bible, and to say that, while to our faith, the “letter” of his preaching was false, and impossible to be received, exciting rebellion in our heart and almost disgust, the “thing” “to be found outside of” his preaching, “not inside,” must be all right and exceeding marvellous! Subsequent and recent deliverances have relieved the perplexity, and set this whole matter in a clear light. On the first Sabbath of the present year he seems to have addressed himself to this subject in good earnest, and to have taken in hand an enterprise which,

after his occasional labors in the same direction, we think he must have found comparatively easy of achievement, — which was to abate the excessive reverence of his people for the Bible; which excessive reverence, he tells them, is one of two great evils that afflict society; the other being infidelity! These, he says, are two extremes. The fair and necessary inference would seem to be that Mr. Beecher stands, in his own estimation, just half way between this excessive reverence for the Bible and infidelity.

We are first treated to another specimen of the preacher's incredible genius in expounding. His text is as follows: — "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle, written in our hearts, known and read of all men. For as much as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." (2 Cor. 3: 1-8.)

The Apostle's meaning is plain enough. He tells the Corinthian Christians that their own religious experience, wrought their hearts by the Holy Spirit, through his ministry of the Word, is, for them, better testimony to his character than any letters of recommendation he could have brought, written with pen and ink by man; and herein Mr. Beecher finds Paul declaring that the experience of these Corinthians is better than Bible! The Apostle then proceeds to discourse at large on the Gospel as a spiritual dispensation, declaring that the law, given with God's finger and perfect, kills if it stands apart from the ministration of the Spirit; that the New Testament, the Gospel, in the mere letter of it, is only condemnation; and even the living Christian preachers, with their living testimonies and inspiration, declaring the Gospel without the Spirit's superadded ministration, are a savor of death unto death. which Mr. Beecher finds reiterated Pauline testimony to the great and essential superiority of personal religious experience to Bible! There is nothing to be said to exposition like this, we wonder that the man who perpetrates it sees idolatry in infidelity, in the old-fashioned reverence for the Bible.

We should say that, to one in his position, that old-fashioned reverence for the Bible is decidedly the extremer extreme of the two. But let us hear his words:—

“Christ’s truth, written on their hearts, was more glorious he declares than than what?—Than the Bible? Exactly that The truth simply and fully stated is this: Christian men are living Bibles known and read of all men; and they have more power and are of more importance in the work of grace in this world than any written Bibles And so this doctrine that I am endeavoring to illustrate stands between two dangerous extremes—infidelity and idolatry. One class are idolaters of the Bible, and talk as if it was what heathen idols are. On the other side, there are men who do not believe in the Bible at all as the inspired word of God. Thus, then, there are these two extremes: one composed of a set of men who are idolaters of the Bible, and the other composed of a set of men who are infidels in respect to the Bible.” (Report in “The Independent,” Jan. 17, 1861.)

Will it not be a case almost to excite compassion if, after this, Mr. Beecher, poor man! is troubled any more with undue reverence for the Bible among his flock, whatever the developments may be in the direction of that other extreme?

While we are writing, and before the ink which flowed into the preceding sentence is dry, the “Evening Traveller” of February 23, comes to us with the report of the sermon preached in Plymouth Pulpit on the evening of the previous Sabbath. We gather from this sermon that the “dangerous extreme” of Bible-reverence—twin abomination with infidelity—still lingers in that congregation, to afflict the soul of the pastor, and to exercise his baffled and weary wits yet further in its extirpation. With characteristic decision he addresses himself anew to the task. It is a vital point. On Sabbath evening, February 17, Mr. Beecher is reported to have articulated after the manner following, to wit:—

“The Word of God has no intrinsic power. It is powerful in a certain way. There are many people who seem to think there is a God in it, just as the heathen think there is a God in their idols, and just as some think that certain ordinances are instinct with the divine element, so that they emit a stream of light and virtue that make men better by the contact. No such thing. Who made this Bible?

Ground rags — leaves are the material. Whence come these spots of ink? It is simple printer's ink. What are these words? Human letters — a human alphabet. Is this paper, this ink, divinity? Is God enshrined in it? What is it, then, but superstition and idolatry for you to entertain the notion that this book is a kind of ordinance or sacrament, and that there is something inherent in it over and above its mere teaching?"

Now let it be carefully noted how this teaching meets a case which may be supposed sometimes to arise. A member of the Plymouth congregation finds himself just in the state of mind so accurately described. He is alone in his chamber. Something makes him unusually serious, he cannot tell what. Memories of the past come thronging into his soul — father, mother, childhood, early home, with their associations, thrice sacred now. His heart burns within him. His Bible lies upon the table. It is the same that his mother gave him. The hand which placed it in his has long been still. He is a man now, yet the sight of that Bible has often waked up recollections which have grasped him like a giant, subduing him to the weakness of a child. His soul is troubled. His mother's deep reverence for God's Book, and her boy's neglect of it — what a sad and painful contrast! The connection between his own neglect of the Bible and his forgetfulness of God seems to him as plain as between his mother's piety and her reverence for the sacred Book. In this state of mind he opens at random, and reads in the fiftieth Psalm: "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." It seems to him that God himself is speaking to him in these words of the Bible, and he says, "My flesh trembleth for fear of thee, and I am afraid of thy judgments." Just at this point the thought flashes upon him that he is getting to be superstitious, and he is almost ashamed of his weakness. Then he remembers having sat in Plymouth Church on a Sabbath evening when the preacher, in one of his earnest and eloquent moods, ridiculed the idea of a man "trembling with profound veneration" before the Bible, "as if in the presence of God;"

and he is strongly tempted to shut the book, and to go out of his chamber into the noise of the street. But his mother's hand is on his arm, the hand that gave him that Book. In a half-decided frame he turns the leaves carelessly, and reads again : . . . "to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66 : 2. "Trembleth at *my word*," he repeats thoughtfully to himself; "and this *is* God's word; and God is speaking to me here, and I am in his presence!" Shall he fall down with his face on his mother's Bible, and pray and confess to his mother's God? A voice long familiar, and which he has loved to hear, seems to break the awful stillness, but he shudders with a strange sickness at his heart, as he listens now : — "Fool! to stand trembling before the Bible, as if in the presence of God. That book is not a God, but a guide-book, a map, human letters, spots of ink, ground rags!" The oracles conflict. To which do you want him to stop his ears?

It seems likely enough, that to the peculiar and peerless intellect of Mr. Beecher, the old adage about extremes meeting, should sometime have its fulfilment in the matter of those two special dangers—excessive reverence for the Bible, and infidelity. What could the result be expected to be, in such a case, but that two such "dangerous extremes" should form in combination, another danger, of vastly aggravated dimensions, too much almost for the equanimity even of so great a faith as his! That the thing has so come to pass, is apparent from some very disturbed and withal rather incoherent prophesyings of his in Plymouth Church on the first Sabbath of last September, and which disturbed and incoherent prophesyings his admiring echo, "The Independent," thus translates : —

"On the other hand wherever you find men that worship the Bible, and deny every one of its essential traits — [not doctrines, let it be observed,] wherever you find men who hold with the most scrupulous reverence the Word of God, so that they cannot touch the book without a kind of awe, and so that they stand before it trembling, with profound veneration, as if in the presence of God, but who, when they are obliged to take sides with the strong or the weak, always take sides with the strong; who, when they are called to use their influence to build up things popular or things unpopular, always use

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it to build up things popular ; who, when choosing between the humble way of virtue, and the garnished way of respectability, always take the respectable way ; and who are never willing to practice self-denial, or risk their reputation or their life for the sake of a cause or a principle — wherever you find such men, you may be sure that you have struck the very centre nest of the most wormy infidels ! Such men were the wise conclave of Jewish Rabbis to whom Christ said, ‘The publicans and the harlots shall go into the kingdom of God before you.’ Heaven and earth were not capacious enough to hold the surprise of these men when they heard this declaration ; and if I were to stand before the Tract Society to-day, and say to them, ‘The reeling drunkard in the street, and the universally despised prostitute, shall go into the kingdom of God before you that use the Bible and the Christian Church to deny the right of your fellow-men to liberty,’ how uncharitable men would think I was ! It only needs that Christ should come and speak the same thing to make him as liable to crucifixion as he was eighteen hundred years ago ! For the human soul, in its native pride and conception, hisses and foams when brought in contact with the pure truth, as hot iron does when brought in contact with pure water.”

How much better it must be, in Mr. Beecher’s estimation, to deny the inspiration of the Bible, and yet be “love-men,” than to “hold with the most scrupulous reverence the Word of God,” but decline to follow in the marvellous wake of his expositions, is a self-evident conclusion after what we have heard ; and he might have spared himself the trouble of saying it. Nevertheless here it is, from the self-same discourse : —

“We perceive now what is a true infidelity. Is it dissent from the letter, or dissent from the spirit that ought to be called infidel ? There are a great many men that I think are infidels both ways : they reject the Bible, and the spirit of the Bible. Then there are a great many persons who reject many parts of the Bible — unfortunately, I think, for their comfort — and yet maintain the spirit of Christ as far as men are wont to maintain it. These are called infidels, but not by me. I maintain that so long as they maintain the essential spirit of the New Testament, they cannot be infidels on account of any want of adherence to the letter. I shall stand by the spirit against the letter. If they are at variance in men’s judgment, there can be no question as to which is superior : the spirit is superior to the letter — the thing meant to be done is superior to the thing by

which it is to be done. And if there be men who, in the conflict of the times, in the turmoil of public affairs, have sloughed off the Old Testament, and stricken out parts of the New Testament, and stand equipped in their own judgment, and who yet have saved enough of the spirit of the Bible to produce a true religious experience, they are not infidels, in any proper sense of the term. I certainly never will join those who denounce them as such."

Now we see clearly what a man may do and still be a Christian in Henry Ward Beecher's estimation. He may reject the whole of the Old Testament, as having not the slightest claim to inspiration — "ground rags" and "spots of ink," without even the poor virtue of being a "guide;" the *ignis fatuus* of Christendom for these long ages of her never-doubting confidence in the divine character of the Prophets and the Psalms — Moses and David, and Isaiah and Ezekiel, down to Zechariah and Malachi. Moreover, he may strike out parts of the New Testament. And what parts, forsooth? Why such, and so many as are in conflict with his judgment as to what is the spirit of Christianity. Let us see: — our man who stands by the spirit against the letter, takes in his hand that holy Book before which the men smitten with the leprosy of dangerous reverence have stood trembling, as in the presence of God; and rending away all of the Old Testament, puts it with the Vedas and the Koran of pagan imposture; or, peradventure, that part of this dangerous old god he "burneth in the fire and roasteth roast." Only the New Testament is left; but that is too much: parts of that must also be stricken out, *according to his judgment!* He rends the Book in twain, and casts away one of the Gospels. Again he rends and flings out an Epistle, and then another, and very likely, the Apocalypse; and all because, like Mr. Beecher, he stands by the spirit against the letter. Then he takes the torn remnants, alas, "*disjecta membra!*" and puts them together; and still his labor is not finished. Bring a pen, that he may carefully turn over the leaves, and erase from every recorded saying of Christ whatever he thinks Christ ought not to have said; and in like manner, every recorded saying of Paul and Peter, and John and James, which tallies not with what he has decided to be the spirit of Christianity. He "stands equipped in his own judgment," and he

comes with this expurgated Bible in his hand — no idolater of the Bible he! — and puts in his claim to be regarded and received as a Christian ; comes to the pastor of Plymouth Church on the solemn sacramental Sabbath, and proposes to sit with that church at the table of the Lord ; and his being permitted to do so is within the terms of the invitation which Mr. Beecher now for some time past has been accustomed to extend. Again we put in our plea for his consistency. Strange that there should be so much doubt on this point. Let it be considered how large must be the amount of inconsistency and self-contradiction which should save the orthodoxy of Plymouth Pulpit !

But it happens, possibly, that another man comes on the same sacramental Sabbath, “fully equipped in his own judgment,” and he likewise brings his mutilated and scarred Bible ; only it appears that he retains what the first casts away, and casts away what the first retains ; for there is no standard in the case save and except the judgment of every man who “stands by the spirit against the letter.” Since no limit is assigned to this process of sloughing off and striking out, why shall the men be proscribed who reject the whole, both Old Testament and New ? Mr. Beecher bravely maintains his consistency at this point also ; for he has described such men, as we have seen, and has softly called them “infidels *in respect to the Bible.*” If they have found the fine gold of a true religious experience — are “love men,” what matters about the guide to it ? If they have the spirit, who cares for the letter ? Not the Pastor of Plymouth Church certainly. Was it not a thing of peculiar gracefulness, that a prominent member of that church, and earnest fellow-laborer with the Pastor, being, at the same time an editor of “*The Independent,*” should have officiated as High Priest at the canonization of Theodore Parker ? As we read the following passage from the oration pronounced on that occasion, it is a nice question for those who think it worth the pains, whether the disciple was as his master simply, or whether, as disciples sometimes do, he went beyond him : —

“When God sees a noble and true man standing for the right in a corrupt age, he drops out of heaven a crown to fall upon his head ; but oftentimes the clamorous and hating multitude, seething around him in fierce opposition, fill the air so thick with their hisses, that the

airy symbol comes fluttering slowly down, and does not appear within men's sight until it falls with late honor upon his grave. I stand to-day — with unworthy feet! — in the honored place of a brave man, around whom, even in this city of his best labors, the air has been thickened with the breath of popular hate. Envious men, following him with unfriendly eyes across the sea, saw him walking under the sunshine of Italy, and recognized no halo about his head. Yet before many coming months or years, these same critical eyes may marvel to see that the tardy crown has fallen and blossomed upon his grave." — (Discourse delivered in the Music Hall, Boston, Sabbath morning, June 1, 1860; by Theodore Tilton; reported in the "Traveller" of June 11.)

If hereafter there shall be found any necessity to warn the Plymouth congregation, lest they hold with too "scrupulous reverence the Word of God," it can only be, because the influence of early training in Christian homes, enforced by the sweet yet earnest piety of believing fathers and mothers; and the religious impressions received under preaching of another character; and, haply, the work of God's Holy Spirit wrought in the heart, are not so easily destroyed by the furious rhetoric of this bold, but superficial adversary.

How futile, after all, even to pitifulness, are these reiterated assaults upon the written Word of God! When Mr. Beecher has plucked up, one by one, every tree of all our North American forests by the roots, leaving not a fibre to "sprout again," and, "through the scent of water," to "bud and bring forth boughs like a plant," then he may set himself to crush out the eternal law of reverence in man's heart with some hope of success. The feeling with which we regard the *Book* which we call the Bible, distinguishing it from all other books, is as much an ultimate law of our nature as taste or conscience. God himself wrote it, deep and indelible, in the heart of the first man Adam. It is too subtle for analysis. Delicate as a thread of gossamer, and sensitive as the apple of the eye, no cable can be stronger, which holds a ship to her moorings amid the fury of the storm. It is a spiritual sense by which we apprehend the things not seen, not heard by the outward eye and ear. It discerns a halo around whatever is allied to Deity. It hears the voice in the burning bush which says "put off thy

shoes from off thy feet, for the place whereon thou standest is holy ground." It speaks in the heart of Jacob at every Bethel above which the Angel of the promise stands: — "Surely the Lord is in this place and I knew it not."

It is not to the child alone of a Christian home that the sun keeps its purest, sweetest light for the holy Sabbath, and the birds sing with a softer, yet more joyous note, as if they sung the resurrection of Christ, and all the atmosphere is full of the presence of God, as it is not on other days of the week. The greatest uninspired master of the human heart has given us an exquisite illustration of this universal attribute of humanity, when he makes Marcellus say in his talk with Hamlet: —

"Some say, that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
This bird of dawning singeth all night long:
And then, they say, no spirit dares stir abroad;
The nights are wholesome: then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallow'd and so gracious is the time."

All this, doubtless, is very strange to Mr. Beecher, and unaccountable. He marvels that anybody should be "afraid to sit down on the Bible, as if that would be to sit down on something sacred." (Sermon in the "Independent," Jan. 17, 1861.) Would he have taken off his shoes at the burning bush, or felt more than pity for Jacob, to whom the "place" was "dreadful" where God appeared to him? Such prophets have always been, and are not likely soon to cease. Still, for all that, men will turn, so long as the world stands, with peculiar pleasure, and with an approving heart, to that page in English history which relates of the youthful king, Edward the Sixth, how he refused, with shrinking reverence, to stand on the Bible which an attendant brought to enable him to reach something that he wanted. We should have little difficulty at this distance of time in assigning his proper place to the man who would have set himself to destroy that reverence by telling the young prince that he was making an idol of ground rags; and the "Get thee behind me, Satan!" of Christ, would have been a fitting answer.

We will venture a suggestion to Mr. Beecher, which it might be greatly for the repose of his soul to regard; and it is, that all his multifarious endeavors in this ill-starred enterprise will demonstrate nothing else half so conclusively as his own impotence. Most people will still prefer an old ledger to the Bible for a seat, and will see something more in the Word of God than "Thirty miles to Boston!" The devout muse of the good and great George Herbert will carry it against him by a large majority: —

"Oh Book! infinite sweetness! let my heart
Suck every letter, and a honey gain,
Precious for any grief in any part;
To clear the breast, to mollify all pain.

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Oh that I knew how all thy lights combine,
And the configuration of their glory!
Seeing, not only how each verse doth shine,
But all the constellations of the story."

Will it be charged that we have failed to represent Mr. Beecher fairly, and that they who hear him constantly have altogether a different impression; or, that he could easily explain away all the startling sayings we have quoted, and show clearly that he is orthodox in the main? It happens, singularly, that the matter can be brought, or rather has been brought, quite recently, to both these tests. A portion of the regular worshippers at Plymouth Church — members we presume — have adopted rather an unusual method of communicating some of their impressions; and Mr. Beecher has explained. On Sabbath evening, February 10, as reported in the "Traveller" of February 16, he read the following note, which he had received on the morning of the same day, and then proceeded to make it the basis of his discourse: —

"Many of us suppose that to be a real Unitarian (we get the idea from their own statements) is to *reject Jesus Christ as the only hope of salvation to men*. Thus when you speak of a Unitarian's having met the requirements of the law of love, we understand you as saying, 'Although he looks for salvation some other way than through Jesus, he is a Christian man;' and we are perplexed.

"Then about the Sabbath. Does the Apostle really mean to say

that if a man *believe it right* to do so, he may set aside, or break, the fourth commandment, or, *of course*, any other one, and yet honor and please God!

“About sin *per se*. Under what circumstances would a lie be right, and what good and loving motives could purify it from sin?”

“We hardly understand you as we wish. These questions, rolling over and over in our minds unanswered, hinder us from the profit we should otherwise gain from the Sabbath services.

“A FEW OF YOUR PEOPLE.”

It must be supposed that the pastor, thus appealed to, did the very best that he could to satisfy the disturbed minds of those members of his flock, whose conduct he warmly commended, with the exception that their note was anonymous. Did he then retract anything of what they had understood him to say? Not one jot or tittle! We say again, Henry Ward Beecher is a brave man, a frank man, and a consistent man. As respects the first point embraced in the note, he does not recede a single hair's breadth from the position we have seen him assume on another occasion: — “He is the most thorough Unitarian I ever saw, and he is about the best Christian that I know.” His own firm belief in the Trinity he distinctly avows in the terms following: —

“For myself, I believe that Christ is very God; I believe in the Father, in the Son, and in the Holy Ghost. These three I hold to be distinct in intelligence, distinct in will, and distinct in affection. I hold them to be so absolutely separate that in our conception they must always be three different Gods. I come much nearer to tritheism than to unity in my notion of the Gods; and the only reason that leads me to say that these three are one, is the simple fact that Scripture says so. Why they are one, or how they are united, I do not know. The Scripture teaches me that God the Father is God, that God the Son is God, and that God the Spirit is God. It states this simply as a fact — an unexplained, inexplicable, mysterious fact.”

But then he asserts, if we understand him, that every man who believes in “Divinity in some form,” and rests on Divinity for personal salvation, believes all that is necessary, and, for all practical ends, all that anybody believes. His reasoning is original, to say the least. It is that, since the Father, the Son,

and the Holy Ghost are one God, whoever believes in either believes in each and all, his own strongest asseverations to the contrary notwithstanding. He says : —

“There is no speculative reason why we should believe in one doctrine or another concerning the Godhead. We may be guided by its practical effects upon us, in our choice as to which of the Persons composing it we will trust in. If there is a view of Christ on which you rest your hope of salvation, whether it be that of forgiveness through his death, or whether it be that of the power of his love working in your soul, then you accept him. Accepting Christ is not being able to fathom all the questions relating to him, and to put them together. It is bringing the soul to him and saying, ‘I am sick and thou art the Healer ; heal me and make me whole. If you find, then, that in the name of Father, in the name of the Spirit, or in the name of the Lord Jesus Christ, there is a power which makes you better ; which wakes you from the life of this world, from selfishness, from pride, from wickedness in any form ; which inspires you with a yearning for something higher, — if you find that in either of these names there is a power which leads you to cast your soul for salvation upon God’s mercy and God’s love, and which then works toward sanctification in you, do not stop to discriminate between the Father, the Son, and the Holy Ghost. Trust in anything that is Divine. There is no jealousy between the Persons of the Godhead, so that if you trust in the Father, the Spirit will be disappointed, or so that if you trust in the Son, the Father will be mulcted. It is all the same whether you trust in one or the other. To trust in Divinity in some form, is the vital thing in Christianity.”

Are we, then, shut up to the conclusion, that, practically, and as regards the ultimate issue, all men are either Trinitarians or Atheists ?

In reply to the second query about the Sabbath, he says : —

“On what ground does it stand ? Is it founded upon an express command ? or is it obligatory upon us on account of its benefits ? I take the latter ground. That is to say, we are bound to one day of rest by about the same reasons that make it a duty to sleep so many hours out of twenty-four. I do not think that you can find any command in the Bible for sleep, but I think that if you do not sleep you will find a command for it in your own constitution ; and that is just as binding as the word of the law could be.”

To confirm this view, he applies to the Sabbath what Paul says in the fourteenth chapter of the Epistle to the Romans about the obsolete Jewish festivals : —

“ ‘ One man esteemeth one day above another ; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard it. ’ ”

If Mr. Beecher's flock are in doubt any longer as to their pastor's views on the Christian Sabbath, assuredly it is not his fault. The “ doctrine ” is, clearly and incontestably, that they are no longer to instruct their children, “ Remember the Sabbath day to keep it holy,” as a special Divine command ; but they are to be instructed to manage the matter as they do their hours of sleep — take just so much Sabbath-keeping, and of such a sort as they find to be good and necessary for them. “ The Ten Commandments ” is an ancient phrase. There are only nine now.

The most troublesome question of all in the note seems to have been that “ about sin *per se*.” Mr. Beecher is restive under that, which is natural enough, we think. He tells the congregation that, when he is pressed with the question about a thing being “ bad *per se*,” he replies, “ bad *per humbug* ! ” We refrain from criticising the reply in point of taste ; but we venture to suggest that, as a matter of logic, he could hardly have done more wisely than to have left the whole thing just there. He does not, however, but brings in a horse, and ardent spirits, and slavery, to help him out, and still is evidently doubtful whether he has found what he wants to make his “ doctrine ” plain and conclusive ; though he is quite sure that it is to be found somewhere. The *per se* idea is plainly a hard one to manage, but he has taken it in hand, and he means to put it through. His embarrassment reminds us of what the drunken clergyman said of the baby when he couldn't find the place in the prayer-book — “ This is a very difficult infant to baptize.”

There is an impression in the community that Mr. Beecher has nothing fixed and settled in theology — that he speaks very much at random, or from impulse, or under the influence of

erratic genius, or poetic temperament, not meaning, frequently, all that he seems to say, and so not to be held to strict account: and, that, though appearances are often greatly against him, he is, nevertheless, substantially orthodox. We submit that, if this were true, the verdict against him would be clear and strong, as a most unsafe religious teacher. But the impression is altogether without foundation. Mr. Beecher's theological conclusions are well considered and deliberately pronounced. He means all that he says, and a good deal more, in many instances, than he seems to mean, with all his frankness; and he holds on to his meaning as tenaciously as did ever Emmons or Hopkins. No one point has been more deeply impressed upon us in the present inquiry. We say this with heed, and we beg our readers to mark it; and we say further, that, while we give Mr. Beecher full credit for understanding what he is about, and for meaning all that he says, we have ceased now for some time to be surprised at any of his deliverances. His sympathies and antipathies, his published preference of his "brother Chapin," to the "vinegar-faced evangelicals," his incessant warfare upon doctrines and creeds, and church organization and the written Word of God; his fraternization with Theodore Parker, and his sounding eulogy of the man, — all this and much more in the same direction is, with us, simply a matter of course, the "tree yielding fruit after his kind, whose seed is in itself." Was not Theodore, too, greatly disturbed to see the Bible one of the idols of our theology? (Discourse, p. 453,) and did not he, too, avow his belief in a "Christianity" which "is not a system of theological or moral doctrines, but a method of religion and life;" . . . lays down no positive creed to be believed in; . . . insists on rightness before God; ties no man down to worship in this mountain, nor yet in Jerusalem; on the first day of the week or the last day; in the church or fields; socially or in private; with a creed, ritual, priest, symbol, spoken prayer, or without these"? — (Discourse, p. 272.)

We protest it is no fault of ours that we are often forcibly reminded by Mr. Beecher's utterances — the language not less than the sentiment — of writers with whom we have no desire to class any man professing to be orthodox. Among the books which have startled the religious community in Great Britain

within the last fifteen years, a prominent place belongs, for some special reasons, to the "Philosophy of Religion," by J. D. Morell. Mr. Morell is the son of an honored preacher and pastor among the Independents, and was himself, for some time, the settled pastor of a church of the same faith, and successor to the venerated Dr. Bogue, of Gosport, but latterly has been devoted to philosophy and literature. The "Philosophy of Religion" follows, not at a distance, in the footsteps of the German rationalists. Mr. Morell's grand drift is directly subversive of the old Puritan foundations. He boldly denies the claim of the Bible to be a revelation, as commonly understood, and resolves inspiration into a "*mode of intelligence*," which belonged to the sacred writers only in a higher degree than to the men of the present day; denies that the Bible was written, in its separate parts, by special commission, "that each book came forth with a specific impress of Deity upon it;" (p. 166,) thus giving the notion of infallibility to the winds, as a popular error; charges the Old Testament Scriptures with teaching an imperfect morality, (p. 167,) and attempts to convict the evangelists of "misstatements" and "inaccuracies," and Paul of false reasoning; claiming that, in this, *he* is the reverent man, and throwing back the imputation of "irreverence" to those who demur to his conclusion, ridiculing their notion of Scriptural infallibility as "sheer absurdity," as if logic could be inspired! — (p. 173.)

Touching the Bible as a standard of doctrinal belief, Mr. Morell uses the following language:—

"The reason why many have been so anxious to represent the *letter* of the Bible as inspired is, that there may be a *fixed standard* for truth in the world. They do not consider that the letter can never serve as a standard for the *spirit* of Christianity — that the two are altogether incommensurable — that the letter *alone*, in fact, never *has* secured unity in the Church — but that the unity we so much yearn after comes only through the development of the religious *life*." — (pp. 157–8.)

And again:—

"So far from destroying the canonical authority of the sacred writings by these principles, we are in fact establishing it upon a much firmer foundation; for the rule of faith and practice in the Scripture

becomes far more tangible and positive when we look to the *spirit* its doctrines and precepts, than when we look to the letter merely; far better is it when we attempt from the New Testament to retrace those first living conceptions of Christianity which came fresh from the divine life and spirit of the Saviour, than when we are weighed down by definitions, reconciling clauses, and building our views upon syntactical constructions." — (p. 159.)

This sounds somewhat more dignified and intelligible than the "Murray's Guide-book to Italy," and the "Neither do I believe in religion as it is the letter," of Mr. Beecher; but it is plain that both preacher and philosopher fetch water from the same fountain, and equally plain, that in neither case is it from

"Siloa's brook that flow'd
Fast by the oracle of God."

Let us hear Mr. Morell still further : —

"And what, after all, *need* we in the Scriptures more than in the Bible? Why should we be perpetually craving after a stiff, literal, verbal fallibility? Christianity consists not in propositions — it is a life in the soul; its laws and precepts are not engraven on stone, they only be engraven on fleshy tables of the heart. The most precise words could never convey a clear religious conception to an awakened mind; no logical precision of language and definition, on the other hand, is needed in order to waken up intuitions which come more by a single flash of the inward eye, than a whole body of divinely ordered and arranged words of most approved order and arrangement could *ever* teach."

The similarity is remarkable, both in sentiment and in style. The difference is that of the orator and the philosopher. The aim of both is precisely the same, which is to get rid of the fashionable notion of the Bible as an every-way perfect, infallible and absolutely indispensable standard of appeal in doctrine, belief and practical religious life. Up to this point the measure of the entire school of philosophers and preachers of which Morell and Mr. Beecher are samples, is plain and unmistakable; but a single hair's-breadth beyond this point we confess our inability to follow them. They give us nothing intelligible to take hold of or to stand upon, in exchange for that which they take away. To our apprehension their philosophy is as dreary and superficial as their theology. It defines nothing, se-

nothing, binds nothing. Its inevitable tendency is to unsettle and confuse. It breaks up, as in very wantonness, the old ship that has weathered so many a storm, and sets all afloat on the turbulent billows, leaving each bewildered castaway to sink in the unfathomed waters, or be carried whithersoever the disjointed fragment to which he clings may chance to drift. Newman, in his "Phases of Faith," has described to us how, setting out from the ancient landmarks of Christian doctrine, his first step was disgust at orthodox formalism and assumption, from which he passed on through successive periods, such as "strivings after a more primitive Christianity," "the religion of the letter renounced," &c., until, at last, he reached the dreary waste of a religion of sentiment, with no creed at all, — another name for blank infidelity. Far be it from us to affirm that every man who sets himself to impair our "profound veneration" for the Bible, or to overturn our faith in its fundamental doctrines is sure to follow such a first false step through all its legitimate consequences to the fatal result. But we do wish to be understood to affirm, as the profound and sorrowful conviction of our heart, that these men are moving all in the same direction, and working in their several spheres, and according to their several ability, the same work, the disciples and followers, not of Jesus and Paul, but of Hegel and Schleiermacher and Strauss. Judging them by one of their own pet canons, we find that the "letter" of their mutual criticisms and faint disclaimers is quite effaced by the irrepressible "spirit" of their acknowledged sympathies. The work which these men, and many more their coadjutors, are diligently accomplishing, is the subversion of the immemorial belief of the Church, and the building up of a pure rationalism upon the ruins of Christianity.

If, to any such, a conclusion shall seem harsh toward Mr. Beecher, we answer, that it is a conclusion forced upon us by all the clearest laws of evidence. We are not to be put off with the popular cant about superior intelligence, and the privilege of genius, and a generous confidence among brethren, and a right sense under words whose honest interpretation makes them the vehicle of fatal error. It is miserable twaddle and impertinence. If a man has a right meaning, and understands it himself, in the name of Paul and our mother-tongue, let him give

it to us. If he fails in this, the Bible holds him accountable ; and if his meaning is better than his words, let him look to it. We would set the most unlearned man in the church, being converted, to judge in this matter, and his judgment would be correct. Paul makes the Galatian converts, recently recovered from heathenism and nakedness, preëminently debased and foolish, the "*Gallos indociles*" of Hilary, judges of Christian doctrine, and thinks them competent ; and John gives to the whole Christian brotherhood tests by which to distinguish the false prophets that had gone out into the world in his day. We have no disposition to charge Mr. Beecher with a conscious breach of good faith in retaining the position of an orthodox preacher of the Gospel. In his own estimation he is—we can easily believe—the very soul and centre of the last and divinest illumination—the incarnation of human progress—heaven-appointed iconoclast—great prophet and apostle of universal enfranchisement ; while in the church whose pastor, in his simplicity, holds on to the old truths, and carefully shuts the doors and windows of the fold against the "every wind of doctrine," and the hurricane of political agitation, he sees, with honest eyes, only "a green mantling pool of what they call orthodoxy, with a minister croaking, like a frog solitary." (Sermon in the "Independent," Oct. 11, 1860.) Men who turn aside from the simple truth of the Gospel are always under a delusion, especially if they be men of genius and a stirring eloquence. Seeing indistinctly, and not afar, in the dust which they raise, the whole world appears to be moving with them ; or, if any stay behind, they are like the forsaken ark on Mount Ararat, from which every living thing has made haste to escape forever. So have we seen little children sailing smoothly down a stream, and thinking, in their simplicity, that the heavens and the great mountains moved with them—never dreaming of the possibility of danger. Alas, neither childish simplicity, nor force of illusion, can save them from the bitter end. The heavens above, and the great mountains on their everlasting foundations, will still remain, when they shall plunge down the fatal cataract, or disappear forever in the broad expanse of the dark and turbulent waters.

ARTICLE IV.

OLD UNITARIANISM AND NEW ORTHODOXY.

IF anything is orthodox, it must be the theology of the Thirty-Nine Articles, and the piety that is nurtured by those articles cordially received; for example, Old English Oxford and its numerous sons who had been, *par excellence*, illustrations and defenders of the faith for several centuries.

If anything is new in this orthodoxy, it is the phase which has recently been given to it by certain Oxford Professors and others in the Church of England in sympathy with them, most of whom hold their honorable positions and draw their rich livings only as they swear by the old faith, which in these recent writings they are laboring to destroy.

If anything can be called old in so recent a thing as American Unitarianism, it must be what the denomination held thirty or forty years since in distinction from their current notions; or that which some few of their elders now hold in distinction from what their juniors generally hold and preach.

The new orthodoxy of which we speak is set forth in a volume of some four hundred pages, written by seven Englishmen, and entitled *Essays and Reviews* — a very neutral name for a very positive substance. While their ostensible object is, by a reverent yet fearless criticism, to strengthen the prevalent faith in Christianity by ridding it of some of its antiquated and rotten “evidential” supports, leaving its whole weight to fall upon, and thus strengthen the arch of its internal reasonableness or accordance with the “inner light” and “verifying faculty” of man, its covert intent is indicated by the fact that that irreverent freethinker, the “Westminster Review,” immediately gave it an able and hearty, but withal satirical welcome, as having laid down principles which the inevitableness of logic would ultimately drive to their own destructive conclusions.

The “North British” and “London Quarterly Reviews” regard the book as an enemy sailing under false colors, and have accordingly opened their heaviest columbiads upon it; and their thunder has been reëchoed by lesser ordnance on both sides of

the Atlantic, down to a still running fire from our graceful, scholarly, but highly denominational neighbor, the "Church Monthly."

In a prefatory note, the writers solemnly affirm that "they have written in entire independence of each other, and without concert or comparison." Nevertheless, the reading public will be slow to believe that seven such essays from as many men in the Established Church could have fallen together thus in the form of a crystal, with its cutting point towards the very heart of the current religious faith in that church, without something equivalent to previous concert and comparison among the component particles. We have no faith whatever in such fortuitous generation. And this which we at first strongly suspected, is now distinctly affirmed by the "Church Monthly," professing to speak from personal knowledge.

It is not our purpose to add another to the numberless reviews of this work which have already appeared, but the rather to quote so many characteristic passages from it as will give our readers a clear idea of its main tenor, and then to notice particularly how it has been received and treated by the two extremes of Unitarianism in this neighborhood, which process will also show how much more orthodox on some cardinal points is old Unitarianism than this recent orthodoxy. Dr. Hedge, of Brookline, a leader on the extreme left, or rationalistic wing of Unitarianism, hastened forward an American edition of the "Essays and Reviews," under the new title of "Recent Inquiries in Theology;" and in a brief but significant Introduction to the same, gives it his hearty God-speed in such terms as these. Referring to the late Puseyite controversy, he says, (p. xiii.)

"The full development and thorough application of the principles involved in it necessitate, as recent defections from the national communion in favor of Romanism have shown, the entire abandonment of the Protestant ground. The future of the Church is committed to another interest, and a different order of minds. The life of Anglican theology is now represented by such men as Powell and Williams, and Maurice and Jowett and Stanley. Its strains and promise are apparent in these Essays."

Of this monument which he calls the "Broad Church," he testifies thus:—

“ Rationalistic it is, inasmuch as it is Protestant ; for, of Rationalism, the only alternative is Romanism. Yet assuming in Christianity, itself the perfection of reason, and believing that the truest insight in spiritual things is where the human intellect, freely inquiring, encounters the Holy Ghost, and that such encounter is afforded by the Gospel, it goes about to analyze and interpret, not to gainsay or destroy ; currently listening, if here and there it may catch some accents of the Eternal Voice amid the confused dialects of Scripture, yet not confounding the latter with the former ; expecting to find in criticism, guided by a true philosophy, the key to revelation ; in revelation, the sanction and condign expression of philosophic truth. May this spirit, which is now leavening the Church of England, find abundant entrance into all the churches of our own land ; and may this volume, its genuine product, though very imperfect exponent, contribute somewhat thereto ! ”

Thus explicit and cordial is the testimony of Mr. Hedge that this new leaven in the old English Church is kindred to his own, and admirably suited to help it rise. So short and direct is the new highway opened from Oxford to Tübingen. This, then, is the latest, the present fashionable phase of Unitarianism in this neighborhood.

But how do these “ Recent Inquiries ” strike the minds of some of the fathers and elders in this denomination ? Let Mr. Bowen, formerly editor of the “ North American,” speak for them. In the January number of that Quarterly he reviews this book under the running title, “ The Oxford Clergymen’s Attack on Christianity.” Observe, he does not call it *Essays and Reviews*, or *Recent Inquiries in Theology*, but an *Attack* ; and not an attack upon certain commonly received evidences, or upon certain doctrines of Christianity, but upon Christianity itself ; and his whole paper, — which is one of the calmest and most comprehensive protests which the book has called out, — treats it as a subtle and dangerous foe to the whole supernaturalism of the Gospel, and thus to all revealed religion. With the slight exception of a few lines, it is an article whose high religious tone and vigorous defence of miracles would abundantly satisfy the demands of our own journal. So far forth, it is Puritan, and worthy of primitive New England. But, by how much it is orthodox on the subject of the Bible supernaturalism, by so much is it apart from the recent faith

of the denomination. By how much it approximates our own theological standpoint, by so much it widens the gulf between himself and the more numerous — not to say more popular — leaders of his denomination.

Let us now illustrate and fortify this point by quotations from the book, and from Mr. Bowen's review of it. Passing by many loose and ruinous principles concerning the interpretation of the Bible generally, we will examine more particularly its doctrine of miracles as developed in Baden Powell's article upon the "Evidences of Christianity," with some brief allusions to the views of his co-laborators, touching the supernaturalism of the Bible:—

"What is alleged is a case of the supernatural; but no testimony can reach to the supernatural: testimony can apply only to apparent sensible facts; testimony can only prove an extraordinary and perhaps inexplicable occurrence or phenomenon. That it is due to supernatural causes, is entirely dependent on the previous belief and assumptions of the parties." — (p. 121.) "The entire range of the inductive philosophy is at once based upon, and in every instance tends to confirm by immense accumulation of evidence, the grand truth of the universal order and constancy of natural causes as a primary law of belief; so strongly entertained and fixed in the mind of every truly inductive inquirer, that he can hardly even conceive the possibility of its failure." — (pp. 122, 123.)

"The enlarged critical and inductive study of the natural world cannot but tend powerfully to evince the inconceivableness of imagined interruptions of natural order, or supposed suspensions of the laws of matter, &c., &c. . . Such would be the grounds on which our convictions would be regulated *as to marvellous events at the present day*; such the rules which we should apply to *the like cases narrated in ordinary history*." — (p. 124.)

Is the Bible narrative an exceptional case? Then its miracles shrink from a scientific, critical examination, and retreat within the sacred precincts of mystery, thus:—

"Yet there seems an unwillingness to concede the propriety of such examination, and a disposition to regard this as altogether an *exceptional case*. But, in proportion as it is so regarded, it must be remembered, its strictly *historical* character is forfeited, or at least, tampered with; and those who would shield it from the criticisms to which history and fact are necessarily amenable, cannot, in consistency, be

offended at the alternative involved, of a more or less mythical interpretation." — (p. 125.)

"In advancing from the argument *for* miracles to the argument *from* miracles, it should, in the first instance, be considered that the evidential force of miracles (to whatever it may amount) is wholly *relative* to the apprehensions of the parties addressed. . . . Columbus's prediction of the eclipse to the native islanders, was as true an argument *to them* as if the event had really been supernatural"! — (p. 130.)

"All moral evidence must essentially have respect to the parties to be convinced. 'Signs' might be adapted peculiarly to the state of moral or intellectual progress of one age, or one class of persons, and not be suited to that of others. . . . And it is to the entire difference in the ideas, prepossession, modes, and grounds of belief in those times, that we may trace the reason why miracles, which would be incredible *now*, were not so in the age and under the circumstances in which they are stated to have occurred." — (p. 132.)

This idea, with a slight modification or addition, occurs on pp. 123, 133, 139, and 141.

"The boundaries of nature exist only where our *present* knowledge places them: the discoveries of to-morrow will alter and enlarge them. The inevitable progress of research must, within a longer or shorter period, unravel all that seems most marvellous," &c., &c.

"The case of the alleged external attestations of revelation is one essentially involving considerations of *physical* evidence. . . . But the particular case of *miracles*, as such, is one specially bearing on purely *physical* contemplations, and on which no general moral principles, no common rules of evidence or logical technicalities, can enable us to form a correct judgment." — (p. 150.)

"Those who have reflected most deeply on the nature of the argument from external evidence will admit, that it would naturally possess very different degrees of force as addressed to different ages; and, in a period of advanced physical knowledge, the reference to what was believed in past times, if at variance with principles now acknowledged, could afford little ground of appeal; in fact, would damage the argument rather than assist it." — (p. 142.)

"The main assertion of Paley is, that it is impossible to conceive a revelation given except by means of miracles. This is his primary axiom; but this is precisely the point which the modern turn of reasoning must call in question, and rather adopts the belief that a revelation is then most credible, when it appeals least to violations of

natural causes. Thus, if miracles were, in the estimation of a former age, among the chief *supports* of Christianity, they are at present among the main *difficulties*, and hindrances to its acceptance." — (p. 158.)

Holding these sentiments, it is not strange that he loses his patience with the old school of reasoners, and quite forgets his accustomed dignity, as in the following passage: —

"In truth, the majority of these champions of the evidential logic betray an almost entire unconsciousness of the advance of opinion around them. Having their own ideas long since cast in the stereotyped mould of the past, they seem to expect that a progressing age ought still to adhere to the same type, and bow implicitly to a solemn and pompous but childish parade and reiteration of the one-sided dogmas of an obsolete school, coupled with awful denunciations of heterodoxy on all who refuse to listen to them." — (p. 147.)

The substance of Mr. Powell's argument on this point, as we gather it from his oft-repeated but loosely arranged statements, is as follows: — 1. Miracles are impossible. The order of Nature is fixed. Physical laws are immutable. No force from without can interfere with "the self-evolving powers of Nature." The miracle, therefore, is only apparent. Many of these nebulous appearances in history have already been resolved; the few survivors must ere long yield to the higher powers.

2. If possible and actual, they cannot be proved. "No testimony is able to reach to the supernatural." No human faculty can read off the wonders of that lofty sphere. Miracles can be verified only by science, and "science shrinks from disturbance of law." Miracles are not admissible in ordinary history; and Scripture is ordinary history, *or* it is religious mystery that must not be pried into by profane curiosity! "Interpret the Scripture like any other book."

3. Even if proved, miracles would be obstacles to faith, — less impressive to lofty thinkers than an unbroken order — as an exception is weaker than the general rule. Miracles are relative to the state of knowledge. Apparent miracles may be useful in awakening stupid or rude minds; may perhaps be necessary to start a faith, but not to perpetuate it. Their day has

long since gone by. True, indeed, they are scattered all over the surface of this ancient record, but by the higher criticism, "we can reduce the strangeness of the past into harmony with the present;" by "remorseless criticism," we may easily rid ourselves of these vulgar representations!

Of course this is a sort of Bible-faith unknown to history, and must needs awaken suspicion. Therefore, to prove to the reader that the writers can thus burn at the stake the whole body of Revelation, and yet retain firm hold of its freed, ethereal spirit, three of them introduce qualifying paragraphs near the close of their respective articles.

"There never existed 'an infallible age' of exemption from doubt or prejudice; and if, to later times, records written in the characters of a long-past epoch, are left to be deciphered by the advancing light of learning and science, the spirit of faith discovers continually increasing attestation of the divine authority of the truths they include." — (Powell, p. 162.)

Mr. Temple, after speaking of the radical changes in the interpretation of Scripture which must necessarily follow from geological discoveries, historical investigation, and careful criticism, adds these comforting words: — (p. 54.)

"The substance of the teaching which we derive from the Bible will not really be affected by anything of this; while its hold upon the minds of believers, and its power to stir the depths of the spirit of man, however much weakened at first, must be immeasurably strengthened in the end by clearing away any blunders which may have been fastened on it by human interpretation."

And this pious impertinence he writes from the very chair once occupied by the incomparable Dr. Arnold!

Mr. Goodwin (p. 278) closes his article on the Mosaic Cosmogony, thus: —

"For ages, this simple view of creation satisfied the wants of man, and formed a sufficient basis of theological teaching; and, if modern research now shows it to be physically untenable, our respect for the narrative which has played so important a part in the culture of our race, need be in nowise diminished!" — (for which friendly apology on the part of Mr. Goodwin, Moses must be under infinite and everlasting obligations!)

This theological chemistry of the modern school of criticism, by which the body of Scripture is dissolved that we may get better hold of its spirit, Mr. Bowen seizes upon as the nucleus of their whole philosophy, and towards this he directs his principal thought ; — with a quotation from which let us now refresh ourselves.

“The discussion in this essay turns, not upon the old question, *whether a revelation can be proved by miracles*, but upon the far deeper and more important one, *whether Christianity, regarded as a system of abstract religious doctrine, cannot be received on faith, even by those who deny both the fact and the possibility of any external revelation whatever.*” — N. A. Review, CXC. p. 194.

This is at once a clear and a candid statement of the real point at issue. *An external revelation is itself a miracle*, the greatest of all miracles. It is a break in the order of nature, an interruption of the ordinary sequence of physical events, made by the Creator and Governor of the Universe, for the express purpose of declaring His will to man in a more distinct utterance, and a more awful and impressive form, than would be possible if the ordinary succession of external phenomena remained unbroken. The miraculous attestation of Christ's miracles upon earth, through the mighty works which he did, is one thing ; the miraculous character of that mission itself, — the immediately divine origin both of the message and of him who bore it, is another. Those who, on the ground of the essential incredibility of any interruption of the laws of nature, deny the miracles that He wrought, are bound also to deny the miracle that He was. Even if Jesus of Nazareth had not been “approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know,” yet his mere appearance upon earth, if he really possessed the character and authority which he claimed, — that is, if he was not an impostor, — was as great a miracle as if he had come in the clouds of heaven openly manifesting all the glory of the Father.

This comparison shows, as no assertions of ours could show, the degeneracy which has crept over the Unitarian faith since the days when the serious and fervid eloquence of Channing

inspired it. Here is a passage which savors of the earlier days of the denomination when it came fresh from orthodox associations ; but how rarely do they now utter sentiments that harmonize with it. How few there be, especially among their junior preachers, who have the courage, even if they should have the heart, to reason concerning Christ and the supernaturalism of the Christian Scriptures, as Channing and Buckminster, and the younger Ware used to do. So commonly have their recent public deliverances been stamped with the features of ultra-Rationalism, that we have begun to think the primitive race of American Unitarians about extinct. Judging from those put forward to edit their denominational tracts, or to preside at their public festivals, we had supposed they were fairly and satisfactorily represented to the world by that demisemi-Christian, James Freeman Clarke, and that accomplished musical scoffer, Oliver Wendell Holmes. It is therefore hardly more a refreshing than a surprise when we hear one of these faithful witnesses — martyrs — discoursing after the fashion of the olden time, and thus, while testifying directly to a part of the truth, testifying indirectly to the popular drift of the denomination away from that truth.

In another passage of his review, Mr. Bowen shows his own right-mindedness in regard to the Christian ministry in a strain of eloquent pathos which reflects seriously upon the majority of preachers in his own denomination. The passage is ostensibly aimed at those sceptics who are still nestling and nursing on the warm bosom of that Church whose lifeblood they are secretly poisoning ; but the writer meant that the recoil of his discharge should startle many who stand close beside him. We endorse every precious word of it, and seriously commend it to every minister, and especially every young minister in our own communion.

“ However it may be accounted for, the fact itself hardly admits of question, that, in proportion to their respective numbers, there is more scepticism among the clergy than among the laity. Hence the ministrations of the church do not effect half as much good as they would otherwise accomplish in the world at large. Affliction, anxiety, or remorse, stirs and softens the religious affections, and begets a craving for sympathy, counsel, and support. The most important office of a

Christian pastor is, to minister to minds in such a state. But what aid or consolation can he bring whose own faith has been previously shaken or perverted? How can he offer or counsel prayer, who does not believe in its efficacy, or thinks that its power is exhausted upon the mind of the utterer, and that it is not heard and answered in heaven? How can he urge resignation under calamity as a duty of submission to God, when he believes in the fatalistic succession of all events under physical laws, and consequently rejects, as essentially incredible, the doctrine of Divine interposition? How can he aid in robbing death of its terrors, who does not believe in immortality, except in some incomprehensible phase of the reunion of the finite with the infinite, or who maintains that eternity hereafter means only eternity here and now? Yet such are the cold and vague speculations which the clerical writers of this book would substitute for the vital doctrines of Christianity. Among the other criteria of theological opinions, why did they never think of applying this practical test—How will my version of the dogma work as a means of elevating the faith and purifying the lives of the people of my own parish?”

It may be said that the selections we have made and arranged from these essayists will naturally convey a stronger impression as to their errors than is warranted by the entire article or the whole book. To which we reply that, although these may be strong passages, and much ranker than the average, still there is not one paragraph in the whole book that contradicts any one of these. There is not one positive qualification, much less one explicit disclaimer of them, in all those five hundred pages. We should suppose that this perfect harmony of seven orthodox men in pushing forward a very heterodox doctrine, implied a careful “concert and comparison” of views beforehand; but as they explicitly deny this, we must admit them to be docile children of a special Providence, writing under the “inspiration of direction!”

Besides, these are their precise and carefully studied statements, which no amount of attendant qualifications could essentially alter without a childish trifling with language of which such scholars could not be guilty. They knew what they wrote, and wrote what they meant. Moreover, might we not reverse the terms of the objection and say that these compact and pregnant passages are better representatives of their belief,

that is, of what is characteristic in it, than any amount of more wordy, and therefore looser qualifications that might follow, could be ; even as in assigning to the creature its proper name and place, the naturalist considers its fang and rattles, and not what it holds in common with other reptiles. No matter how many smooth and tortuous qualifications may occur between these ugly extremes, they do nothing but hold them together. It is these extreme statements that best describe this latest development in the course of creation — the remorseless critic of the Bible !

While this book is interesting as dividing the religious public of staid old England, and showing each where he stands, it is hardly less interesting as a specimen of the tendencies of modern thought upon religious subjects. Active thought begets criticism, and criticism unrestrained leads to scepticism ; and scepticism is already close upon deism and infidelity ; and if combined with the self-confidence of science, is soon atheism. The popular criticism of this day — not the profoundest criticism — is sceptical and destructive. It would analyze miracles out of the Bible, in order that then, by a loftier analysis, it may sublimiate God out of his creation. In the physical world it admits nothing higher than cool Mr. Powell's "self-evolving powers of nature," and in the mental world nothing above good Mr. Temple's "verifying faculty" or bluff Mr. Parker's "instincts." Its ultimate conclusion is—man is divine ; and therefore God is only man. Thus acutely and perseveringly does the uneasy mind of fallen man labor to rid itself of the great thought of a living, personal God, governing the world in the interest of holiness and justice. Well, therefore, has one of the rising Christian metaphysicians of England given his rare powers to the delicate work of defining the proper limits of religious thought ; — a work which is a powerful brake upon the burning wheels of the popular free-thinking, although it has laid down some principles which can be pressed to the damaging of his own conclusions.

But let it be also noted that there is nothing new in the scepticism of these English essayists and reviewers. They have not raised one questionable point which had not often been pressed with a terrific energy by "our own Theodore." His

language is as much more forcible than theirs as his spirit is more irreverent. They reason long and smoothly about the improbability of miracles ; — “ God’s gift to us ” blurts it out thus — “ A miracle is as impossible as a round triangle ! ” But in orthodox circles he was not considered respectable, and so his rank statements are, for the most part, left to rot. He died mournfully confessing to the great sin of — failure. His great blunder was in vaulting at once clear out of the pale of Christian respectability. He should have taken it more patiently and quietly and piously, as these essayists have done. Henceforth, therefore, let him who would move the staid religious world from their old foundations be careful first to secure his own respectability, as a *ποῦ στῶ*. Let him seek first the highest pulpit or the oldest chair of instruction. Then will the nobility with their whole pack be after him.

We are reminded by this “ divisive movement,” originating in the most established of orthodox churches, that, in battles for the truth, help may arise from unexpected quarters. The unscrupulous rationalism of “ our Theodore ” has awakened much uneasiness among friends of the primitive New England faith, and they have uttered many sensible and weighty words touching it. But after all, this plague may receive its best treatment from the conservative part of the Unitarian church. Mr. Sears has already spoken much to the purpose, in his “ Religious Magazine ; ” we should welcome another similar utterance from Mr. Bowen. But what we have already seen in this direction guards us against uncharitableness, or at least, against such sweeping denunciations of a denomination as have no mercy for one who may have been carried off with the main body quite against his will, or who may willingly remain there — a true prophet in exile, waiting to lead back the captivity.

As we have already said, the few survivors of the old school of Unitarianism are interesting as way-marks to define the course and progress of that denomination. Mr. Bowen, in the article from which we have quoted, stands where all Unitarians stood at first. But the majority of them have drifted so far as to leave him, relatively, quite in our own neighborhood. He remains a bold headland, still in sight of kindred Alps, while

the mass of his denomination, like that cold, semi-fluid serpent, the glacier — has been slowly but steadily gliding downward towards its melting-point. So far have they gravitated from their first estate and from us, that when their elders speak, their language seems like the sweet pathos of an almost forgotten mother-tongue. In this fast age, it is not often that one of their old-school is called out from the retreat into which a disgust with the popular unbelief of his denomination had driven him. But when he does appear, our right hand flies forth with a welcome. In regard to the supernaturalness of Revelation, its authority as a rule of religious faith and practice, the genuineness and significance of the Bible miracles, and a serious respect for the Christian church and ministry, men of this type are one with us as against the common enemy — Rationalism ; one with us as against the popular majority in their own fellowship ; and we devoutly pray for their success in efforts to stay, and then turn back the melancholy lapse of the denomination. Mournful prophets are they, but still prophets of a better day ; in their captivity, singing sweet Psalms of a Restoration. Towards these, we have only feelings of utmost kindness. Still, as they do admit principles of interpretation in reference to the person and work of our Lord Jesus Christ, which logically involve, or to say the least, admit of the destructive conclusions of extreme Rationalists as to other parts of the Bible, and as the great majority of the speakers and actors in that denomination have confessedly so little sympathy with them that any visible or formal association with them must belie their own deepest and holiest convictions, they seem to us, as Dr. Huntington has said, to “ occupy a position peculiarly fit to be left.”

ARTICLE V.

THE REPOSE OF FAITH.

WITHIN a few years past our theological literature has been increased by a succession of treatises bearing the names of the

Nemesis of Faith, the Phases of Faith, the Eclipse of Faith, the Suspense of Faith. These volumes, with other similar discussions in recent discourses and quarterlies, written with varied ability in the interests of divergent religious theories, show at least this fact — that the thoughtful mind of the age is strongly arrested by the issues involved in this evangelical doctrine. It is a curious and commanding proof of the real life which is in it, that, while for a generation or more a school of religionists has been at much pains to persuade us that *faith* with or without works was alike dead, having abdicated its throne to the logical understanding and the intuitive reason; the sturdy old champion has again challenged the world to meet it in a severer passage-at-arms than ever before, to try the questions pending between itself and the rampant spirit of unbelief and misbelief now abroad. From the powerful article on “Reason and Faith” in the Edinburgh Review of 1849, by Henry Rogers, to the criticisms not yet finished of Mansel’s “Bampton Lectures on the Limits of Religious Thought,” the grand debate has gone on most satisfactorily to the defence of the Christian claims of this controversy. In an unpretending and practical way, we purpose to add another contribution to the topic thus introduced, under the title of the Repose of Faith.

We have sometimes tried to conceive of the mental state of an universal doubter. He has no faith in God. He sees no evidence of creative, controlling spiritual power in the well-adjusted complications of a surrounding universe. To him, things always have been and will be as they are, without a cause, a motive, an end — intelligently, benevolently defined. No presiding will has the government, no skilful hand has the leadership, of the forces of nature. From nowhere they came and to an everlasting nowhere they are going. He has no faith in himself. “What,” or “for what am I?” — are questions which find no answer from within or without. A riddle without a clue, an absurdity without a decent apology, is the most which his self-analysis can discover — an unaccountable compound of contradictions, antagonisms, unsupplied wants, aimless energies, beginnings with no endings, hopes with no fulfilments. He has no faith in society. This is but the indefinite multiplication of his own abortive life. No reorganizing laws of moral attraction,

separation, restoration, are permeating its apparent chaos; no spirit of order and beauty is moving upon the face of the waters. It is all a tossing sea, a turbulent rush of counter-currents, foul with the detritus of perished or perishing civilizations; and within the murky horizon no ark is bearing across this ocean-desert the seeds of promise to coming ages. He is conscious of no trustworthiness in his own intentions; he can place none in others. Knowing that he needs to be watched by the prudent, he can but eye his fellows with a suspicious care. With a lump of stone in his bosom where a heart should be, he must bitterly smile at another's pretence of such an imaginary possession. Sympathy of spiritual natures is beyond his comprehension. Benevolence is a dream. Love is an amiable extravagance. Having no other god in his own dusky temple than self, he will not believe that any one worships at a purer, nobler shrine. Laying upon that unclean altar, in daily sacrifice, whatever it may demand, he cannot be persuaded that everybody else, in some artful, covert way, is not also as habitually offering supreme devotion to this same calf of Egypt — this abomination of the heathen.

Here is the attainment, in one direction at least, of the largest liberty. But what a barren conquest! The triumph of arms over a lone island of the Pacific, or an Afric Sahara, were a rich dividing of spoil in comparison to this. For the most famished waste has its fountain and its palm-tree: and the rock of the far-off sea has its sunny slope or its inviting shade. But a soul without belief and confidence is a thing of dreary abjectness to which nature in burning or frozen zone gives us no fit analogy. As Coleridge translates out of Schiller —

“ To him

Nothing on earth remains unwrenched and firm,
Who has no faith.”

We were made to believe and trust; therefore these are necessary to our proper life. A state of general scepticism is abhorrent to all our instincts. Its subject would seem to have lost his way in coming to a world like this adapted throughout to the aptitudes of those who were made to give and return generous confidences. He should have found his home on some

wild and lawless sphere, whose casual apparition used to bode plague and famine to the superstitious; or amid the melancholy "glimpses of the moon" which astronomers tell us is but the piled up, verdureless scoria of a burned-up globe without inhabitants — her own sad face being the only mourner of her ever-during desolation.

Our constitutional faith-capacity is proof enough that there is something worthy of its exercise. Here is a task for our discrimination — to know what is thus worthy. But it is very foolish, because we may have made some vexatiously unremunerative experiments in this kind of mining, to conclude that there is no precious metal in the veins of the mountains. "All is not gold that glitters." Our old mineralogical professor used to tell, with a good-natured laugh, of a man who "knocked him up at midnight" with a couple of pails full of iron-pyrites which he had brought a hundred miles for a scientific test, thinking that he had made his fortune. If, on discovering his mistake, the man had broken up his wooden ware in a pet, we should have said that he had better have saved the buckets to fill with something more useful than that shining earth. By the help of just such disappointments, we must judge what is deserving our reliance, in thought, sentiment, character, pursuit. There are such realities to be confided in. Life is not a mirage of mere cloud landscape simulating a friendly coast. Earnest voyagers, if truth-directed, may find a solid, sheltered anchorage. Faith has its certainties of this and another state of being.

It is beautiful to see the working of this power amidst temporal and secular discouragements of neglect and opposition. We linger a moment longer at this stage of our inquiry, because a valuable truth lies here for after application. Its nobleness sometimes comes out, when faith in some trusted one's upright motives and honorable character fixedly maintains itself against adverse appearances and prevailing mistrust, giving a calm assurance that by and by its enduring confidence will find a clear justification. It will not sacrifice its convictions to the harsh judgments of men hastily turning their constructions of conduct and purpose into stern condemnations. Such a reliance nestles in the heart as carelessly of outside denials, as the bird sleeps

in its wind-shaken tree none the less quietly for the passing tempest. We get a glimpse of the same fine spectacle when some penetrating and resolved experimenter takes hold of a new fact in science to make it available for human improvement. The names of a host of great inventors crowd up to illustrate the thought. It is a regal triumph, when assurance of its own insight into hitherto unveiled recesses of the temple of possible knowledge keeps the prophetic mind serenely to its task, content to hold communion with its cherished idea until such time as the providence of God shall give it birth and put it in commission as another agent of the world's civilization.

Thus far we doubtless shall carry with us almost any reader. But faith (says Pascal, in *Thoughts on Religion*,) affirms many things respecting which the senses are silent, though nothing which they deny. We must advance far beyond the sensible and tangible facts of present experience to reach the most important unfoldings of our theme. We must remember that this visible and secular state of things lies, as it were, embosomed in a wider, all-encompassing spiritual sphere; as this round earth looks out everywhere on its embracing skies gemmed with points of light, as if eying our movements always. To this may answer the apostle's "great cloud of witnesses" hovering near us, unseen but real. Hardly can we say that there are two separate worlds — the material and spiritual, for they belong too indissolubly to each other to allow much division, at least so far as human destinies are intertwined with them. Religion is the bond which thus connects them. This is not a something which stands off apart by itself, unrelated to our every-day thoughts and lives; occupying and energizing a system of its own — to be looked after and provided for by some independent exertion of the will in the intervals of antagonistic earthly engagements. To a rightly thinking mind, religious considerations are omnipresent. They lie around the objects and associations of its common regard — the shadow of mellow or sombre tint cast by the heavenly ray from all things small or vast. A reflecting soul is conscious that this world lies close to eternity; that the mortal and the immortal are most intimately blended in reciprocal interests and influences; as some one has put it — it knows that the walls which run betwixt its perishing and imperishable conditions are

not a dead, opaque barrier, shutting it darkly as within a prison-cell, but rather a translucent medium letting in, along its whole circuit, a soft illumination from the bright beyond. Now, here comes in the true meaning and earnestness of life; here opens the source of its chief solitudes; here is the severest test of whatever seeks its confidence as a guide up to and across the boundary which cannot be recrossed.

We wish to arrest the reader with something like a just sense of the seriousness of an intelligent existence. And now we ask, will the disposition of the general disbeliever or doubter satisfy man's necessities in these higher relations of his being? We have glanced at the kindly offices of faith as the minister of inward repose amid social disquiet and discouragement. But immeasurably more do we need its beneficent offices, as we take these oft-recurring outlooks into the immortal state which is no more before us as a future revelation, than it is all around us as a present and most impressive reality. Do we require for our peace a trustful temper, where our senses can bring in continually reports from a world and its doings which are within our visual, palpable grasp? Can we not live in any right adjustment to surrounding things without faith even in these lower, less agitating, concerns of humanity? Then is it undeniable that, as related to God, responsible to moral law under his interpretations of its grasp, bound up inseparably with the questions of probation — sin, salvation, retribution — we must make large proof of this divine possession, or suffer a miserable unrest.

At this transition-point of our analogy, however, an important distinction must be made. Thus far we have used the word "faith" as expressing simply a natural trustfulness in persons or objects deemed worthy of confidence. But Christian faith, as now we come to its conception, takes on an immeasurably loftier idea. It involves the fact of reconciliation with God in Christ through the Holy Spirit, according to his own statement of its authorship in regenerate souls — "it is the gift of God." It is trust, confidence, reliance still; but this in the reunion of our affections with God through forgiveness of sin, even as the apostle tells us "with the heart man believeth unto righteousness."

But in what are we to confide religiously? Where shall faith drop her anchor? In truth, of course; not in error. Error is a fiction; but faith is the "substance" and the "evidence" of "things," not fancies. And then the old interrogatory of Pilate returns upon us, as solemn now as when he put it to the Great Teacher — "What is Truth?"

We must answer this question each for ourself, or some competent authority must answer it for us. The only alternative is self-inspiration or Divine inspiration. Mr. Theodore Parker accepts the first solution: "Every man may be inspired. All men are who give room and play to the religious sentiment. The inspired needs no miracles, nor the testimony of man, or angel, or God, to prove his inspiration. He carries the voucher in his own breast. Jesus of Nazareth differs from other men only in this, that in the sense already described, he was a man of the most religious sentiment, or the most inspired man who has lived." Elsewhere this writer tells us that the power and the process of apprehending religious truth does not vary essentially from mastering any other knowledge, scientific, artistic, and general. One is inspired to be a Milton in poetry; another, a Newton in science; another, an Angelo in art; and so on, up to the inspiration of a Socrates or an Isaiah, or a Jesus in theology. One round of the ladder is higher than the rest, but it is all made out of the same timber. Each individual is the inspirer, the interpreter, the judge of whatsoever is to be accepted, believed, in the realm of Revelation. An infallible moral test in every man's soul determines intuitively the trustworthiness of suggestions, intimations, declarations, from whatsoever quarter arriving: — if not such a test, then none. "We can no more believe a vital truth upon the testimony of another person, than we can live and breathe by his life and breath. It is the office of religious education to develop, not to add. You speak, or ought to, to the conscience which at once acknowledges and agrees with what you propose, if it is in unity with the nature of truth; if not, it has nothing to say to you." Our unevangelical author demurs at the idea of an authoritative Word of God. *He* surely is "another person;" — so his prophets, apostles, Son, undoubtedly were; — demurs to one Bible from the Holy Spirit resting on its own sufficient vouchers, and in lieu of

it will give us as many hundred millions of these as there are and have been, more or less, of different and contradictory "moral senses" in the world. Is this a triumph of reason over faith?

But reason and faith have no antagonisms. Without boasting a special courage, we meet the issue and say, that nothing is more reasonable than the claims which Revelation makes upon our belief as that heavenly voice, following whose directions we shall find a thorough repose. The modern catchword of scepticism about a "religion in a book" is a poor contrivance to sneer down an indestructible fact. Yet these very men tell us that creation is God's book written in the language of tree and rock and running water; and man himself is another book of God traced mysteriously within and without with characters hard to decipher. God has made then, it seems, several books to teach our souls the wisdom from above. And when these have all notoriously failed to accomplish that benevolent end, why should He not make another book revealing life and duty to his offspring, with authority to rectify the errors of beclouded understandings, to point aright the stings of conscience, to clear up and burnish old discoveries in this science, to add the offers and the hopes of redemption to a sin-bewildered race? No one can maintain that a Bible like this from the Spirit of the Lord is impossible. Can any honest and competent reviewer of human mistakes, delusions, absurdities, wickednesses, in the sphere of morals and religion, in ages civilized as well as rude, undertake to say that such a gift from the Divine benevolence is improbable? We wonder how the pen which wrote the severe yet just criticism following could also have set down that talk about every one developing out of his own inner light his belief concerning religion, which we gave a page or two back; but there is no end of human inconsistencies:—

"There is something curious but at the same time painful in observing the general resistance of human nature to any close dealing with truth. It is the rarest thing in the world to meet with those who love it, or who love the people that love it. . . . It is this foolishness, disobedience, and liability to deception; this thralldom to the dominion of 'diverse lusts and pleasures,' this bitter malignity of heart, 'hateful and hating,'—so that much more than half the literature, half the

intercourse, and half the pleasure of half the human beings in the world, consist in holding up the other half to ridicule and censure; . . . it is this 'earthly, sensual, devilish' condition which stands in need of redemption."

Redemption, truly — and this is no half-way, self-manipulating sense; but a redemption under the inspiration of a Divine teaching, the expiation of a Divine Saviour, the sanctification of a Divine Spirit, which shall dispel our ignorance, atone for our guilt, recreate our souls into the image of Christ's purity and peace, and so satisfy within us

"The longing for confirmed tranquillity,
Inward and outward, humble yet sublime:
The life where hope and memory are at one:
Earth quiet and unchanged: the human soul
Consistent in self-rule: and heaven revealed
To meditation in that quietness.*

The naturalistic theory of religious culture is confessedly weak and lame enough. But to abandon this is to concede the supernatural, which our philosophical sciolists are taking so much pains to write out of good society. *Law* is the god of their philosophy "falsely so called;" and the miraculous is a force which does not adjust itself to their notions of the constitutional order of the universe: it is, to their conception, simple anarchy. But except for the miraculous, there would have been no order of the universe at all. For creation is a miracle of the most absolute type; and this no more in the originating fiat by which God made the crude materials of the worlds, than in the production of each successive cosmological reconstruction of those materials, and of each distinct family of every living and growing thing, animate and inanimate. The logical necessity of a denial of the miraculous is the bald assumption of the eternity of matter; that is, the endless chain of antecedents and consequents, without any hook on which to fasten the first link — the most inconceivable miracle of all!

Much as has been disputed concerning the subject of the miraculous, the kernel of the question lies in a not so very hard nut-

* "The Excursion," Book III.

shell. When God comes forth from the sphere of his infinite life to inaugurate a new movement in finite affairs, the supernatural becomes the natural law of procedure, whether in the creation of additional realms and races subject to his rule ; or in giving advanced dispensations of worship and service to his people ; or in the incarnation of his own Deity as a redeeming Messiah ; or in guiding holy men of old to speak as they were moved by the Holy Ghost, for the benefit of all who should come after them. It ought to be sufficient to settle this controversy, that the world has universally looked for prodigies to accompany and certify the descent of the God to interfere in human concerns. Covered up by superstition, as this idea has been, its ground-form is true and necessary in the finite consciousness. Thus the theophanies, the god-appearings of all systems of faith, are given in a manner felt to be worthy of a deific being. In this, the false mythologies have so far caught the impression of the genuine doctrine, instead of our Scriptures having gone over to the heathen in this feature of their narratives. So the Mohammedan fastens on the one great miracle, as he calls it, of the Koran itself, to satisfy in his breast this demand for something more than human. Ullmann, in his "Sinlessness of Jesus," puts this very strongly with reference to the advent of that Divine One : —

"Miracles are seen to be only a natural outflow of that which is already contained in the personality ; they are of the same significance in respect of the natural powers, as sinlessness is in respect of the moral powers. To recognize Jesus as sinlessly holy, and yet to deny the miraculous element in his career, would be self-contradictory. On the contrary, if such an element were wanting, we should feel that there was a deficiency." — (p. 242.)

The very men among ourselves who tell us that a miracle is an impossible absurdity, know well enough that neither they nor anybody would admit the claim of a divine mission unaccredited by supernatural authentication. Do they deny the possibility of such authentication, in order once and forever to get rid of the molestation of a direct and imperative communication to themselves from the throne of Sovereign Holiness ? Is this nothing less than an attempted final and total act of *secession*

from Heaven's jurisdiction? It carries the aspect of an intensely selfish motive which animates this pertinacious scepticism. It would seem to say: — "God *cannot* speak to us, interfere with us, so as to make us feel that it is God; and therefore he does not and never will; and so we are gloriously free and independent, and shall do as we choose."

A Bible, then, without miraculous accrediting, is no Bible; and a Bible with such accrediting is irrational and incredible; and so we have no Bible, but only a bible with a *small* initial, which (as we were informed a while ago) every one may make for himself. Blessed jubilee of the emancipated progressives!

It is refreshing to fall back from these ineptitudes of unbelieving folly to the profound as modest thinking of a Pascal: —

"The highest attainment of reason is to know that there is an infinity of knowledge beyond its limits. It must be sadly weak if it has not discovered this. We ought to know where we should doubt, where we should be confident, and where we should submit. He who knows not this does not comprehend the true power of reasoning. There are men who fail severally on each of these points. Some from ignorance of what is demonstration, assume everything to be demonstrable; others, not knowing where it becomes them to submit silently, doubt of everything; and others again, unconscious of the right field for the exercise of judgment, submit blindly to all.

"We must judge of doctrine by miracles, and of miracles by doctrine. The doctrine attests the miracles, and the miracles attest the doctrine. Both sides of the assertion are true, and there is no discrepancy between them.

"Men owe it to God, to receive the religion which he sends. God owes it to men not to lead them into error. Now, they would be led into error, if any workers of miracles set forth a false doctrine, which did not manifestly appear false to the apprehensions of common sense, and if a greater worker of miracles had not already enjoined on them not to believe it. . . . Therefore, the miracles of antichrist do not effect the miracles of Jesus Christ. Wherefore God, to preserve this testimony in his church, has either confounded all false miracles, or foretold them in his word; and in both ways has elevated his cause, and us who believe in it, above those false wonders which appear to be supernatural." — ("Thoughts," chap. x. and xx.)

There is no need of mistaking our path along this route. It is scarcely honest to fix on us the charge that our doctrine of the miraculous in Christianity involves the solecism of a conflict with natural or spiritual laws, when the very term “supernatural” implies only an acting *above* and not contrary to nature. So as to the contents of our divinely inspired revelation of religious truth; we freely submit the literary questions involved in its compilation and text to those branches of learned knowledge which have proper jurisdiction over them. We are not *bibliolaters*. We believe in the human-divine as well as in the divine-human in God’s word, and will make all just concessions which are demanded by this blending of elements in the authoritative records of our faith. And when we have done this we have done nothing to shake our trust in these commandments, statutes, judgments, testimonies of the Lord; these provisions and promises of grace and salvation in Jesus Christ our Redeemer. Maintaining the insufficiency of reason to compass the true doctrine of the Infinite One, his conditions of sentient and active life, his method and end of universal government—that neither by questioning his own soul or the creation around him, can man discover Deity as man needs to, we take the word of God—the written word of the incarnate Word—as the instructor of our belief; and where we cannot see by our own mental perception, we ask our Interpreter to see for us and to read off the inscription and its meaning to our trusting hearts. If this is childish, then with “the little children” of whom is the kingdom of heaven, we will still prefer to sit at the Master’s feet and hear his voice.

At no point of this whole inquiry do we more need to hear that “voice” than concerning the initial question of the being and nature of God himself. When a German metaphysician tells us that the only way to find out Deity is to introvert the mind upon itself, and thence educe the true conception of godship, we feel that a learned man is really if unintentionally trifling with himself and us, in a matter where neither of us can afford to make sport. Very true it is that we must evolve from our own conscious selfhood the conception of other intelligent and moral existences, even up to the incomprehensible thought of Deity itself. For finite though man is, we remember

that "in the image of God created He him." We thus have a firm standing-point, in the human, whence to look off and catch true glimpses of the uncreated First Cause. Dissenting here from Mansel and the Hamiltonians, (who are not altogether self-consistent at this point,) we consequently affirm that we are capable of a correct, if partial, understanding of the limitless attributes of the Divine nature. We can grasp the idea of God; and this as a real not a merely phenomenal knowledge — that is, as God actually exists, not as he seems to exist. Else the Bible is continually commanding us to know that which is unknowable; to put faith in that which to us is a shadow. And so (though contradicting his main argument in doing it,) Mansel in one place concedes, that through our "consciousness alone we can raise ourselves to the faintest image of the supreme reality of God." But this is a very different position from Schelling's fantasy of seeing the full-orbed Divinity in the reflection of our own bosoms, through the power of the "intellectual intuition," that is, the faculty of knowing what lies beyond conception, reflection, perception, and the grasp of the reason alike. Truth like this lies at the bottom of no such well, if indeed it has a bottom to it. It is one thing to apprehend the Divine as a fact, from the correlative fact of the human, and wholly a different and utterly fanciful thing to pretend to exhaust that fact by any introspective process. If all which has been written within fifty years about the "Infinite" and the "Absolute," the "Oversoul" and the "To Pan" does not demonstrate the need of Faith in a supernatural revelation to help out Reasoning from its fatal embarrassments, then the *argumentum ad absurdum* has no further work to do in or out of the schools. Here is where this train sets us down as its terminus. Are we ready to call it the end of our journey godward? We quote from the latest pronunciamento of "Modern Thought": —

"Religious science sees the mind of man by means of its highest faculties painting itself in the image of God; forming a vast and shadowy representation of human lineaments thrown out before it upon the surface of the unknown:" thus God is only "a reflected image of the human intellect projected upon vacancy — not only in his attributes, but in his very existence demonstrable to have no other than this deceitful origination."

In the opening paragraphs of our paper, we remarked upon the tranquillizing power of Faith in the working out of convictions in respect to personal confidences, and also to physical truths, however unreceived by the majority. But now we have gone up to altitudes far more commanding and sublime. We have reached a broad table-land of equable temperature and invigorating atmosphere, as in the interior of some wide continent, where habitations of rest, and sanctuaries of converse with God, may be built; where faith may repose in the assurances of no change until it shall pass into vision. The text-book of our belief does not indeed give us a systematic theory of theological science, not yet a complete system of the universe. But, as Butler wisely observes in the "Analogy," what is revealed "is fully sufficient for all those purposes of probation, how far soever it is from being satisfactory as to the purposes of curiosity, or any other." Hence, within the circle of an experimental Christianity, how slight the disturbance from the many perplexing queries which vex the pride of the undevout philosopher, engendering infidelity in the understanding and tumult in the heart. The believer may not be able, more than the acutest of his challengers, to explain many things connected with his own being; the relations of human and Divine agency, the origin of moral evil, and other abstruse matters. But then he has learned (as Arnold of Rugby advised his friend) to *pray* these disturbers into silence and submission. And the great central spaces of truth are brightly luminous; the main inquiries are elucidated; especially the curse of sin, its condemnation, its guilty dread are gone; freedom in the soul has expelled slavery; holiness is an attainable and an attained good; duty is ennobled into a gladsome imitation of Christ; life is no more a cheating speculation, nor eternity a baffling riddle. Christ has come, has lived, has spoken, has suffered, has died, has risen, has sat down in intercessory power and love at God's right hand. The Christian life is begun, and is going on unto perfection. It is a life of Faith. We walk by faith and not by sight. We know in whom we have believed.

"The steps of Faith
Fall on the seeming void, and find
The Rock beneath."

ARTICLE VI.

HISTORIC ARMINIANISM.

HISTORIC Arminianism may be regarded as a long, futile struggle to form a compromise between full, round faith in revealed religion, and Rationalism, or Naturalism.

Rationalism boldly sets aside the supernatural *events* of the Bible by ingenious attempts to account for them in some natural way. Arminianism only rejects several leading revealed *doctrines*, by substituting labored interpretations, and plausible philosophical theories, which are more agreeable to man's fallen nature. Both set up reason and probability as superior to, and tests of Revelation, though to a different extent.

At first, the Rationalists were contented with demolishing what they regarded as the more unreasonable miracles, specially those of the Old Testament. But once on that inclined plane, it was inevitable that similar reasoning and criticism should be applied to all that is supernatural in the New Testament, until, at last, Strauss and Parker swept away all confidence in the divine record, and flung contemptuous darkness over the great lighthouse which God in his infinite grace has built upon the dangerous shore of sin and death. So also the Arminians, for a time, are satisfied if they can be allowed to demolish a few of what they call the harder doctrines of Paul's Epistles, such as real depravity, sovereign election, and effectual calling. But this also is sooner or later found to be an inclined plane; and multitudes are carried forward by very consistency to apply similar reasonings and criticisms to all that is mysterious in religion and faith, until they arrive at utter rejection of the divinity of Christ, real atonement, and the lost condition of the race.

Arminianism is in reality much older than its present name. It is called after James Arminius, who by his popular eloquence introduced it into the reformed churches, raising up a party, and causing much controversy, which finally resulted in the adoption by its advocates of almost every error. He was born in Onderwater, in Holland, in 1560. After studying in Utrecht

and Marburg he attended the lectures of Theodore Beza at Geneva. His difference from Calvinism began, as he contended, only in the *mode of explaining* the sovereignty of divine decrees, and the effectual operations of divine grace. But his followers, led on at first by Episcopus, soon came to see that the explanations involved the abandonment of the doctrines themselves. A thousand times has the same experiment been made, and with similar results. The idea of substantially setting aside the distinguishing doctrines of the Pauline and Calvinistic faith is not entertained, and may be stoutly denied. But explanations, philosophy, a different use of terms, is sought for the purpose of softening down these deep, faith-requiring doctrines, and bringing them completely within the range of human reason and wisdom. But the field remains still open and exhaustless, like the problems for squaring the circle and producing perpetual motion.

The introduction of Arminianism into the reformed churches, then as now and ever, soon brought on earnest discussion and final separation. So fierce was the contest between the followers of Arminius and of Calvin, that in nine years after the death of Arminius, and fifty-four years after the death of Calvin, the States-General of Holland convoked the famous Synod of Dort, (1618,) inviting not only the Belgic, but all the reformed churches of Europe to send deputies, for the purpose of restoring order and harmony to the agitated churches of Holland. The five articles which the Arminians had published, in a paper entitled a Remonstrance, came before the synod for thorough discussion, and were all rejected. The synod then proceeded with wonderful harmony, to draw up and adopt what are known as the five points of Calvinism. The following are the five articles of the Arminians which came before the synod, as given by Mosheim : —

“ 1. That God has not fixed the future state of mankind by an absolute unconditional decree ; but determined from all eternity to bestow salvation on those whom he foresaw would persevere unto the end in their faith in Jesus Christ, and to inflict everlasting punishment on those who should continue in their unbelief, and resist unto the end his divine succors.

“ 2. That Christ by his death and sufferings made an atone-

ment for the sins of all mankind in general, and of every individual in particular. That, however, none but those who believe in Him can be partakers of the divine benefit.

“ 3. That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free-will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good; and that therefore it is necessary to his conversion and salvation, that he be regenerated and renewed by the operations of the Holy Ghost, which is the gift of God through Jesus Christ.

“ 4. That this divine *grace*, or energy of the Holy Ghost, which heals the disorders of a *corrupt nature*, begins, advances, and brings to perfection, everything that can be called *good* in man; and that, consequently, all good works, without exception, are to be attributed to God alone, and to the operation of his grace; that, nevertheless, this grace is offered to all, and does not *force* men to act against their inclinations; but may be *resisted*, and rendered *ineffectual*, by the perverse will of the impenitent sinner.

“ 5. That they who are united to Christ, by faith, are thereby furnished with abundant strength, and with succors sufficient to enable them to triumph over the seduction of Satan, and the allurements of sin and temptation; but that the question, ‘whether such *may* fall from their faith, and forfeit *finally* this state of grace,’ has not yet been resolved with sufficient perspicuity; and must therefore be yet more carefully examined, by an attentive study of what the Holy Scriptures have declared, in relation to this important point.”

It is very evident that Dr. Alexander is right in the following remarks on this summary:—

“ In these five articles the Arminian theory is not fully developed. The object was to present the new opinions in the most plausible dress, and in that form which would seem to deviate the least from the public standards of the Belgic churches. But it was alleged by their opponents, that the real opinions of the Remonstrants were not fully expressed in these articles; and that, under the cover of orthodox expressions great and dangerous errors lay concealed. And that they were not mistaken in these views became evident in the conferences which took place between the leading theologians of both par-

ties, at the Hague and at other places ; and more evidently from the *Apology* for the Arminians, published after the meeting of the Synod of Dort, by Episcopus, the leader of the party. In this document they avow and defend the opinions charged upon them by the contra-remonstrants, and which have since been known under the name of Arminianism."

And concerning the above five Arminian articles, Dr. Mosheim adds :—

"It is certain, whatever the Arminians may say to the contrary, that the sentiments of their most eminent theological writers, after the Synod of Dort, concerning divine grace, and the other doctrines that are connected with it, approached much nearer to the opinions of the Pelagians and Semi-Pelagians, than to those of the Lutheran Church."

Here we have indicated much evidence going to show that what is sometimes called original Arminianism had covertly wrapped up in it all the errors which its advocates in a generation afterwards openly avowed. Here is also intimation of much evidence that the introduction of Arminianism into the reformed churches was but an attempt to compromise and establish a half-way house between the moderate Calvinism of the Synod of Dort, and that system of rationalism — which wholly rejects all the supernatural from religion. We say *moderate* Calvinism, for Calvin was not a supra-lapsarian, though Beza perhaps was. And the Synod of Dort was far enough from being hypercalvinistic.

But not only did the Remonstrance draw Arminianism in its most plausible dress ; it also misrepresented Calvinism in the opposite direction.

Watson, a distinguished Arminian writer, admits that, — "In the fourth article, the term *force* is evidently improper, since it is never used by Calvinists (except in a strong figure of speech, as by our Lord, '*Compel* them to come in.')

Calvinists own that grace may be, and often is, long resisted, though finally victorious, as is partly admitted in their last article. They further admit that impenitent sinners, in like manner as the Jews, '*do always resist the Holy Ghost.*'"

Perhaps it is necessary, in order fully to understand the Arminianism of this important period, that we should give here

the opposite five points of Calvinism, as drawn up and adopted by the Synod of Dort. This we shall do in an abstract taken from "Scott's Synod of Dort," which we suppose to be the generally accepted authority: —

1. "*On Predestination.* As all men have sinned in Adam, and have become exposed to the curse and eternal death, God would have done no injustice to any one, if he had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin; according to those words of the Apostle, all the world is become guilty before God." — Rom. iii. 19, 23; vi. 23.

"That some, *in time*, have faith given them by God, and others have it not given, proceeds from his eternal decree; for 'known unto God are all his works from the beginning,' &c. — (Acts xv. 18; Eph. i. 11.) "According to which decree, he graciously softens the hearts of the elect, however hard, and he bends them to believe; but the non-elect he leaves, in just judgment, to their own perversity and hardness. And here, especially, a deep discrimination, at the same time both merciful and just, — a discrimination of men equally lost, — opens itself to us; or that decree of election and reprobation which is revealed in the word of God, which, as perverse, impure, and unstable persons do wrest to their own destruction, so it affords ineffable consolation to holy and pious souls.

"But election is the immutable purpose of God; by which, before the foundations of the earth were laid, he chose, — out of the whole human race, fallen by their own fault from their primeval integrity into sin and destruction, according to the most free *good pleasure* of his own will, and of *mere grace*, — a certain number of men, neither better nor worthier than others, but lying in the same misery with the rest, to salvation in Christ; whom he had, even from eternity, constituted Mediator and head of all the elect, and the foundation of salvation; and therefore he decreed to give them unto him to be saved, and effectually to call and draw them into communion with him, by his word and Spirit: or he decreed himself to give unto them true faith, to justify, to sanctify, and at length powerfully to glorify them," &c. — Eph. i. 4–6; Rom. viii. 30.

"This same election is not made from any *foreseen* faith, obedience of faith, holiness, or any other good quality and disposition, as a *pre-requisite* cause or condition in the man who should be elected, &c. He hath chosen us (not because we *were*) but that we might be holy," &c. — Eph. i. 4; Rom. ix. 11–13; Acts xiii. 48.

"Moreover, Holy Scripture doth illustrate and commend to us this

eternal and free grace of our election, in this more especially that it doth testify all men not to be elected ; but that some are non-elect, or *passed by*, in the eternal election of God, whom truly God, from most free, just, irreprehensible, and immutable good pleasure, decreed to leave in the *common misery*, into which they had, by *their own fault*, cast themselves ; and not to bestow on them living faith and the grace of conversion ; but having been left in their own ways, and under just judgment, at length, not only on account of their unbelief, but also of all their other sins, to condemn and eternally punish them, to the manifestation of his own justice. And this is the decree of *reprobation*, which determines that God is in nowise the author of sin, (which, to be thought of, is blasphemy,) but a tremendous, incomprehensible, just judge and avenger.”—Scott’s Synod of Dort, pp. 112–124.

“ 2. *Of the Death of Christ.* Passing over, for brevity’s sake, what is said of the necessity of atonement in order to pardon, and of Christ having offered that atonement and satisfaction, it is added — ‘ This death of the Son of God is a single and most perfect sacrifice and satisfaction for sins ; of infinite value and price, abundantly sufficient to expiate the sins of the whole world : — but because many who are called by the Gospel do not repent nor believe in Christ, but perish in unbelief. This doth not arise from defect, or insufficiency of the sacrifice offered by Christ upon the cross, but from their own fault.’ . . .

“ God willed that Christ, through the blood of the cross, should, out of every people, tribe, nation, and language, *efficaciously* redeem all those, and *those only*, who were from eternity chosen to salvation and given to him by the Father ; that he should confer on them the gift of faith,” &c. — Scott’s Synod of Dort, &c., pp. 128–130.

“ 3. *Of Man’s Corruption, &c.* All men are conceived in sin, and born the children of wrath, indisposed (*inepti*) to all saving good, propense to evil, dead in sin, and the slaves of sin ; and without the regenerating grace of the Holy Spirit, they neither are willing nor able to return to God, to correct their depraved nature, or to dispose themselves to the correction of it.” — Scott’s Synod of Dort, pp. 125, 126.

“ 4. *Of Grace and Free-Will.* But in like manner as, by the fall, man does not cease to be man, endowed with intellect and will ; neither hath sin, which hath pervaded the whole human race, taken away the nature of the human species, but it hath depraved and spiritually stained it ; so that even this divine grace of regeneration does not act upon men like stocks and trees, nor take away the properties (*proprieties*) of his will ; or violently compel it, while unwilling ;

but it spiritually quickens, heals, corrects, and sweetly, and at the same time powerfully, inclines it; so that, whereas it before was wholly governed by the rebellion and resistance of the *flesh*, now prompt and sincere obedience of the spirit may begin to reign; in which the renewal of our spiritual will, and our liberty, truly consist; in which manner, (or for which reason,) unless the admirable Author of all good should work in us, there could be no hope to man of rising from the fall by that *free-will* by which, when standing, he fell into ruin." (Scott's Synod, p. 141.)

"5. *On Perseverance.* God, who is rich in mercy, from his immutable purpose of election, does not wholly take away his Holy Spirit from his own, even in lamentable falls; nor does he so permit them to decline, (*prolabi*,) that they should fall from the grace of adoption, and the state of justification; or commit the *sin unto death*, or against the Holy Spirit; that, being deserted by him, they should cast themselves headlong into eternal destruction. So that not by their own merits or strength, but by the gratuitous mercy of God, they obtain it, that they neither *totally fall* from faith and grace, nor finally continue in their fall and perish." — (Scott's Synod, pp. 150, 151.)

These views are substantially those of Augustine; and, to those who tell us so much about "improvements in theology," and are forever ringing the changes on the equivocal John Robinson passage, and pointing to the younger Edwards, we commend a careful study of this summary, in connection with Mr. Toplady's "Historic Proof," in which he has clearly traced this system of doctrines, in a series of quotations from the apostles down to the Reformation. Let them also ponder well what the profound author of the "Natural History of Enthusiasm," in his Essay upon Edwards on the Will, says: "Calvinism, *as distinguished from Arminianism*, encircles or involves *great truths*, which, whether dimly or clearly discerned — whether defended in Scriptural simplicity of language, or deformed by grievous perversions, will never be abandoned while the Bible continues to be devoutly read, and which, if they might indeed be subverted, would drag to the same ruin every doctrine of revealed religion. Let it be granted that Calvinism has often existed in a state of mixture with crude, or presumptuous, or preposterous dogmas. Yet, surely, whoever is competent to take a calm, an independent, a truly philosophic survey of the Christian system, and can calculate also the balancings of opinion, the antitheses

of belief — will grant that if Calvinism, in the modern sense of the term, were quite exploded, a long time could not elapse before Evangelical Arminianism would find itself driven helplessly into the gulf that had yawned to receive its rival; and to this catastrophe must quickly succeed the triumph of the dead rationalism of Neology, and then that of Atheism.”

But, to return from this tempting digression, we said, near the beginning of this paper, that Arminianism is in reality much older than its present name. This will readily be made to appear if we trace it back, in a sentence or two, to its highest logical source. This source will always and surely be found to consist (as with those who reject eternal punishment) in a radically defective and unscriptural view of human *depravity*. Disguise it or disown it as any will, this is necessarily the root from which it all naturally and logically grows. Thus far they all admit that the cardinal point of difference between them and Calvinists is, that, with them, the reason why one man is saved and not another, is the free-will of man; while with the Calvinist it is the grace of God. The Arminian indeed admits the necessity of grace, and claims that it is universal. Yet he insists that its efficacy depends on the human will. On the other hand, the Calvinist maintains that such is the utter depravity and opposition of the natural heart, the grace of God alone, “without violence to human liberty, is efficacious to subdue the stubborn will,” and to render men cordially willing and active in turning to God by repentance and faith. If in this he is correct, the doctrines of election, of a limit in the effectual application of the atonement, and of final perseverance, follow inevitably.

But the Arminian believes that the final destiny of man is not owing to any purpose of God to save some and pass by others, but to *the different improvement* of the grace which is common to all men. He believes that there is no election of grace but what depends on the foresight of faith and holiness in the creature; that Christ died for all men, and equally intended the salvation of all men. In this view it is evident that the will of man must first make a good and right religious choice before common grace can become efficacious. What then becomes of the doctrine of depravity? Man cannot be, by nature, alienated

from God, and by the full bent of his will opposed to holiness, if the first right choice is not produced by the effectual operation of grace, but precedes it.

Here then is to be found the necessary and inevitable root and spring of all Arminianism.

But this virtual rejection of the Scripture representation of depravity did not originate with James Arminius and the Remonstrants at the Synod of Dort. If we turn back to the fifth century, we find it was the leading characteristic of the Pelagians, that they warmly opposed the doctrine of original sin, and the necessity of divine grace. They held that the consequences of Adam's sin were confined to his own person, that infants are born with a pure and holy nature, and that the grace of God is given according to our merits. In the sixth century we find the controversy raging between the followers of Augustine and the Semi-Pelagians, who held that man, before he received grace, was capable of faith and holy desires, — that man was capable of resisting the influences of grace, and that God did not dispense his grace to one more than to another. These doctrines were embraced still earlier in the Greek and other Eastern churches. And they were afterwards generally adopted in the monastic schools of Gaul, and thence spread through the European provinces.

Coming down to the sixteenth century we find the Molinists, or followers of the Spanish Jesuit Molina, who introduced into the Romish Church a new hypothesis or compromise, in order to remove the difficulties attending the doctrines of predestination and free-will, and to reconcile the Augustinians and Semi-Pelagians and others. The leading idea was such a rejection of depravity as allowed of basing predestination to eternal glory on previous knowledge and consideration of human merits.

Coming down to later times, it would be easy to show, if we had space, that modern Unitarianism grew naturally out of the root-idea of the same old Arminianism, since they are but logical steps from the rejection of natural depravity to the rejection of the necessity of an atonement, and hence of a Divine Redeemer, of regeneration, and of all the supernatural. It was only last week that we heard a Unitarian, in an ordina-

" Original Calvinism.

able nor willing to return to God, but made subject to death and all miseries temporal, spiritual and eternal.

" 4. That God effectually calls in time, those whom he elected from eternity, giving them grace and salvation, by means of his Word and Spirit; without their concurrence, working in them newness of life.

" 5. That those thus effectually called — while they sin, and their sins offend God — are surely preserved and sanctified by him unto final salvation — yet this certainty of perseverance tendeth to humility and not to pride."

" Original Arminianism.

essary for him to be born again by the grace of God through Christ.

" 4. That this divine grace is the beginning, continuance, and end of salvation, and that all good works proceed from it, but that it compels no man against his will, while it may be resisted by a perverse will.

" 5. That those who are united to Christ by faith, receive grace to overcome devils, sin, the world, and their own flesh; yet man can by his own act fall away from this state of grace."

We should like to ask any theological professor or reader if he ever saw such five points of Calvinism and Arminianism as these before? We never did.

Notice now that this is what is given as the second point of Calvinism! "Jesus Christ by his sufferings and death made an atonement only for the sins of the elect." Let the reader turn back to the second point as we have quoted it, (p. 292,) and see how strong is the language concerning the sacrifice of Christ: —

"Of infinite value and price, abundantly sufficient to expiate the sins of the whole world; — but because many who are called by the Gospel do not repent nor believe in Christ, but perish in unbelief. *This doth not arise from defect, or insufficiency of the sacrifice offered by Christ upon the cross, but from their own fault.*"

Does the "Congregationalist," do any but Universalists, believe that the *purpose* of God in the death of Christ extends to the actual redemption of all mankind? *Redemption* in its root meaning, and as the older theologians use it, is *actual purchase*: it is *deliverance* from bondage, as well as the *ground* of deliverance; it is the act of procuring release; ransom. Indeed, we have shown (p. 288) this to be the second point of Arminianism as presented to the Synod of Dort: "That Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of *every individual in particular.*"

Again, the "Congregationalist" gives this as the fourth point of Calvinism:

"That God effectually calls, in time, those whom he elected from eternity, giving them grace and salvation by means of his Word and Spirit; *without their concurrence*, working in them newness of life."

Let the reader again turn back to the fourth point of Calvinism (p. 292) and judge for himself what language should be applied to such perversion; and that too under the plea of "refreshing the popular mind in regard to the exact position of Calvin and his principal opponents, that *the means of judgment may be within the reach of all!*"

Specially let the reader note, under the fourth point, (p. 292,) the following:—

"This divine grace of regeneration does not act upon men like stocks and trees, nor take away the properties (*proprieties*) of his will; or violently compel it, while unwilling; but it spiritually quickens, heals, corrects, and sweetly, and at the same time powerfully, inclines it; so that, whereas it before was wholly governed by the rebellion and resistance of the *flesh*, now prompt and sincere obedience of the spirit may begin to reign; in which the renewal of our spiritual will, and our liberty, truly consist."

Under the fifth point of Arminianism, the "Congregationalist" gives, "Yet man can by his own act fall away from this state of grace."

Under the fifth point, as presented to the Synod of Dort, (see p. 289,) it is, "Whether such *may* fall from their faith, and forfeit *finally* this state of grace, has not yet been resolved with sufficient perspicuity." &c.

The "Congregationalist" makes its third point of Arminianism to differ widely from its third point of Calvinism. Whereas in reality they differ very slightly indeed, both referring man's inability to do good to "his natural corruption." But we have not space to point out half the misrepresentations of the two articles in question. We will only give the reader a specimen of the special pleading in favor of compromise, which is drawn by the editor from the basis which he seems to have improvised for this special purpose. See, as he turns alternately from one

to the other, what sudden and great changes of countenance! With fearful frowns and ugly grimaces now he scowls upon Calvinism, then turns and smiles sweetly and wooingly upon Arminianism.

“Original Calvinism taught that Christ died for the elect only so that, under no circumstances, could the non-elect be saved. Original Arminianism taught that he died for all men, so that all might be saved if they would repent and believe. Original Calvinism taught that, in consequence of the propagation of a vicious nature from Adam after his fall, all his posterity are born the bond-slaves of sin, and inheritors of damnation, neither able nor willing of themselves to make any attempt to return to God. Original Arminianism taught that, as a matter of fact, man is incompetent to faith without God’s help, and needs to be born again. Original Calvinism taught that God effectually calls the elect without any concurrence of theirs in the act, or any power of theirs to resist it. Original Arminianism taught that the elect are saved by divine grace working with their faith, but compelling no man. . . . The two systems were constructed from two radically different points of view. The one stood where, in seeing the glory of God, it lost sight of something of the nature of man; the other, where, looking both on God and man, it strove to present the truth so as to harmonize the perfections and revelations of the one, with the rights (!) and consciousness of the other. . . . The Synod give us unconditional election and reprobation; a limited atonement; human nature without free-will, except in the direction of sin, and, from birth-connection with Adam, damnable on account of its evil; yet powerless in itself, for good; with a salvation as irresistible to the elect, as it is impossible to the rest of the race, and which cannot fail of heaven. The Remonstrants give us an election which is conditioned upon foresight of faith; an atonement for all men; human nature, sinful, and needing to be born again by the grace of God through Christ; with a salvation in which man coöperates with God, and which human agency may wholly thwart. The one — with all its truth — is the theology of absolute inability, and a distant Saviour, and an uncertain Holy Ghost, and of waiting for God to do his work, — his strange work — if he please and when he please; the other — with all its error — contains the germs of the theology of natural ability, and holds forth a present Saviour, and an ever-pleading Spirit, and exhorts all men daily, while it is called to-day, to hear God’s voice now in an accepted time and a day of salvation. (!!)

. . . . Such are, however, the Calvinism and Arminianism concerning which the

‘Congregationalist’ once used the phrase, *in medio tutissimus ibis*. . . . It suggested the inquiry, whether there may not be something more blessed even than Calvinism; something more awful than even Arminianism.”

Mirabile dictu! What impossibility remains after this? White is black, and black is white, after all, though we never saw how they could be before. Verily, Hercules and Minerva were no great things to have lived after April 1, 1859.

The editor closes up his article and achievements with a furious assault upon somebody (it was before our day) for what he conceives to be misrepresentation of facts! and upon the wickedness in general of perverting a man’s words! The maxim that “It takes a rogue to catch a rogue” must have a flaw in it somewhere.

We did suppose such zealous advocacy to be equivalent to frank confession of compromise between Arminianism and Calvinism. But perhaps the word “frank” should not be so employed, when we remember that the introduction of Arminianism, as in the days of the Synod of Dort, and of early Unitarianism, has always been accompanied by denial of real departure from established truth. It is at first always affirmed to be but a difference of explanation or philosophy. Doubtless many who, like “Parley the Porter,” open the door a little to the enemy, really think him to be a friend; they are not aware that they are making a breach in the dam which the rushing waters will fearfully enlarge. We are willing to make great allowance for good intentions, especially when they are meant to be in the interest of divine truth; but we must be allowed to open the eyes of the churches to the dangers of all similar beginnings of Arminianism. If the “Congregationalist” could only afford to be high-minded, honorable, and true in its spirit and discussions, it might, with its sprightly abilities and warm sympathies, accomplish much good. But if the churches are to receive their opinions of the fathers and standards of the denomination through such monstrous perversions as those which we have exposed, then have we occasion bitterly to say with Isaiah, “The prophet that teacheth lies, he is the tail; for the leaders of this people cause them to err; and they that are led of them are destroyed.”

Such is Historic Arminianism, ancient and modern — ever

an alloy of truth — a compromising leaven which tendeth powerfully to corruption. The same in reality, it can be traced from the days in which the Apostle wrote to the Collossians, “Beware lest any man spoil you through philosophy and vain deceit,” down to the present tendency to soften down Bible creeds, and pare away the rough angles of doctrinal preaching in order that the Gospel may be made more acceptable to carnal reason. It does not yet reject the supernatural *events* — the miracles of the Bible ; but it seeks to put away most that is supernatural in religious faith.

It holds the position in relation to Rationalism which moderate drinking holds to drunkenness — which the respectable, cautious drinking-house holds to the open or low groggery — which disease holds to death, — it lets its subjects down gently and often unconsciously.

ARTICLE VII.

LITERARY NOTICES.

The Congregational Quarterly, April, 1861. Conducted under the sanction of the Congregational Library Association and The American Congregational Union. By REV. J. S. CLARK, D. D., H. M. DEXTER, A. H. QUINT, and I. P. LANGWORTHY. Boston : Congregational Building, Chauncey Street.

THIS is a good number of an excellent magazine. It has interesting statistics from that peerless statistical man, the Rev. A. H. Quint, several instructive articles from the careful and never-weary pen of the Rev. Dr. J. S. Clark, and an admirable discussion of the question “Where do Scholars and Great Men come from ?” by the Rev. I. N. Tarbox, presenting a well-digested mass of curious and valuable facts, and administering much needed correction to the author of the “Professor’s Story,” in the vein of quiet satire which comes so easy to the Secretary. There are other articles of marked interest from different and practised pens, and the number is embellished by a beautiful steel engraving of John Cotton, “father of Boston.” The

“Congregational Quarterly” has its own appropriate sphere, which it occupies alone, and to which it will do wisely to adhere;—it does its work well, and it ought to be well sustained.

Lyra Domestica ; Translated from “The Psalter and Harp” of C. J. P. SPITTA : By RICHARD MASSIE. With Additional Selections by Rev. F. D. HUNTINGTON, D. D. Boston : E. P. Dutton & Company, 106 Washington Street. 1861.

THIS beautiful volume is a reprint of that published in London, with the same title, during the last year, enlarged to more than three times its English size, by additions under the hand of the American editor. The interesting introduction relates the pleasant incident that most of the hymns contained in the First Part were set to music by their author, Carl Johann Philipp Spitta, a German Lutheran divine, and sung at evening with his daughters. They are admirably adapted to such a use—full of evangelical sentiment and devotional feeling, simply and sweetly expressed. The Second Part is gleaned from a wide range of authors, and contains many gems, both old and new.

The Rock of Ages ; or, Scriptural Testimony to the One Eternal Godhead of the Father, and of the Son, and of the Holy Ghost. By EDWARD HENRY BICKERSTETH, M. A. With an Introduction by the Rev. F. D. HUNTINGTON, D. D. Boston : E. P. Dutton & Co. 1860. pp. 214.

THIS volume is dedicated to the “Unitarians of England, and to any others who confess or conceal doubts regarding the mysteries of the faith.” Its object is to prove from the Scriptures the co-equal Deity of Jesus Christ and of the Holy Ghost, with that of the eternal Father. It must prove a very able and valuable Scripture manual on this important subject.

We have a high opinion of the ability and fervent piety of Bickersteth, and are ready to subscribe to the eloquent words of Dr. Huntington in the introduction, concerning the testimony here gathered from inspiration. “If we cannot say it is given exhaustively—as indeed it can never be, except in the Bible itself,—yet we can safely say that it is here marshalled in such original combinations and arrangements, with such overwhelming fulness and through such delicate gradations of analogy, under such a lucid classification both of ideas

and of passages, with a scholarship so competent, and a spirit so fair, as to supersede all similar compilations, leaving nothing further to be desired. Conclusive as the Biblical proof had appeared to us, we acknowledge that its vast sweep and marvellous power had never been felt as they were after following through these stately and beautiful lines of demonstration."

Personal History of Lord Bacon, from Unpublished Papers. By WILLIAM HEPWORTH DIXON of the Inner Temple. Boston: Ticknor & Fields, 1861. pp. 424.

THE purport of this volume is to nail to the counter as a miserable counterfeit that line of Pope — "The wisest, brightest, meanest of mankind" — to which, more than to any other cause, this biographer attributes the damaged condition of the great English philosopher's reputation. His charge is this: that "the age that took Voltaire to be its guide, found out that Bacon had been a rogue." Nothing is pleasanter than to explode a slander upon a distinguished person. We have only room to say that this kindly justice seems here to be thoroughly rendered. "Better late than never." In mechanical elegance this imprint is tempting. Thanks to the publishers who are making this profession a fine art.

* * * Other Book Notices prepared for this number are necessarily omitted.

REVIEWS, PERIODICALS, PAMPHLETS, ETC.

SINCE the issue of our last Number the following have been laid on our Table, and we cheerfully return the courtesy with our own: —

The Danville Quarterly Review. March, 1861. No. 1. Danville, Kentucky, and Cincinnati, Ohio.

This is a new candidate for favor in the theological world. It is manly, having no ambiguity in style, or compromise of opinions.

The Evangelical Review for January, 1861.

This is in the interests of the Lutheran Church Evangelical. This Number contains an article on "Chiliasm, or the Second Advent Schemes," by far the most able and exhaustive that we have ever met.

The North American for April comes with its 316 pages of as rich and rare and interesting matter as usual. We have not yet had time to read it so thoroughly as to speak critically of its articles.

The National Quarterly Review for March has a wide range of topics and scholarship. Hence the want of literary finish in some of the articles, as, e. g. the one on "Americanisms," is the more striking.

The Bibliotheca for April is above its high average for able articles. We are glad to see more *doctrinal* articles than usual in this Number. "The Cross in Nature and Nature in the Cross," makes a strong draft on the fancy, though to read, the essay is intensely interesting. Its novelty, if not its logic, carries one along.

The American Theological Review visits us as an elder brother who had left the homestead. We welcome it cordially, as a co-worker in a common vineyard. Would that all the children of the Massachusetts Bay Colony were as worthy.

The Monthly Religious Magazine for April is as genial and general as ever. We feel the tacit praise when it comes to us for the cream of Calvinism. Where can we find the cream of Unitarianism?

The Church Monthly greets us with a very broad face. And yet when we come thoroughly to know its merits, we find a lively, practical, godly magazine. Abating something of *the* Church in its contents, we enjoy it.

The Christian Examiner for March shows its strength in seven articles. Those of a religious drift, as Dr. Thompson's "Plea for Eternal Punishment," and "The Cause of Reason, the Cause of Faith," come with a very frank spirit and free pen. Dr. Thompson's work does not seem to us to have had fair dealing by this reviewer.

The New Englander for April arrives only in time to be entered. We have not read it, but it has a portly look. It is evidently growing, and we think its proportions more in symmetry, with the reduction of book notices, as shown in the present Number.

The Presbyterian Quarterly Review. April.
This is a rich number of an able periodical.

The Princeton Review. April, 1861.

This staunch and stalwart Review has six admirable articles in the last issue, either of which is worth the annual subscription.

We are happy to see a reprint from the "Bib. Sacra" of July 1860, of Rev. D. B. Ford's "Scriptural Evidence of the Deity of Christ." It is a well-executed digest of this evidence, and a wide circulation of it in pamphlet form must do good.

ARTICLE VIII.

SHORT SERMONS.

• "I in them and thou in me." — *John* 17: 23.

NOT a fusion of natures, but a fellowship of persons, between Christ and his followers. Not the method of the oneness, but the certificate of the fact. Take his own illustration of the vine and the branches. They are one, by the closest of material connections — a vital union according to the laws of vegetable life. But the Christian vine grows out of, and then back again into, its divine stock, as souls grow into one another. The life-principle which combines them is of the highest, most enduring type; — no involuntary adhesion simply, as the graft takes hold of the tree and absorbs its forces, and is henceforth mechanically a portion of that tree. It is a spontaneous, a preferred abiding in Christ; a settled choice that He and his truth abide in us. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." How elevated and sacred this tie between our hearts and our Redeemer, as between his human soul and the unincarnate Godhead. He places us, as renewed spirits, in the same fellowship with himself, which, as a sinless man, he ever enjoyed with the eternally Holy One: — "according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through

lust." This reveals the principle which binds together all the elect souls of Christ's kingdom to him its Chief. It is a nobility of virtue and glory, standing in the promise of his sovereign grace, through the saving knowledge of himself as the deliverer from guilt and death eternal. And is there less of security, of permanency, in a relation of sympathetic natures so harmonized, and wedded in their inmost loves, than if they were bound together by some stout ligatures of external pressure? Let Paul answer now for thousands of believers, as when he gave the noble confession of the first disciples: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Why not this persuasion, when the intercession is still breathing from the mercy-seat:—"As thou, Father, art in me, and I in thee, that they also may be one in us!"

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." — Ps. 115: 1.

THE main force of the text is found to be in the meaning of the word "*Truth*." Revealed Truth is evidently not referred to, for this would be anticlimacteric and pointless; since the giving of the Bible is a *part* of God's "Mercy," and included under that term. Nor is the general truthfulness, the veracity of God intended; for the succeeding verse points to continued deliverance and undeserved favor which should be quite unexpected by, and unaccountable to, the "heathen;" referring perhaps to the siege of Sennacherib. "Wherefore should the heathen say, Where is now their God?"

We find that the root meaning of the Hebrew word, אֱמֶת, here translated *truth*, is *firmness, stability, perpetuity, sureness*. Faithfulness, fidelity, truth, i. e., self-consistency, is a derived and secondary meaning. We are to understand the Psalmist as giving glory to the name of God for his *mercy* and for his FIRMNESS *in mercy*. It implies a strong *purpose* of mercy to His people, which will not be changed, nor jostled off its course even by many transgressions and entire unworthiness on their part. The electing purpose of grace being formed before the world began, not on account of any foreseen goodness in the elect, but according to His mere good pleasure, that they should

be holy, why should he forsake them? The reason of His choice is in Himself; and He cannot change.

Here is the only firm basis of the Christian's triumphant confidence. Our sinfulness and weakness call for abandonment. We look to ourselves and are filled with anxiety and fear. Then we turn to God and remember his *firmness* in mercy, remember the everlasting and unchangeable basis of our calling, and we rejoice like those who find great spoil. We rejoice with *humble* gratitude, "Not unto us, O Lord, not unto us, but unto *thy name*, give glory." "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." To Him be all the glory throughout eternal ages. Amen.

ARTICLE IX.

THE ROUND TABLE.

OUR COUNTRY! — But yesterday twenty millions of people were quietly, cheerfully, prosperously, pursuing the avocations of life. At the plow, the bench, the loom, the office, the anvil, the wharf, they were plying their busy toils. Our Chief Magistrate sends a fact and a call from the nation's Capitol, along the trembling wires, and these twenty millions start to their feet! From the Aroostook to the outer counties of famishing Kansas, hill and valley, city and hamlet, shop, office, and farm, have become a camp, and seventy-five thousand men are falling into the line of march for the battle-field. No Cæsar or Napoleon ever called so many to arms in so brief a week. No cause ever called so loudly for freemen. For it is proposed, in open rebellion by a section of the country, to pause in a career of unparalleled prosperity, and throw up on the historic shore of the centuries the greatest national wreck that the waters of time ever washed. The issue is forced on these twenty millions by eight millions of their brethren, to go to that great ballot-box of nations, the battle-field, and vote on the questions — government or anarchy; republicanism or monarchy; the rule of majorities or minorities; the Declaration of Independence, or the edicts of plantation life. Our fathers once voted on these questions and settled them. The polls were opened at Lexing-

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ton, and closed at Yorktown. The vote, after eighty years' standing, is doubted. Twenty millions are moving to reaffirm it over the negative of eight millions. There is a terrible logic in "the sword of the Lord and of Gideon," and our dearest rights must receive the usual crimson baptism. Well, it is of God's method that all the stepping-stones of civil progress shall be tinged and made slippery with human blood. Knowing the blessing, we accept the price. *Sicut patribus, sit Deus nobis.*

ONE of the very pleasant things connected with our enterprise thus far is a discovery, to wit : that the number of the firm friends of the "Old Theology" is much larger than has been supposed. These all rejoice in the appearance of *The Boston Review*, and in the mutual knowledge of each other's existence. The letters received from various and widely distant sections of the country, do exceedingly cheer and strengthen our hearts. The brethren who have written them — lay and clerical — will accept our warmest thanks, as also for their kind offices in extending our list of subscribers, which kind offices we trust they will still continue, as they know we have not a single agent in the field.

As a small return for their generous coöperation, we will make a few personal introductions — all under our impenetrable phantom-cloud. An able and successful young pastor from Western Massachusetts says : — "In the enterprise you have undertaken I am greatly interested. With the *Boston Review* so far, I am delighted, and will cordially give you my feeble help and limited influence. There is abundant need of all you propose to do. Our churches have largely drifted from the Gospel of the New Testament. The sacraments are very imperfectly understood, and slightly appreciated by believers. The doctrine of the *vital and mystical union of the believer* in Christ is hardly ever mentioned in many orthodox pulpits. Under the accursed influence of the sentimental religion of most of our religious papers and periodicals, a lax and demoralizing method of interpretation is creeping stealthily in, and undermining every one of the fundamental doctrines of grace. None has been so much and so steadily covered as that of *Future Punishment*. The paralysis of benevolence has largely resulted from secret and unconscious Universalism in the heart of our churches."

A distinguished preacher in Vermont, and occupying a prominent and influential position, writes : — "The articles are all of unusual and refreshing excellence."

We must next introduce the very intelligent pastor of a Baptist

church in Massachusetts, who says of the second number: "The first number was good, but this is a decided advance upon it in point of interest. If I had known nothing of this Review beforehand, and it had been put into my hands, I should have said on reading it — 'This is not modern religious literature; this is some old book of the last century retouched with the neatness and beauty of modern art.' The truth is your Review is a hundred years behind the times, or else, what I would rather believe, it is fifty years ahead of them. I am struck with the remarkable unity of this number, the articles coming, as they do, from so many different authors. It convinces me that the Old Theology is one and the same thing, by whomsoever it is handled, and from whatever stand-point it is viewed. This Review is just suited, in my judgment, to bring the pure Gospel, unmodernized by a progressive theology, before the minds of the ministers and intelligent laymen."

A pastor among the hills of New Hampshire, who also belongs to the priesthood of learning, favors us with valuable suggestions, which we shall, doubtless, turn to account. He says:—"I grow stronger for the fullest and broadest possible discussion of facts and dogmas, and would pursue errorists to whatever quarter they may resort, whether to caves of the earth or to the outer regions of thin air, and would meet them and throw down the gauge, in their presence *in their own element*. I hope the Review will be broad and strong, as well as orthodox, and, while dealing fearlessly with all men, be perfectly tolerant with errorists, and those deemed such, — that is, slay, if it can, the error, and spare as far as warrantable, the persons and motives of the errorists."

Not less gratifying is the testimony of the periodical press, as indicating at once a true appreciation of the character and objects of the *Boston Review*, and extensive and growing popular favor. A leading Boston Daily greeted our last issue in the terms following:—"Of this second number of a religious periodical, the appearance of which has excited unusual interest, we will only say it is better than the first number in the general quality and variety of its contents. Superior to the first it could hardly be, in respect to certain articles of which we formerly expressed our opinion. We are confident that due attention to the enterprise — and such an undertaking requires unwearied attention — will soon make it extensively popular and useful among the large class into whose hands it is likely to fall." The *New York Observer* says:—"The second number of this new Review fully maintains the high character for soundness and pungency established by the first."

The testimony of the *Recorder* is equally decisive, as follows:—
 “The March number of this new periodical, which is published once in two months, contains several articles of uncommon value. That on ‘The Old and New Theology,’ and the one on ‘The Theology of Plymouth Pulpit,’ are sufficient to give character to such a work for at least half a year. The continuance of articles of such ability, and bearing so directly on matters of present interest, will soon secure a good circulation for the work.”

Magnanimity, great and unaccountable toward ourselves! “Let that Review live, say we.” — *Independent*, April 4.

WE are sorry to see that some of our little friends are in a naughty temper. It not only makes them feel bad, but spoils their faces; and folks that get angry frequently are sure to be laughed at, and nobody cares for them or minds their scolding. They should try hard to control their naughty tempers, should never call names, and by all means should think three times at least before they speak out loud about people “*lying* ;” because it sounds unmannerly and rude, and because folks that are hasty to charge others with “*lying*” are very apt to be suspected of not always keeping to the truth themselves. We trust our little friends are sorry, and we trust they will listen to us when we say to them kindly, that they must try to conquer their naughty temper, if they want people to love them. We would advise them, whenever they feel it beginning to rise in their bosom, to count a hundred before they speak, or perhaps if they would spell slowly some long word, and hard to pronounce, it might answer just as well, thus: —

C-O-N G-R-E G-A T-I-O-N A-L I-S-T.

The best thing of all however, we think, would be to say over to themselves every night when they go to bed, something out of the Bible, as “He that is soon angry dealeth foolishly ;” Prov. 14 : 17 ; or some nice verse of a hymn, such as —

“But children, you should never let
 Your angry passions rise ;” &c.

ANOTHER CHURCH GONE OVER TO ARMINIANISM. — The old and the new creeds of a church in Massachusetts have been put in our hands. The alterations are the suppression of those doctrines that distinguish us from Arminians.

The doctrine of an "efficacious" call by the Spirit of God is stricken out. The doctrine of Election also disappears by the suppression of the words of the Holy Ghost at the mouth of Paul—"were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love."

The doctrine of God's decrees, as eternal and foreordaining, is also wanting, while the doctrine of foreknowledge is inserted.

This church does not seem to have taken the advice, "*in medio tutissimus ibis*," in its wanderings from Calvinism. Or perhaps it began under that advice, but could not stop *in medio*, and so went over wholly to Arminianism.

If we have read correctly of that middle line, it has a very steep though pleasantly winding grade, and the cars have no brakes.

BEWARE THE IDES OF MARCH! *Shakspeare*. — There were premonitions uttered on succeeding weeks in the month of March, that a very big gun was being fixed up with great and protracted labor for a discharge intended to take effect on our ill-fated selves. This thing was being done in Chicago, and *in the neighborhood* of the "Congregational Herald." Those were weeks of suspense and apprehension, for who could tell what the result might be! Well, at last the gun went off, but, sooth to say, nobody was killed, and nobody hit; and strangest of all, there was no noise even, except a great sputtering and fizzing, though the smoke was seen at a considerable distance. For, while there was ever so much powder, there was no shot (it is supposed they hadn't any,) nor was there any wadding; hence the sputtering and fizzing. We hope no mischief was done to the office of the "Herald;" but we much fear that the "*Brother*" who put in the powder and touched the gun off, must have had his whiskers singed, as *his* beard has been grown a good while, notwithstanding his senses are not sufficiently exercised to discern between "the old and new theology."

BOSTON REVIEW.

VOL. I.—JULY, 1861.—No. 4.

ARTICLE I.

METES AND BOUNDS, COMPASS AND CHAIN.

“BLESSED are the peace-makers.” And surely Deacon Allen was one of them. We remember him from earliest childhood. For with compass and chain and old records, he came often into our region to hunt up ancient bounds, and so make peace between conterminous and contending neighbors.

When fences in the deep woods had gone to decay with those who set them, or the marked tree had fallen with the pioneer who blazed it, or one had beautified his yards and fields by encroaching on the highway, or another had come under the Mosaic curse by removing his neighbor's landmark, then the deacon was called as the great peace-maker. Yellow and soiled documents of a former generation were carefully unfolded, a common bound was agreed on, the compass was set, and the chain drawn out.

The North Star had not moved since the original survey; there was no disturbed balance of the sensibilities in the needle; a link was still just one link, and the old land-creed said so many rods and chains so and so, with such and such bearings. The contending parties busied themselves in an examination of the tattered deed, in carrying the chain, and in cutting away the Young America undergrowth of saplings and brushwood that obscured the sighting over the old lines. Our juvenile

eyes were wandering, the while, around the mysterious compass.

And thus the company moved on from station to station. Inevitably at each angle the foot of the deacon rested on the bound of the "stake and stones," or the spade revealed the covered monument. The deacon knew nothing of any "improvements" that had been made or attempted in straightening crooked paths, or shunning rough places, or securing the ends of justice. These things were not mentioned in the deed, nor did the compass indicate them. The needle pointed just as it did fifty years before. And as it guided, like the finger of destiny, to the old metes and bounds, totally regardless of the lines and limits of modern progress, it was interesting to see how the tones of controversy softened. Old landmarks, once brought to light, restored old memories and friendships. Even he of speculation and improvement, the new-school man, who had added a very liberal and pleasing border to his pleasure-grounds by encroaching on the highway laid out by the Puritan fathers, bowed submissively to the musty records and the unfeeling compass, though it cost him the resetting of his new fences. And so the quaint, conservative deacon, with his documents of a past generation and his unprogressive compass, was a most efficient man in promoting correct views and friendly feelings in neighborhood life.

Nothing is better fitted to promote a pure theology, practical godliness, and the peace of the church, than frequent resurveys of the old metes and bounds in Christian doctrine. In the modern passion for progress and improvement, and in the flip-pant use of new phrases, and in a sneering disregard for conservative tendencies, it is no easy and popular labor, to "stand in the ways, and see and ask for the old paths, where is the good way and walk therein." Doctrinal labor in the church and pulpit and Sabbath-school is at a discount; sitting at the feet of the fathers is unprogressive and unmanly; having a definite creed is an antiquated notion; the use of precise phrases, that generations have accurately defined, and a long procession of saints hallowed, is servile; a Calvinistic theology is mainly of service to swear by; and Puritan, Plymouth, and Pilgrim history serves its main end by furnishing popular titles for writers

and churches. He who proposes to uncover, in their grassy bed, old corner-stones, and to run anew old lines, and to set up again the hedges that have been broken down, is an antiquary, — an “Old Mortality.” He is breathing life into fossils, and may be pitied and passed by. If, in hunting up the “old paths,” and fixing on the ancient corners, one runs through any modern innovations or “improvements,” so called, he is creating a “divisive movement.” Surveyors and county commissioners are sometimes accused of making similar movements, when they urge a man to move back his progressive fence out of the ancient highway.

“To tell or to hear some new thing” in theology, is the law of the hour. If one be not acquisitive or inventive enough for this, he is unfortunate. He has, however, an alternative, and may make himself famous by lifting up axes upon the thick trees that the fathers set, or by breaking down the carved work of the sanctuary, as out of date and style.

All this is wrong. It is a wrong done to Christianity, to piety, and to philosophy. For, among the means for human use, the strength of the church of God lies in its doctrines; and its power for aggression and conquest is in the unfolding and application of these doctrines. Aside from the special and providential interpositions of God, the church has no other source of power. Her capital, under God, is in her doctrines; and so her business, activity, and success depend on her doctrinal investments. And, if we may continue the commercial figure, the church has already her maximum of capital. No new and true doctrine can be added to her funds. The divine founder of the institution made all addition impossible by the completeness of the original grants and legacies.

It is at this point that false theories and reasonings have arisen. Men have assumed that the science of revealed theology is susceptible of the same improving changes that are wrought in any of the natural sciences. The abundant and profound revelations from the chemical world during the last half-century, have necessitated vast changes in the theories, principles, and appliances of chemistry. The same remark is pertinent to the entire field of natural science. With this fascinating and stimulating fact before them, speculative theologians

have assumed that revealed theology may be subjected to the same improvements in theory, principle, and use. They cannot see why the theology of an Apostolic Church may not be made progressive as well as the astronomy of the congregation.

A great fact is not recognized. All the material for a full and perfect system of revealed religion was given in eighteen centuries ago. It was the gift of God. He then completed and concluded the furnishing of facts, and principles and truths. And since that time these have been cast into so many forms and around so many theories, that a strictly new theology is impossible. We are shut up to a choice among old systems of truth or error. The change, and progress, and new theology of which we hear so much, are but the reproduction of old heresies under new guise and name. They are a reinvention of old improvements and patents, laid aside ages ago in the attic of God's house. And so what with many pass as novelties and profound discoveries in theology, the student in the history of doctrines marks, not only as antiquities, but as exploded and obsolete fallacies. Old-school theology does not monopolize the "fossils." The Pelagian strata, the Socinian, and Arminian, are quite as rich in them as the Genevan or Augustinian. If certain notions, silently popular, on the nature of sin, human depravity, free-will, and atonement, were presented with all the dust that the ages have thrown over them, that antiquated and obsolete work, "The Assembly's Catechism," would appear as a hot letter-press volume of yesterday, in comparison.

We do not mean by this remark to deny the credit of originality to any whose speculations have led them away from the faith. What others find in old folios they may have thought out independently. We only wish to intimate that if its age is an objection to doctrine — and so creeds are to be rejected in the order of seniority — much of the improved and new theology will be cast off before we come down, chronologically, to Calvinism. The Pelagian creed is as mossy as the Augustinian.

We have been speaking, of course only, of revealed theology, in what we have said of improvements. But when we leave revealed, and turn to natural, theology, the case is different. Constant progress in the natural sciences is adding constantly

to the materials for a better natural theology. In this department, therefore, of sacred studies, change, progress, and improvement are legitimate and necessary. And yet because progress in almost everything but the way and means of salvation, is the spirit of the age and the order of the times, and because men love to tell or hear some new thing, the old doctrines of Paul and Calvin, and the Catechism are passed by. If presented with the clearness and earnestness and frequency of the Apostles, trivial and superficial men say: "Our soul is dried away; there is nothing at all, besides this manna, before our eyes."

In these circumstances some pastors, more attentive to the wishes than to the wants of their unthinking hearers, give them new things. They preach natural, rather than revealed theology and science in its relations to God rather than God's redemptive scheme in its relations to lost men in their congregation. They find that natural hearts are better pleased with expositions of Silliman's Journal than of Paul's Epistle to the Romans. And such preachers are said to be progressive men, and up with the times.

The end of all this is rationalism, naturalism, and deism. For such men, be they preachers or hearers, soon weary of doctrines, creeds, and catechisms, that will not keep pace with them. And at length a Bible, so rigid and notional that it will not allow them to revise, expurgate, and republish it, with corrections, additions, and supplementary notes, over-riding the text with the revelations of modern science, must be cast aside as antiquated and obsolete. And so the passion for the new in theology ends in old infidelity.

Another necessity for the frequent use of the compass and chain, and antique records, of the surveyor is found in the ever-recurring and constant wants of a rising generation. The preacher has always before him a youthful class who are in every stage of indoctrination. A loose or negligent treatment of doctrine before these for a few years will turn an entire congregation from the faith. Illustrations of this point are abundant and painful. A multitude of churches could be named, which, under an indifferent, or merely "practical" pulpit, apostatized from the evangelical basis. A sound creed is no

perennial growth in any community. It is rather an annual. Each generation must plant the germ for its successor. It has no reproductive and self-perpetuating power. As well look for a good practical knowledge of arithmetic in a generation, while its fundamental rules are excluded from the teaching of the common school-room. Each child must be taught and learn for himself, though he be the child of a Newton or a Kepler. And there is no more need for an accurate, definite, and repeated inculcation of the first principles of arithmetic than of theology, if we would have a generation intellectually sound and firm in the doctrines peculiar to Christianity.

And if the pulpit does not feel and meet this need, it is vain to look for it elsewhere. It is well known that the disuse of doctrinal preaching, and the discarding of the Catechism, were joint steps in the defection from orthodoxy half a century ago. And so we find to-day that doctrinal instruction from the pulpit, and catechetical instruction in the family, are neglected together. It is unnatural and vain to expect the latter without the former. And the same statement holds painfully true of the Sabbath-school. There is a reluctance to doctrinal teaching and study while the pulpit does not set the example. To secure, therefore, a single generation in an orthodox community on an evangelical basis, a doctrinal pulpit is an absolute necessity.

And the growing and alarming skepticism of the age should impress this fact on the church and her ministry. Skepticism is a native to the depraved heart, and so needs only to be let alone to grow and spread. And where the youthful mind has not been preoccupied and fortified by the demonstrative processes of doctrinal instruction, this native growth is often vigorous and rank. During the last twenty-five years doctrinal preaching has been unpopular, and the study of doctrines in the family and Sabbath-school irksome. So infidelity has enjoyed a free field, and "practical preaching" has not saved us. Multitudes now in their prime, and who have grown up under this unfortunate policy, stand in an interrogative attitude toward the peculiarities of Christianity.

We are apt to ignore the fact that the cardinal elements of an evangelical faith are not congenial to man in his apostasy.

While they may obtain an intellectual assent, they meet at the same time, a hearty dislike. On the other hand, the peculiar tenets of the Pelagian and Arminian creeds find a cordial reception in the unregenerate heart. Hence the need of a divine and recreating power to gain the acceptance of such truths as man's total sinfulness, a vicarious atonement, election, justification by faith alone, and the absolute need of the Holy Ghost in regeneration. The saving admission of these truths is secured by a supernatural preparation of heart for them, while the unregenerate constantly struggle against their practical adoption. This necessitates a constant struggle for the truth. It has no ground in human affection but by conquest, and it holds none but at the price of perpetual vigilance. A garden does not more naturally run to weeds and brambles than a heart to false doctrine when neglected. The seeds of a perverse faith are there by nature, and ask only the culture of neglect that they may spring up and bear an hundred-fold. The good seed is an exotic, and grows only where sown, and yields fruit only under tender care. All that is needed, therefore, to change an evangelical church or community to one liberal and heretical, is simply to withhold the truths of orthodoxy. The seeds of the opposite are self-sown, and always germinant.

But what shall we do with the doctrines if we do not preach them? Shall they be left by the pulpit for the teaching of the Sabbath-school and fireside? We have already seen that this is neither a probable nor actual result. And if it were, we fail to see the consistency of such a course. The silence of the pulpit on a doctrine implies either that it is useless, or difficult beyond popular solution, or offensive. If for either of these reasons a doctrine ought not to be preached, much more it ought not to be taught in a more private way. If the instructed, trained, and ordained teacher of the church cannot make a doctrine profitable, how can his pupils, the congregation? How can private study by the laity clear up difficulties that professional ability cannot remove?

It is a notion of the old theology, though obsolete with some progressive men, that all Scripture is profitable for doctrine and instruction. If this idea is so far incorrect that a preacher may not open certain truths to his congregation, ought he not to

warn his people against the futile and fruitless study of them? If the offensiveness of the doctrine be the reason for his silence, how may he hope the populace will so far overcome this privately as to indulge in a profitable home-study of it?

Shall the doctrine go into the creed as a dead letter, held there to keep up appearances? But it has always been the weakness, and sometimes nigh the ruin, of the church-ship that she has shown more port-holes than she has carried guns. An appearance is not a power when action comes, and an enemy soon learns the difference between paint and powder.

What shall be done with the doctrines? Appear and pretend to preach them while their substance is omitted? This is the policy of some. They resort to the language of diplomacy, and to the ambiguities of state papers. To say nothing of an old truth, and to reject its old creed-phrases, would create alarm. The old terms must be retained, but with new definition and neutralizing qualifications. No violence must at first be done to the surface of things. The terms must be kept up, but their original import kept back. And so as we have imitation granite, and oak graining in church architecture, we have the same in sermons. A fresco-painting shows the preacher as standing under Gothic arches in a Genevan pulpit in the days of Calvin. Like pulpit, like theology; — the old doctrines are only in fresco in his sermons. His oak and granite are only in appearance. Woe unto such when they are brought before councils. For some antiquaries, educated before veneers, paper-hanging, and fresco were in fashion, may break the surface in their examination, and so uncover the soft pine and mortar.

So it is that we have in some pulpits atonement without vicariousness, total depravity without anything in it offensive to God, the new creation without any direct and instantaneous and divine creating efficiency, election as God's acceptance of volunteers under the Captain of our salvation, future punishment as the unfortunate results of an injured constitution, and everlasting punishment as a continuance of unfortunate results, till a second or third, or more remote probation, has restored all offenders.

And still the question returns, what shall be done with the doctrines? This keeping up appearances is no final disposition

of them. A candid, independent, high-minded man will not long consent to this duplicity under the cover of words. This game at "hide-and-seek" between the pulpit and the pews under the changing guise of old phrases, and the discarded costumes of a past theological age, must in little time be played out. The second generation is sure to complete it; the first will usually do it, specially when the play is begun in the seminary. A shrug and a smile at the old catechism, dexterous engineering of a *via media* between Calvinism and Arminianism, a reduction of the creed, and an enlargement of fellowship beyond the radius of "the vinegar-faced evangelicals" then the Broad Church with no creed, and the work is done.

And yet the question comes once more, What shall be done with the doctrines? Though discarded from pulpit and pew, creed and church, they have the semblance, if not the substance, left in the Scriptures. The spell which even their form casts on the reader must be broken. And so select and hard passages are put on the rack of exegetical torture. Paul is made to groan all through the Epistle to the Romans. At the fifth, seventh, and ninth chapters he fairly cries out, as the wedge is driven farther by some fresh hand, between his words and his meaning. But he confers not with flesh and blood, and steadfastly gives one answer: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Meanwhile it is discovered somewhere in Europe — whether at Tübingen or Oxford is yet a question — that the Old Testament is a miscellaneous and fragmentary compilation by unknown hands, and that the most obstinate passages in the New Testament are interpolations. So German neologists and their American neophytes class the Holy Scriptures with that vast collection of mythic and legendary lore that floats about in masses above the head of navigation on the stream of Time. So the doctrines not fit to be preached are finally disposed of, and, in result, we have Theodore Parker, as "the full corn in the ear."

These are the "children that will not hear the law of the Lord," — the New-School men of Isaiah's day — "which say to the seers, See not; and to the prophets, Prophecy not unto

us right things, speak unto us smooth things, prophesy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease before us." Here is New Theology in its rise, progress, and conclusion. To please the natural heart it begins with the suppression of certain doctrines, for the congregation "will not hear the law of the Lord;" and at last they say of the law and its expounders, "get you out of the way."

So have we the inclined grade, the sliding scale theological, for those who suppress certain offensive doctrines of God's Word. Here is the line of development, improvement, and progress in theology, for which juvenile preachers, and some older ones, are so ardent. The curves from the old lines are graceful, and the descent beautifully winding. The ecclesiastical history of New England for the last half century illustrates the entire line. We are not too young to remember sermons and reviews of them, and rejoinders on new light and old light, protracted sessions of councils, divisions in ministerial associations and churches, suspension of pulpit exchanges, and earnest litigation over church-property. The new theology of that day was constantly affirming that for substance of doctrine they were all agreed; that it was a mere question of policy whether or not to preach certain unpopular doctrines; that the conservatives were alarmists, opposed to independent thought and scholarly progress, and were striving to prevent a future. That future was not prevented, and so the new theology of that day has culminated in the "Twenty-Eighth Congregational Society," worshipping in Music Hall, Boston.

It is in view of such facts, the growth of half a century, that we urge our plea for keeping in place and in sight the ancient metes and bounds. We believe in the compass and chain, as well as the catechism, of our childhood. And the early law grows on our reverence: "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance."

ARTICLE II.

• RUSKIN'S RELIGIOUS SUGGESTIVENESS.

WE shall not attempt a judgment of this voluminous writer as an art-critic. Executing the office of a reformer, under the commission of a brilliant genius, and an honest, fearless heart, very likely he has knocked in pieces some things which were not "guilty of death," in swinging his hammer of Thor so stoutly among the idols. He is crotchety, say the routinists; irreverent, say the worshippers of the old divinities of the Vatican galleries; self-conceited, say the copyists; self-contradictory, say the men who do not comprehend how an untiring student should revise any of his opinions in a score of years. It would be strange if something of this were not true. Yet, instead of being written down by unfriendly pens, the author of the "Modern Painters," and "The Stones of Venice," has compelled the thinking world to read and ponder what he has had to tell it on a much misunderstood and abused subject, as only the higher styles of mental power can compel an audience to listen whether it please or no. He has put his name, and not a few of his ideas, into the currency of contemporary intellectual interchanges, as a rich accession to the pure coinage of the community. There is no need to vindicate the genuineness of the metal, or the sharp and clear finish of the die which stamps it. Mr. Bayne has rendered any further writing of this kind a work of supererogation. The "*grandiose mediocrities*," who awhile ago were in the habit of reducing the "Oxford Graduate's" pretensions to a mere cunning trick of word-painting which anybody with a dictionary could imitate, have spoken their pieces and left the platform with a not very gracious bow. But, passing this, that which now particularly concerns us is the religious suggestiveness of Ruskin's literary productions.

We are not aware of the specific relations of this gentleman in the English Church, of which, we presume, he is a member; but conclude that he does not affiliate with the "Attitudinarians," from his manifest distaste of theatrical contrivances and stage-effects in general; nor with the "Latitudinarians," as the

papers have reported him to be a warm admirer and generous sustainer of the popular Calvinistic preacher, Spurgeon. As to what the "Westminster Review" sneeringly calls the third division of the Establishment — the "Platitudinarians," — meaning by this jingle the Evangelical Episcopalians who preach the Gospel according to the Creed, the Litany, and the Thirty-nine Articles of their own Prayer-Book, we certainly should think no less of this full-brained Englishman did we know that such were his spiritual tastes. But to the purpose of this paper, it is not important further to push this inquiry. We value his christianity more than his churchmanship.

Fascinating as is Ruskin's rich and glowing Elizabethan style in unrolling the treasures of art-knowledge and in descriptions of natural objects, and of the creations of genius, his massive composition culminates in the fine transitions frequently and so unexpectedly occurring from these trains of thought to some grand or beautiful illustration of religious truth lying in the range of easy association therewith, when once suggested. This is one of the surest tests of the original thinker, — that he is continually starting in our mind ideas which otherwise would not awake there: but the moment we catch them, they seem so apt that we marvel we had not always seen and enjoyed them. Ruskin's mind is eminently of this quality. We shall give various proof of it, confining our selections to the five volumes of the "Modern Painters," not because these are peculiar in this respect, but because we have studied these the most thoroughly, and they contain more than enough material — a literal "embarrassment of riches" — for our present consumption.

At the outset, we accept a frank confession of his own pen as a modest and sincere witness that his strong religious sentiment is not a vapid sentimentalism. We have had enough of the devout poetry of undevout devotees to excite a natural suspicion of what may be named an out-doors piety, although there is such a thing of rare and sterling value. But Ruskin's devoutness is not of the Tom Moore, or Byron, or (may we say it?) "Autocrat" school; does not exhale its odors in a well-turned sonnet, or an occasional hymn of almost suffocating sweetness — does not break any such alabaster box, not very

expensive, at the Master's feet. The reminiscence is of very early childhood; and is all the more beautiful for its artless simple-heartedness. After describing the more general effect of some bold mountain scenery upon his young mind, he goes on to say:—

“Although there was no definite religious sentiment mingled with it, there was a continual perception of sanctity in the whole of nature, from the slightest thing to the vastest;—an instinctive awe mixed with delight; an indefinable thrill, such as we sometimes imagine to indicate the presence of a disembodied spirit. I could only feel this perfectly when I was alone . . . when, after being some time away from the hills, I first got to the shore of a mountain river, where the brown water circled among the pebbles, or when I saw the first swell of distant land against the sunset, or the first low broken wall, covered with mountain moss. I cannot, in the least, describe the feeling: but I do not think this is my fault, nor that of the English language; for I am afraid no feeling is describable. If we had to explain even the sense of bodily hunger to a person who had never felt it, we should be hard put to it for words; and this joy in nature seemed to me to come of a sort of heart-hunger, satisfied with the presence of a Great and Holy Spirit. These feelings remained in their full intensity, till I was eighteen or twenty, and then, as the reflective and practical power increased, and the ‘cares of this world’ gained upon me, faded gradually away in the manner described by Wordsworth in his ‘Intimations of Immortality.’” (Modern Painters, Vol. III. pp. 297, 298. American reprint.)

It is obvious that our author's religious feelings are the outflow of thoroughly fixed religious convictions; not the *jeu d'esprit* of a transient excited moral sensibility; nor a sombre cloak thrown over the gay-hearted worldling's shoulders that he may walk in this or that procession awhile more decorously, or sport for an hour a velvet-bound, gold-clasped ritual with sacramental gracefulness, under the inspirations of the organ-loft and “the dim religious light” of mullioned windows and groined arches. The second volume of his “Painters” reads almost like a book of theology. Earnest as Ruskin is in his art-protests and strictures, you can see that the depths of his impassioned nature are not stirred by these interests as a simply professional affair, but by the bearings of truth in art and nature upon truth in Christian science and practice. His eye is

that of a prophet continually looking beyond the thing next to him to the corresponding facts of the sphere of spiritual faith and worship. What he writes of his favorite Turner in art may be applied to himself in religious thoughtfulness :

“ With him the hue is a beautiful auxiliary in working out the great impressions to be conveyed ; but it is not the source nor the essence of that impression ; it is little more than a visible melody, given to raise and assist the mind in the reception of nobler ideas — as sacred passages of sweet sounds, to prepare the feelings for the reading of the mysteries of God.” (Vol. I. p. 170.)

And the loving counsel to that gifted artist, then living, with which he closed his opening volume, has been his own guide in expatiating through these fields of beauty :

“ It is, therefore, that we pray him to utter nothing lightly — to do nothing regardlessly. He stands upon an eminence, from which he looks back over the universe of God, and forward over the generations of men. Let every work of his hand be a history of the one, and a lesson to the other. Let each exertion of his mighty mind be both hymn and prophecy — adoration to the Deity — revelation to mankind.” (Vol. I. pp. 421, 422.)

Mist and mystery — an English fog and the partial knowledge of truth with which we must be content ; the analogy is natural, and the expansion of it characteristic :

“ If we insist upon perfect intelligibility and complete declaration in every moral subject, we shall fall into misery of unbelief. Our whole happiness and power of energetic action depend upon our being able to breathe and live in the cloud ; content to see it opening here and closing there ; rejoicing to catch, through the thinnest films of it, glimpses of stable and substantial things ; but yet, perceiving a nobleness even in the concealment, and rejoicing that the kindly veil is spread where the untempered light might have scorched us, or the infinite clearness wearied. And I believe that the resentment of this interference of the mist is one of the forms of proud error which are too easily mistaken for virtues. To be content in utter darkness and ignorance is indeed unmanly, and therefore we think that to love light and seek knowledge, must always be right. Yet (as in all matters before observed) wherever *pride* has any share in the work, even knowledge and light may be ill-pursued. Knowledge is good, and light is good, yet man perished in seeking knowledge, and moths

perished in seeking light ; and if we, who are crushed before the moth, will not accept such mystery as is needful for us, we shall perish in like manner. But, accepted in humbleness, it instantly becomes an element of pleasure ; and I think that every rightly constituted mind ought to rejoice, not so much in knowing anything clearly, as in feeling that there is infinitely more which it cannot know. None but proud or weak men would mourn over this, for we may always know more if we choose, by working on ; but the pleasure is, I think, to humble people, in knowing that the journey is endless, the treasure inexhaustible, — watching the cloud still march before them with its summitless pillar, and being sure that, to the end of time, and the length of eternity, the mysteries of its infinity will still open farther and farther, their dimness being the sign and necessary adjunct of their inexhaustibleness. I know there are an evil mystery and a deathful dimness — the mystery of the great Babylon — the dimness of the sealed eye and soul ; but do not let us confuse these with the glorious mystery of the things which the angels ‘desire to look into,’ or with the dimness which, even before the clear eye and open soul, still rests on sealed pages of the eternal volume.” (Vol. IV. pp. 66, 67.)

The spirit of this author is exultantly chivalric. He belongs to the church militant against all outstanding evil ; ay, like a true knight, challenges its assailment as an invigorating stimulus to virtue. He walks into the ring of adverse forces like a Greek athlete, with his eye fixed on the amaranth crown, and the joy of conquest already throbbing at his heart. Suffering, in some sort, is to him the necessary condition of strength. Out of the slain lion the bold, brave heart must gather the meat and the honey — the nourishment and the sweetness. (Judges xiv. 14.) Rest may do for a coming world, but work and struggle are the life of this. He carries this idea to a quite startling assertion, and one which may suggest the query, whether a faith which gives a proper repose be not the very condition of the most effective working. Probably he would fully concede this, although seeming to question it. Commenting upon the Purists — Orcagna, Perugino, and the earlier religious painters — he considers them too serenely persuaded of the merging of evil in good, and thus too much relieved of the sense of conflict against evil and of sorrow on account of it, to make themselves felt in the highest power of their art. The suggestion curiously reminds one of a remark attributed to

Martin Luther, that he could always pray the best when he felt slightly angry — of course at the devil and his works. We take it to be the sentiment (well enough in a sense) that everything is as it should be, but carried over into a paralyzing acquiescence in much which is not well enough in any sense, that comes in for this stricture : —

“The absence of personal fear, the consciousness of security as great in the midst of pestilence and storm as amidst beds of flowers on a summer morning, and the certainty that whatever appeared evil, or was assuredly painful, must eventually issue in a far greater and enduring good — this general feeling and conviction, I say, would gradually lull, and at last put to entire rest, the physical sensations of grief and fear; so that the man would look upon danger without dread, — expect pain without lamentation. It may, perhaps, be thought that this is a very high and right state of mind. Unfortunately, it appears that the attainment of it is never possible without inducing some form of intellectual weakness. . . . No literature exists of a high class produced by minds in the pure religious temper. [?] . . . The reason of this I believe to be, that the right faith of man is not intended to give him repose, but to enable him to do his work; . . . that he should look stoutly into this world, in faith that if he does his work thoroughly here, some good to others or himself, with which, however, he is not at present concerned, will come of it hereafter. And this kind of brave but not very cheerful or hopeful faith, I perceive to be always rewarded by clear practical success and splendid intellectual power; while the faith which dwells on the future fades away into a rosy mist, and emptiness of musical air. That result, indeed, follows naturally enough on its habit of assuming that things must be right, or must come right, when probably the fact is, that so far as we are concerned, they are entirely wrong, and going wrong; and also on its weak and false way of looking on what these religious persons call “the bright side of things,” that is to say, on one side of them only, when God has given them two sides, and intended us to see both.” (Vol. V. pp. 217, 218.)

Yet taking things as they are and trying to make them better, we have the promise of eventual success to the grand contest of the right and the good against their antagonists :

“We cannot say how far it is right or agreeable with God's will, while men are perishing round about us, while grief, and pain, and wrath, and impiety, and death, and all the powers of the air, are

working wildly and evermore, and the cry of blood going up to heaven, that any of us should take hand from the plough; but this we know, that there will come a time when the service of God shall be the beholding of him; and though in these stormy seas, where we are now driven up and down, his Spirit is dimly seen on the face of the waters, and we are left to cast anchors out of the stern and wish for day, that day will come, when, with the evangelists on the crystal and stable sea, all the creatures of God shall be full of eyes within, and there shall be "no more curse, but his servants shall serve him, and shall see his face." (Vol. II. p. 138.)

"All the creatures of God:" — but not the entireness of a Festus restoration —

"Behold they come, the legions of the lost,
Transform'd already, by the bare behest
Of God, our Maker, to the purest form
Of seraph brightness."

Our author is careful to define his hopes; we italicize a single phrase:

"As the dead body shall be raised to life, so also the defeated soul to victory, *if only it has been fighting on its Master's side*; has made no covenant with Death; nor itself bowed its forehead for his seal. Blind from the prison-house, maimed from the battle, or mad from the tombs, their souls shall surely yet sit, astonished, at His feet who giveth peace. . . . When the time comes for us to wake out of the world's sleep, why should it be otherwise than out of the dreams of the night? Singing of birds, first, broken and low, as, not to dying eyes, but eyes that wake to life, 'the casement slowly grows a glimmering square;' and then the grey, and then the rose of dawn; and last the light, whose going forth is to the ends of heaven." (Vol. V. pp. 367-370.)

He quarrels good-naturedly with the painters who have missed the spiritual meaning of Italian beauty, and Swiss grandeur, surfeiting the public with "peaked caps and flat-headed pines," and making snow-drifts look like great white stones:

—— "but there is nevertheless a generic Alpine scenery, a fountain of feeling yet unopened — a chord of harmony yet untouched by art. It will be struck by the first man who can separate what is national, in Switzerland, from what is ideal. We do not want chalets and three-legged stools, cow-bells and buttermilk. We want

the pure and holy hills, treated as a link between heaven and earth." (Vol. I. pp. 284, 285.)

These mountains are his first love, and his last. He treads their rugged slopes like a Highlander on his native crags. He has studied, too, the sea with a masterly grasp of its power; but he does not love it. Thus a section on the "Dry Land" brings him to an exegesis which the commentators possibly never thought of:

"We take our ideas of fearfulness and sublimity alternately from the mountains and the sea; but we associate them unjustly. The sea-wave, with all its beneficence, is yet devouring and terrible; but the silent wave of the blue mountain is lifted towards heaven in a stillness of perpetual mercy; and the one surge, unfathomable in its darkness, the other, unshaken in its faithfulness, forever bear the seal of their appointed symbol:

" 'Thy *righteousness* is like the great mountains;
Thy *judgments* are a great deep.' " (Vol. IV. p. 95.)

It is most interesting to know what intimations of spiritual facts in the government of God and the destinies of men, so searching a student of nature finds in its varied pages. The contrasted thoughts of the paragraph just given, are yet more distinctly marked in the following:

"I understand that as the most dangerous because most attractive form of modern infidelity, which, pretending to exalt the beneficence of the Deity, degrades it into a reckless infinitude of mercy, and blind obliteration of the work of sin; and which does this chiefly by dwelling on the manifold appearance of God's kindness on the face of creation. Such kindness is, indeed, everywhere and always visible, but not alone.

"Wrath and threatening are invariably mingled with the love; and in the utmost solitudes of nature, the existence of hell seems to me as legibly declared by a thousand spiritual utterances as of heaven. It is well for us to dwell with thankfulness on the unfolding of the flower and the falling of the dew, and the sleep of the green fields in the sunshine; but the blasted trunk, the barren rock, the moaning of the bleak winds, the roar of the black, perilous whirlpools of the mountain streams, the solemn solitudes of moors and seas, the continual fading of all beauty into darkness and of all strength into dust, have these no language for us? We may seek

to escape their teachings by reasonings touching the good which is wrought out of all evil; but it is vain sophistry. The good succeeds to the evil as day succeeds the night, but so also the evil to the good. Gerizim and Ebal, life and death, light and darkness, heaven and hell, divide the existence of man and his Futurity."

— a passage which we could wish might be digested by our Emersonian Hindus whose master-idea seems to be that "evil is only good in the making:" of course it will *be done* by and by, to the entire satisfaction of everybody. But we must back to the mountains.

Not only does our author love the mountains, but how tenderly, even with a religious fondness, does he take into his heart the humble things which are doing their duty there, all alone in their unnoticed isolation:

"Lichen and mosses — how of these? . . . They will not be gathered, like the flowers, for chaplet or love-token; but of these the wild bird will make its nest, and the wearied child his pillow. And as the earth's first mercy, so they are its last gift to us. When all other service is vain, from plant and tree, the soft mosses and grey lichen take up their watch by the head-stone. The woods, the blossoms, the gift-bearing grasses, have done their parts, for a time, but these do service forever. Trees for the builder's yard, flowers for the bride's chamber, corn for the granary, moss for the grave. Yet as in one sense the humblest, in another they are the most honored of the earth-children. Unfading as motionless, the worm frets them not. Strong in lowliness, they neither blanch in heat nor pine in frost. To them slow-fingered, constant-hearted, is entrusted the weaving of the dark, eternal, tapestries of the hills; to them slow-pencilled, iris-dyed, the tender framing of their endless imagery. Sharing the stillness of the unimpassioned rock, they share also its endurance: and while the winds of departing spring scatter the white hawthorn blossom like drifted snow, and summer dims on the parched meadow the drooping of its cowslip-gold, — far above, among the mountains, the silver lichen-spots rest, starlike, on the stone; and the gathering orange stain up on the edge of yonder western peak reflects the sunsets of a thousand years." (Vol. V. pp. 107, 108.)

"It was intended, and created by Deity, for the covering of those lonely spots where no other plant could live; it has been thereto endowed with courage, and strength, and capacities of endurance unequalled; its character and glory are not therefore in the gluttonous

and idle feeling of its own luxuriance, at the expense of other creatures utterly destroyed and rooted out for its good alone, but in its right doing of its hard duty, and forward climbing into those spots of forlorn hope where it alone can bear witness to the kindness and presence of the Spirit that cutteth out rivers among the rocks, as it covers the valleys with corn; and there, in its vanward place, and only there, where nothing is withdrawn for it, nor hurt by it, and where nothing can take part of its honor, nor usurp its throne, are its strength, and fairness, and price, and goodness, in the sight of God, to be truly esteemed." (Vol. II. p. 106.)

Reading these successive volumes is like travelling, from the south, the noble road along the Lago Maggiore up towards the Simplon pass, — amidst sylvan beauties, and the richest landscape culture, and the awful summits of the Alpine barrier, split with avalanche, and gloomy with gigantic chestnuts, throwing their heavy shadows around your winding way; but never can you tell what next combination of these features is preparing for you a new surprise. So here you can as little foresee what a page will bring forth. In the midst of a splendid passage upon the "Rain Clouds" we get a learned critique on Job, running side by side with another upon the Gorgons of the old Greek mythus, touching curious points of coincidence between the Hebrew and Hellenic mind; thence glancing off to the Druidical and Christian interpretations of meteorological phenomena — the latter with its "rain of blessing, abundant and full of brightness; — golden beams are falling across the wet grass, and fall softly on the lines of willows in the valley — willows by the watercourses; the little brooks flash out here and there between them and the fields." This is the Christ-light of nature. "Turn now to Stonehenge. That also stands in great light: but it is the Gorgon-light — the sword of Chrysaor is bared against it. The cloud of judgment hangs above it. The rock-pillars seem to reel before its slope, pale beneath the lightning. And nearer, in the darkness, the shepherd lies dead, his flock scattered" — who, in the companion-picture, was sheltering himself and it, with a group of children, close by a venerable cathedral; all of this leading on to an exposition, through several admirable pages, of the Nineteenth Psalm, with Hebrew exegesis, in place. A disquisition upon sympathy

with landscape-life brings our guide directly up to the "*ad imaginem et similitudinem Suam*;" and we read a lecture about the creation of the soul in God's image and likeness, with vigorous words concerning the impossibility of our knowing God, except as we receive his Spirit into our souls in love, and become godlike again. Now and then his *excursus* trips, as when he goes off at a rather bold angle from the "composition of paintings" artistically considered, to etymologize the word "holy," as applied to God, and finds its root in "help" — giving us a new rendering of Isaiah's sublime ascription; "Helpful, helpful, helpful, Lord God of Hosts!" This activity of mind is like the bounding of an india-rubber ball. And out of a castigation of our modern insensibility to the true magic of color in art, we are dashed off on another track, in this wise:

"The *Dark Ages* (as we call them) were the bright ages (in respect of art); ours are the dark ones. . . They were the ages of gold; ours are the ages of umber. . . . On the whole, these are much *sadder* ages than the early ones; not sadder in a noble and deep way, but in a dim, wearied way — the way of ennui, and jaded intellect, and uncomfortableness of soul and body. The Middle Ages had their wars and agonies, but also intense delights. Their gold was dashed with blood, but ours is sprinkled with dust. Their life was interwoven with white and purple; ours is one seamless stuff of brown. . . . The profoundest reason of this darkness of heart is, I believe, our want of faith. There never yet was a generation of men, savage or civilized, who, taken as a body, so wofully fulfilled the words, 'having no hope, and without God in the world,' as the present civilized European race; . . . nearly all our powerful men in this age are unbelievers; the best of them in doubt and misery; the worst in reckless defiance; the plurality in plodding hesitation, doing, as well as they can, what practical work lies ready to their hands. Most of our scientific men are in this last class; our popular authors either set themselves definitely against all religious form, pleading for simple truth and benevolence, or give themselves up to bitter and fruitless statements of facts; or surface-painting; or careless blasphemy, sad or smiling. Our earnest poets, and deepest thinkers are doubtful and indignant; one or two anchored, indeed, but anxious, or weeping, [Wordsworth, Mrs. Browning — we have omitted other illustrative names;] and of these two, the first is not so sure of his

anchor, but that, now and then, it drags with him, even to make him cry out, —

‘ Great God, I had rather be
A Pagan, suckled in some creed outworn ;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn.’

In politics, religion is now a name ; in art, a hypocrisy or affectation. . . . We are first dull, and seek for wild and lonely places because we have no heart for the garden ; presently we recover our spirits, and build an assembly-room among the mountains, because we have no reverence for the desert. I do not know if there be game on Sinai, but I am always expecting to hear of some one's shooting over it.” (Vol. III. pp. 258–260.)

“I had no conception of the absolute darkness which has covered the national mind in this respect, until I began to come into collision with persons engaged in the study of economical and political questions. The entire *naïveté* and undisturbed imbecility with which I found them declare that the laws of the Devil were the only practicable ones, and that the laws of God were only a form of poetical language, passed all that I ever before heard or read of mortal infidelity. I knew the fool had often said in his heart, there was *no* God ; but to hear him say clearly out of his lips, ‘ There is a foolish God,’ was something which my art-studies had not prepared me for. The French had, indeed, for a considerable time, hinted much of the meaning in the delicate and compassionate blasphemy of their phrase, ‘ *le bon Dieu*,’ but had never ventured to put it into more precise terms.” (Vol. V. p. 362.)

These are scathing sentences ; and we give them with a purpose, for they are as true this side the Atlantic as the other. But we do not care to dwell on these sombre pictures. There is too much pleasant sunshine around us, asking to throw its bright summer-beams along our rambling route. Here we have it lying across the foregrounds of Turner's canvases, teaching this lesson :

—— “that the Divine mind is as visible in its full energy of operation on every lonely bank and mouldering stone, as in the lifting of the pillars of heaven, and settling the foundation of the earth ; and that to the rightly perceiving mind, there is the same infinity, the same majesty, the same power, the same unity, and the same perfection, manifest in the casting of the clay as in the scattering of the

cloud, in the mouldering of the dust, as in the kindling of the day-star." (Vol. I. p. 320.)

Ruskin is himself a painter; but not more with his brush than with his pen. Rallying his own countrymen upon their want of reverence, and warped notions concerning the proprieties of sacred times and places, he sketches this pretty picture, which any one with an eye possessed of any of the "faculty divine" can easily hang up on the inner wall:

"The English have many false ideas about reverence; we should be shocked, for instance, to see a market-woman come into church with a basket of eggs on her arm; we think it more reverent to lock her out till Sunday; and to surround the church with respectability of iron railings, and defend it with pacing inhabitation of beadles. I believe this to be *irreverence*; and that it is more truly reverent, when the market-woman, hot and hurried, at six in the morning, her head much confused with calculation of the probable price of eggs, can nevertheless get within the church porch, and church aisle, and church chancel, lay the basket down on the very steps of the altar, and receive thereat so much of help and hope as may serve her for the day's work." (Vol. III. p. 146.)

It is not strange that, in so long a discourse of nature and man, written with a freeness which often runs into a complete *abandon*, some things should have slipped from the pen which are quite susceptible of an interpretation in the interests of a faith and worship that can hardly be called Christian. Thus, in one of our author's brilliant episodes, he rhapsodizes over the beautiful Grecian devoteeism in a strain of singular eloquence:—

"And herein was conquest. . . . Death was swallowed up in victory. Their blood, which seemed to be poured out upon the ground, rose into hyacinthine flowers. . . . All nature round them became divine—one harmony of power and peace. The sun hurt them not by day, nor moon by night. . . . Sun, and moon, and earth, and sea,—all melted into grace and love. . . . And from all came the help of heaven to body and soul; a strange lifting the lovely limbs; strange light glowing on the golden hair; and strangest comfort filling the trustful heart, so that they could put off their armor and lie down to sleep—their work well done, whether at the gates of their temples or of their mountains; accepting the death they once thought

terrible, as the gift of Him who knew and granted what was best." (Vol. V. pp. 225, 226.)

Precisely what religious idea is here intended to be conveyed, it may be difficult to divine. Possibly the writer had no very definite conception of what he would say, and might have been puzzled to reduce his pictorial words to the terms of a theological definition. It would hardly be fair to deny some poetical license amid so much poetry. The general drift of the whole work of this great thought-builder must determine the intention of particular ornamental parts of it. Nor have we any occasion to affirm (perhaps it may be prudent just here to say) the strict orthodoxy of this gentleman, who is a religious author only incidentally. Certainly the main tenor of his dissertations goes to show his belief that, only through the power of the Holy Spirit of Christ, the world's Redeemer, can victory or peace come to human souls. But, in what channels outside of the ranges of an inspired Scripture, he may deem *that* power to have savingly exerted itself in the dim ages of the world's earlier probation, he has not formally acquainted his readers; nor do we feel anxious to know, supposing that some latitude of opinion is admissible upon this point.

The closing pages of the section on the "Truth of Clouds," is one magnificent flash of splendor. The author is running one of his exhaustive parallels between Claude and Turner, in this high and difficult region of the art pictorial, where the former was thought to have distanced all possible rivalry. But Ruskin carries the aerial field for his countryman in a style of chivalric combat to which the tilting of the old tournaments was only a small array of brilliance. It is our last selection; — sunset in tempest — serene midnight — sunrise on the Alps; all of them Turnerian paintings. Mark the closing turn of thought, from the painter's to the preacher's commission; pictures should speak also for God:

"As the sun sinks, you shall see the stormdrift for an instant from off the hills, leaving their broad sides smoking, and loaded yet with snow-white, torn, steam-like rags of capricious vapor, now gone, now gathered again: while the smouldering sun, seeming not far away, but burning like a red-hot ball beside you, and as if you could reach

it, plunges through the rushing wind and rolling cloud with head-long fall, as if it meant to rise no more, dyeing all the air about it with blood. Has Claude given this? And then you shall hear the fainting tempest die in the hollow of the night, and you shall see a green halo kindling on the summit of the eastern hills, brighter — brighter yet, till the large white circle of the slow moon is lifted up among the barred clouds, step by step, line by line; star after star she quenches with her kindling light, setting in their stead an army of pale, penetrable, fleecy wreaths in the heavens, to give light upon the earth, which move together hand in hand, company by company, troop by troop, so measured in their unity of motion, that the whole heaven seems to roll with them, and the earth to reel under them. Ask Claude or his brethren, for that. And then wait yet for an hour, until the east again becomes purple, and the heaving mountains rolling against it in darkness, like waves of a wild sea, are drowned one by one in the glory of its burning; watch the white glaciers in their winding paths about the mountains, like mighty serpents with scales of fire; watch the columnar peaks of solitary snow, kindling downwards, chasm by chasm, each in itself a new morning; their long avalanches cast down in keen streams brighter than the lightning, sending each his tribute of driven snow, like altar-smoke, up to the heaven; the rose-light of their silent domes flushing that heaven about them and above them, piercing with purer light through its purple lines of lifted cloud, casting a new glory on every wreath as it passes by, until the whole heaven — one scarlet canopy — is interwoven with a roof of waving flame, and tossing, vault beyond vault, as with the drifted wings of many companies of angels; and then, when you can look no more for gladness, and when you are bowed down with fear and love of the Maker and Doer of this, tell me who has best delivered this His message unto men." (Vol. I. pp. 260, 261.)

We have looked, with wishful eye, again and again at the last two chapters of the fourth volume, and at our waning space — if it might suffice to transfer to our pages even a barrest specimen of their treasures. They are entitled, "The Mountain Gloom," and "The Mountain Glory." It would be difficult to find a nobler triumph of English prose, inspired with the truest poetic feeling, rich in most appreciative criticism of art and nature, and infused throughout with a religious power which bears on the writer as in the chariot of Elijah. Three pictures are framed into this grand setting which are as ten-

derly pathetic, as they are sublimely impressive — each suggested by the mountain scenery which the artist is rendering. They are the Death of Aaron on Mount Hor ; the Death of Moses on Mount Nebo ; and the Transfiguration on Mount Hermon. Pensively, and lovingly, and exultingly, the incidents are drawn with pencil dipped in the heart's warm sympathy, and the full light of Christian redemption shining over the whole delineation. But our limit is reached. We can only thus indicate where other spoils may be gathered by any who have not found the paths to this "land of Ophir." We have strung our beads on a different plan to that of the Athenian maidens who thread here and there a golden zechin into their necklaces of tiny sea-shells. We claim the reader's thanks for multiplying the zechins, and reducing, as much as practicable, the shells.

ARTICLE III.

THE HOLY SPIRIT IN TROUBLOUS TIMES.

Is religion true ; in other words, are we under the moral government of God, agreeably to our instinct sense, or as taught traditionally, or as a consequent search into our moral nature and final causes instructs us, and as analogy confirms ? Is the world fallen from original righteousness, and does it lose the sense of these realities except as it is awakened by Divine revelations and miraculous interpositions, as the revelations declare, and as experience and history give us practical assurance ? Is it the universal tendency of the fallen world to deny, conceal, or obscure the evidences and doctrines both of natural and revealed religion, and to increase in wickedness in proportion to the increase of its supernatural enlightenment, as we learn from the successive judgments of heaven upon the guilty nations, and from the yet unfulfilled prophecies of Scripture ? Is it experimentally certain, in regard even to regenerate men, as we must infer from their conduct and confessions in all periods, that without the renewing

or restraining agency of God they would decline into any supposable degree of wickedness from which recovery would be impossible? Is there a Holy Ghost proceeding forth from the Father and the Son, whose office it is to renew sinful men at God's good pleasure, and to preserve renewed men from final apostasy, — as the Scriptures plainly declare; — and is the work of the Spirit wholly gratuitous, as the Scripture also affirms, and as it must be if the above hypotheses are true? Then it clearly becomes us to think, and reason, and live accordingly, for no different or contrary thoughts, reasonings, or conduct of ours could possibly alter God's recorded plan of government, or our personal relations to it. God's truth could not be affected by our lie.

But these hypotheses are true; for they are but another form of expressing the literal facts of natural and revealed religion. If they are not true nothing could be known for truth by the moral instinct, experience, or revelation; language would be a false guide, and the visible universe itself and the Maker of it would be resolved into an idea. If natural and revealed religion consisting in these facts, and the natural and logical inferences which flow from them, are not Divine institutes, there is no alternative, in the last reduction, but atheism, — the crude and sensuous atheism of the past, or the refined pantheistic atheism that is now steaming up over the Christian world.

They are therefore true. We stand upon them as *principia*, assured by God, known and settled, and acted on by the Church in all periods. We make them the basis of our following remarks on the theme in which they are all, as above, concluded: viz. the work of the Holy Spirit, and its peculiar necessity in "troublous times."

All the dispensations of God to mankind are distinct, but related and necessary to each other. The same God — Father, Son, and Holy Ghost — is in, and by, and through them all, but with diversities of operation. During the Old Testament age the Holy Spirit, invisible, was, as ever, the producer and sustainer of the Divine life in men, through the eternal Son; but the Divine presence visible and manifest was sometimes requisite to rouse the faculties of the stupid world, and produce a more sensible conviction of a moral government over

it. Since the Apostolic age we have no conclusive evidence of a theophany. Ours is strictly a dispensation of the Holy Spirit. Formal manifestations of God will occur only at its close, when Jesus Christ will be revealed from heaven in glory and majesty, to end the probation of earth, and set up a new and more exalted economy. Meanwhile the Spirit is sent or withdrawn as God, in his incomprehensible wisdom, pleases. In the absence of the Spirit man is left to himself, — to the guidance of his own reason and the sustenance of his own strength; to elucidate the natural system of the world, and to interpret the revelations, by his own philosophies; to regulate his affairs by his own policy, and produce all practical results by his own mechanism. It is a breaking up of the connection between God and man, the natural and the supernatural, so that the law of cause and effect becomes our highest law, the production of natural happiness our highest rule, and the attainment of it our highest end. But, inasmuch as true wisdom is to be found only in the necessary relations of the natural and supernatural, and true virtue only in a loving agreement with them, and true happiness only in that true virtue, the consequence of such absence of the Spirit is falsehood, sin, and misery. It insures the perishing of our hopes at death, and “everlasting destruction from the presence of the Lord and the glory of his power when he shall be revealed from heaven with his mighty angels in flaming fire.”

I. We observe our need of the Holy Spirit subjectively; that is, a necessity consisting in our nature as it is.

That we may be better understood, let it be observed, beforehand, why we say that natural and revealed religion, — the body of Divine truths as first revealed, or as republished in the Holy Scriptures, is necessary: viz. because it could not otherwise be known, and a moral government could not be carried on, inasmuch as there would be no rule or standard of moral judgments. Man is clearly incompetent; for whatever may be supposed to have been true of him in his original and normal state, it is not now true: —

1. That man has intuitional knowledge of his relations and duties to God and to his fellow-man, or the course of the Divine government, in the present constitution and state of

things. The moral instinct is a sense of God, of right and wrong, of accountability, by which we are susceptible of knowledge. But it is not knowledge, for knowledge has its definable and more or less intelligible objects, — the actual relations and duties of moral beings, an actual rule and government over them, and a providential ordering of affairs, — all which are not mere abstractions and images, but matters of fact and practical. The sense is innate, — we cannot get behind it. But knowledge is experimental, or hypothetical, or speculative — all implying an exercise of our reasoning faculties, — or it is superinduced by revelation.

2. Experience is insufficient. For we are parts of a vast and incomprehensible system. Our relations and duties stand in an infinite series which exceeds our reckoning, and could not be brought within the comprehension of the human mind. Besides, when we grow beyond the province of instinct which is less active in man than in the brutes, our experience is slow, painful, confused, uncertain, complicated, conflicting. We die before we learn to profit by it to any considerable extent. We cannot transmit it to the next generation, but only the record of it; and the history of our experiences succeeding generations know not how to interpret to any valuable purpose till they have had a similar experience on their own account, when it is too late to interpret it to any saving benefit, so that the world, in this respect, would but roll the stone of Sisyphus to the end.

3. Yet more futile are speculation and hypothesis. For these are the product mainly of the imaginative reason, and the imagination, as things are, is but little better than an *ignis fatuus* to mankind in general. Subordinate to an infallible guidance, it is doubtless a great auxiliary to knowledge, wisdom, and virtue. But otherwise it cheats us by its decorated fictions out of all realities, and ultimately our salvation. Shall we resolve by a conjecture the problems of God's natural and moral government? Who has not become more confused and perplexed the more earnestly he has attempted this solution in the highest exercise of the speculative powers? "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"

4. But what is most to be considered is, that in the present

abnormal state of the world, every man of it is a depraved being, ungodly, selfish, appropriating, in derogation both of God and his neighbor ; that the different individuals, families, tribes, nations, and races of men have their respective peculiar propensities to evil ; that these propensities naturally tend to disturbance, irregularity, and destruction, to the perversion of truth, the annihilation of virtue, and the defeat of the ends of moral government. 'This tendency would become effect notwithstanding the hindrances which our instinctive, inductive, or speculative reason, or any consideration of expediency and utility should interpose, without the clearer light and more authoritative sanctions of natural and revealed religion. This is made historically evident by the character and condition of those individuals, nations, or races on which this light has not shone, or in the exact ratio of its obscuration ; — as Paul has written.

5. Moreover ; natural and revealed religion, with their miraculous attestations, affirm their own necessity on the above grounds. They profess to have been given to the world, and to have set up their respective ordinances and institutions because, otherwise, the knowledge of our relations and duties would be mainly impossible ; the world would settle into general sottishness and brutality, and the ends of its reprieved and probationary state, as proposed by religion, could not be attained.

6. Furthermore, there is authentic history, from the earliest periods, that, as religion could not have been reasoned out, in consequence of the perversion of the human faculties by sin, so actually it is not the product of human reason, but is a tradition, through the generations, from those who received it from God himself because of its alleged necessity for the guidance of mankind.

All this is indeed a humiliating and fearful account of the nature and effects of sin. But sin is not the less real because it has wrought such evil to the world ; and the account of it, as given by religion, is no disparagement to religion which, while it simply describes and illustrates the evil, proposes, at the same time, the only possible, and, if men would accept it, an all-sufficient remedy for it.

But, natural and revealed religion being given, it might be

imagined that they who enjoy the light would need no further supernatural interpositions, the hypothesis being that truth, agreeably to the natural laws of mind, has power sufficient of itself, when duly ascertained, for the guidance of the world.

But of all such theorizing the revealed doctrine of the Holy Ghost is a sufficient refutation. The hypothesis and the doctrine cannot subsist together. No attentive student of Scripture could collate the passages which describe the office and work of the Spirit without a conviction that the true intent and meaning of Scripture, — the apprehension of it as it lies in the mind of God, and as he would have it received by us for our salvation, — can be gained only by the restoring agency of the Spirit upon the soul, and that the Spirit proceedeth forth from the Father and the Son because of this necessity. “No man calleth Jesus Lord but by the Holy Ghost.” The logical meaning of the terms and propositions of Scripture a tyro may understand. But “the things of Christ,” which they are intended to represent, are beyond the sphere of natural logic, and known only as the Spirit “taketh of them and showeth them” to the mind. “The natural man discerneth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned.”

It is here, more than in any other respect, that the world fails in its probation; for the doctrine of the Holy Spirit, too refined for our earthly minds, casting down the pride of human reason, and exalting the holy and gracious sovereignty of God, is practically refused by mankind in general, and becomes an occasion of stumbling to the weak in faith. The sin of the world, now perhaps more than ever characteristic of the world, — the unpardonable sin, likely to issue in the world’s catastrophe, — may consist in virtual blasphemy against the Holy Ghost. If it should seem hazardous to affirm this, it might be really more hazardous to deny it, in view of the remarkable tendency now becoming effect, the world over, to substitute speculative subtleties, false spiritualisms, and fanciful mechanisms for the Divine life, whereby the natural is made to usurp the place of the supernatural, — the man-god of the God-man.

We mean not that the work of the Holy Spirit is now, to

any great extent, in terms, denied; for there was probably never a period when there was a greater nominal profession of it, the terms of Scripture being even ostentatiously used to represent merely naturalistic ideas. The impulses of natural genius, the glow of the sentiments, the transcendent flights of philosophy, the refinements of taste, the magnetic arts of rhetoric, the play of the sympathies, the illusions of necromancy and clairvoyance, the dreamy visions of a New Jerusalem, and all that kind of excited and ambitious naturalism, were never so much as now baptized in the name of the third person of the Trinity.

Some pagans may have equalled or exceeded us in these subtleties, but they have not put a Christian sacrament upon them. Nor do we mean that in the less intoxicated and more conservative portions of society there is not much remaining of the true spirituality of religion, and enough to assure us that "the foundation of God standeth." But while more than we commonly suppose dishonor the Holy Spirit by mere affectations and pretences, too many good men are grieving Him away by a disproportionate and inadequate reliance upon his power. They yield unconsciously to the spirit of the times, and hold in less account his vital energy, than the means and instruments through which it is applied. It is not extreme to say that our propagandism itself, which we make our theme of self-gratulation, fails in some measure, as it does actually fail, of its desired and expected results, baffling our best concerted schemes, and disappointing our fondest hopes, by reason of this radical but unperceived mistake. We exalt a supposed *vis vitæ* — a life-giving power in truth itself — for the reformation of mankind, or we put it out of proportion to the Spirit who gave it utterance and alone makes it effectual in the soul. We accept the solecism of a natural ability and sufficiency of men for their own return to God, and so ingeniously and earnestly defend this fiction of the speculative reason, that it is now quite impossible to convince the generality, or adequately impress many good men, that it is not any political, ecclesiastical, or voluntary organizations, or learned criticisms, or ingenious expositions, or subtle essays, or tame public formularies, or independent private judgments, or stud-

ied oratory, or free common speech, but the Holy Spirit,—above them all, or it may be, in spite of them all, — who alone can restore or preserve the world. That projected, garnished, certificated element of a false theology reacts to hinder or defeat our best, and otherwise far more effectual designs.

It must be conceded that revelation, or, possibly, reason alone, would be adequate to our necessities, on the hypothesis which many of our speculative reasoners assume, and others inconsiderately admit, that man is as he was created, or that the fall, if the revealed account of it be anything but a myth, was not a fall but a mistake; and that it produced not a loss of original righteousness, as the Scriptures affirm, but an unfortunate proclivity to evil, which would be fatal without an extraordinary self-determination, an arbitrary resolve, a violent exercise of the power of a contrary choice, upon a comprehensive reckoning of the greatest amount of happiness. That hypothesis of course precludes the work of the Spirit, except artificially in producing a more persuasive rhetoric, or otherwise stimulating the intellectual and moral powers. It would be sufficient to leave Jonathan Edwards to confute it, if it were wise to rest any such question on the issue of philosophical dispute. He has certainly put his adversaries into difficulties which no metaphysical subtlety has yet been able to overcome, and which may be confidently regarded as insurmountable. But that the hypothesis is merely notional and baseless, we have the authority of a higher record. The revelation of the Holy Spirit, and his known work in the Church of God, scatter it to the winds. That it comes of “the will of the flesh and the will of man” and not of God, is affirmed everywhere in Scripture, and confirmed in Christian consciousness, without a note of question. So far as the men who magnify it against the Scripture, and affect to dignify their speculative schools accordingly, may be considered Christian, it contradicts their own actual experience, and if reduced to corresponding logical formularies, would confound them in their prayers. However artistically decorated, or triumphantly paraded, as new, improved, philosophical, comprehensive, and destined to prevail, it is practically false, and its prevalence would be fatal to the souls of men;

for God only who created the soul can create it anew in Christ Jesus unto good works. The instance of a self-creating, self-restoring man was never known since that one man in whom we all died, was expelled from Paradise, and the cherubim with flaming sword were set to guard the way of the tree of life. To assume the contrary, or anything that implies the contrary, and would be meaningless but in accordance with such contrary assumption, or to reason and act upon it, would be to assume, and reason, and act without a basis, except the basis of a mere philosophical conceit which is always likely to mislead us practically to an abyss.

God has given us the Scripture sufficient as a dogmatic foundation for a vital faith, and containing the substance on which a vital faith subsists. Accordingly we magnify the doctrines of the Bible. But the vital faith which accepts, interprets, appropriates, digests and assimilates the Scripture, is a gift of grace. God has given us a reprieve from death, a period of probation, and means of grace; and he puts upon us a corresponding obligation to repent, to believe, and obey the Gospel. And all this is to the end "That unto principalities and powers in the heavenly places may be known, by the Church, the manifold wisdom of God according to the eternal purpose which he purposed in Christ Jesus our Lord." But, in point of fact, we stand not in our probation better than our first father stood in Eden. "This is the condemnation, that light is come into the world, and men loved darkness rather than light." The word is nigh us, in our mouth and our heart, addressed to every faculty of our souls, but to believe with the heart we find not, except as the Spirit quickens us to a new life. We possibly acknowledge the Scripture as a Divine revelation, and make our boast of it, not less than the Jews in their day; but we bring it to the touchstone of our instincts, sensibilities, tastes; we circumscribe it within the narrow limits of a partial experience, or spin it out into the airy regions of romance, or reduce it to the nihilism of a mere intellectual idea. The simple childlike faith is wanting till the Spirit breathes upon the slain. We require the Scripture to speak to us, not as it actually does, directly and literally from heaven, but indirectly, and as we imagine, more philosophi-

cally, spiritually and pertinently, through a favorite master, sect or school ; not to our wants and miseries, but our prejudices and passions. We would build up on it not a character, but a castle ; not a residence for the Spirit, but a depositary for our fruits and goods. We would adapt it not to the actual state of things as ordered in the providence of God, but to our political views, our partisan interests, our commercial enterprises, our very indolence and indifference. This is simple history. It is the history of the world that perished in the flood ; of the generations that were dispersed from Babel ; of the Jewish Rabbis, who made the word of God of no effect by their traditions, and the bewildered people whom they misled till the masters and scholars fell ignobly together in the same national catastrophe. The sermon on the mount testified to their folly, and the Roman legions executed their doom. It is the history of the Christian world, except Christ's "little flock," enslaved by the superstitions of the Vatican, or crazed by the fanaticisms of the Areopagus. It is the history both of Jews and Christians, boasting equally of their father Abraham, declaiming of their spiritual prerogatives, and expecting to reduce the distracted nations to a unity of faith, though actually becoming, all the while, more perplexed, discordant, and revolutionary, and feeding their volcanic fires till "the days of vengeance." So great is the infatuation of the human mind when God's Spirit is withdrawn. We substitute then our fictions for the simple doctrines of the word, our wishes and hopes for the lessons of experience, our foregone conclusions for the prophetic records, our mechanisms and expedients for the great power of God, till our local confusions become widespread, isolated evils complicate, the occasional constant, the partial general, and the consequent ruin sure. Such are the laws of fallen mind and of moral government, which have had their successive results and vindications in successive destructions and new creations since the world began. Yet the world without God's Spirit needs not the warning, and repeats its terrible experiences to the end.

II. We observe our need of the Spirit *objectively* ; that is, in reference to the external difficulties of our probation.

Every abstract has its concrete. Whatever created thing

hath life hath also organization. Every soul has its body, and these are correspondent to each other, constituting the personal man. Even the Godhead is not personal to us but as it is manifested, — but a vague idea, an inappreciable subtlety, an *anima mundi*, a Pan-God, and the highest philosophy is virtually atheistic without an objective revelation ; — as the Lord God walking in the garden, the angel of the covenant, the pillar of cloud and of fire, the Shechinah, the incarnate Son, the Holy Ghost descending like a dove, and the cloven tongues of fire. The devil is a mere idea, a myth, a figure of speech, but as he is embodied in a serpent, a Cain, a Judas, a lunatic of Tabor, a maniac of Gadara, a herd of swine, a witch, a mesmerizer, a necromancer, a clairvoyant, a bigot, a fanatic, or a demagogue. The spirit, whatever it be, good or evil, must take to itself form and visibility, or it would be a mere image, a conceptional form of thought, and not practically apprehensible ; nor could any dispensation from a world of spirits be effectual or credible but as it should be demonstrated by facts. When, therefore, we lose sight of facts and realities in mere conceptions of the intellect, or images of the fancy, in myths, figures, and spiritualities, the body of truth dies, the vitalizing Spirit goes back to heaven, and we are carried captive by the “prince of the power of the air.” By like reason, when we interpret the body of truth which the Spirit has taken to himself in Scripture, and confirmed in signs and miracles from heaven, by our natural images and conceptions, and make our own dogmas and formularies rather than “the words which the Holy Ghost teacheth,” our guide, we commit, by another process, a similar mistake, and are left to “stumble on the dark mountains.”

How great these dangers of our probation growing out of the theories and systems, the formularies and platforms, the criticisms and essays in which we are prone to incorporate our sensuous or transcendental fallacies and sophistries, — our mistaken principles or romantic notions, our prejudices and our passions, our heated or our sluggish tempers, the genius of our tribe, our place, our clique, our sect, or party, — no man, without long and painful experience, can appreciate. But all may learn something, if they will, from the confusions, discords, and strifes of earth, the fearful failing of men’s hearts, the roaring of the

sea and of its waves, when the Holy Spirit is withdrawn. It is a shallow mind that does not in measure apprehend them. It is a hard heart that is not affected by them ; and it is worse than madness to make light of them. It is both madness and folly to dream of overcoming them by mechanisms and contrivances, by a higher type of philosophy, or a more persuasive rhetoric, by compromises and coalitions, by overturnings and reconstructions, without the great power of the Holy Spirit in renewing the souls of men.

No uninspired man has better understood or described these dangers, the idolatries of the sense or reason, so far as they affect our natural knowledge, than Bacon. Yet, in the light of Christ Bacon himself is seen to have been an idolator, and but little better than the speculatists and idealists who have essayed to run him down. His inductive gravity sinks him into an abyss, while their speculative levity dissolves them into air. There is only this difference : — his castle was built upon the earth, and theirs is in the clouds ; and his ruins will be always visible, while theirs vanish successively like mists of the morning.

These opposite schools, and the varieties that grow out of them, have had their correspondences in all periods of the pagan, Jewish, and Christian histories. They increase in number, variety, activity, and effect, as the world grows old in sin. They multiply their complications and distractions till revolutions become as necessary in the moral and social worlds as thunder-storms in the physical, to destroy the miasmata of a poisoned atmosphere. Their Augean stables can only be cleansed by floods of wrath. God's elect could not be gathered in, nor honest inquirers be saved, from the plunges of scepticism and unbelief, nor the groaning and travailing creation be carried forward to its destined hour of deliverance, but for judgments that thunder forth the personality of God, and make new openings to the buried-up simplicities of his word. Cromwells must purify the State, Sir Matthew Hales the courts of justice, Luthers the apostate church, and whoever can the schools where our tallest idols are enthroned, till, after actions and réactions that would otherwise shake the whole social fabric to pieces, the angel in the midst of heaven swears that there

shall be time no longer, and He whose right it is takes the government on his own shoulder.

If the printing-press did not diffuse the truths of God's word, whereby the few are saved, as well as the fallacies of men whereby the many are destroyed ; if the true Gospel did not by its incidental influence upon bad men, temper the passions which it does not overcome, and modify the errors which it does not correct ; if some flowers of paradise were not transplanted to bloom, here and there, though but to die, in the deserts of this world ; if, over the central fires of earth, and deformities of its rugged surface, or beneath its frosty or murky atmospheres, there were not some verdant oases and refreshing fountains ; and if, for the better discipline of this mixed state, it were not appointed that the tares and wheat should grow together till the harvest, — a true man would then be, as he is now sometimes tempted to be, impatient of the present state of things, and be driven from the shallow optimism of an undiscerning philosophy to the opposite extreme of misanthropy and despair. If the Holy Spirit were quite withdrawn from earth, so that the good things which remain were good but to the eye or the mind, while they were disappointing to the heart, he would conclude that the apparent good was but evil in disguise, and that a state of barbarism is better in its ignorance than the highest civilization with its false enlightenment. If we did not believe in Christ, we should accept Rousseau. That bad man reasoned more consistently on his false principles, than many religious men do upon their admitted facts. But, however, in view of accumulating infidelities, inconsistencies, the oppositions of false science, and the consequent aggravated difficulties of finding the way to heaven, one could almost wish to see the issue of the great conflict that is going on, and would tire of the delay if the Comforter were quite withdrawn. If he could not at times repair to Bethany to find a few beloved sympathizers there, or drink of Siloa's brook fast by the oracle of God, or if there were no aged Simeons and Annas yet waiting in the temple for the promised consolation, he would think it better for the conquering legions of the uncircumcised to do their destined work at once, and cut short the days of trial. Without God's Spirit he would sooner see the end of the world now, content to lose all its gay parterres

and pleasant pictures, its splendid theories and magnificent reforms, its gorgeous processions and jubilant shoutings, and its horoscopes of hastening perfectibility and glory, than that it should run, as it has done, successive rounds of more aggravated rebellion against God. Better see to-night the sign of the Son of Man in heaven, introducing new heavens and a new earth wherein righteousness should dwell, than dip in our western waters down to the sun-rising, and go round again, or round and round indefinitely with similar results. And results would be similar without the Holy Ghost. And the Holy Ghost could not restore the world without a greater dispensation of his power than has yet been given, or than is promised, as Providence now seems to indicate, till that sign shall be revealed.

But more familiarly: — If religion be true, then, on supposition of the withdrawal of the Holy Spirit, there would be no true Church. If there were no true Church, there would be no organic Church; for it is not to be thought that, without the conservative power of true religion, any profession of it would long continue in the world. Even Rome owes its preservation to the little light and salt that remain in it, — not in its despotisms and higher orders, and not in its crushed and degraded masses, but the few between them where yet the great Mediator lingers. If there were no true Church which is really Christ's, and no organic Church which might contain some that are his, the fire would descend; for it waits only for the fulness — the complement — of the little flock to be gathered in. But if, without the Spirit, there could be an organic Church, it would be merely a natural society, no better than any other natural institution, no better than the old academies, which were no better but worse, and greater betrayers of the people, for their very subtleties and refinements, as Paul has shown. And the corresponding natural institutions around — social and political — the light that was in them having become darkness — would be held together only by selfish principles, and their common centrifugal tendencies would be counteracted only by the attraction of the common central falsehood, making a greater common ruin when the final explosion should occur. But, suppose that in such a state of

things there could be an honest inquirer after truth, desirous, as any man without the Spirit could be, of knowing the mind of God ; what would be then his chance among the existing idolatries of the God-forsaken world ? According to the supposition, he has yet found in the family, school, or church, nothing to confirm or satisfy his laboring spirit, and is vainly striving to reduce to order the loose, inconsistent, and contradictory instructions he has received. He is further from rest than when he followed his instincts in his mother's arms. Everything that he goes on to learn does but convince him that he is learning nothing, or nothing that is true ; for the various teachings cannot be reduced to a common measure, or harmonized by a common principle. Suppose these teachings the best that can be, according to the natural order, yet, out of relation to the supernatural, which is of God alone, — and God's teachings in religion being interpreted to him not by faith which is of the Spirit, but by the natural reason which is infinitely short of it, — he is only deeper in the labyrinth without a clew. Let his learning be of theology, ethics, politics, philosophy, science, or literature, yet, being no higher than the natural, it is, of course, limited, partial, one-sided, perplexed, inconsistent, or contradictory. He becomes sensuous, sentimental, empirical, speculative, ideal, romantic, just as temperament, associations, or other accidents affect him. Or he mixes these ingredients in an indescribable medley of sophistries and ambiguities, his life is wasted among these delusive and unsatisfying idolatries, and he goes to his grave puzzled, hopeless, and distracted. Or if he have force of principle enough to leave the camps of the uncircumcised, and stand upon the grammar and logic of Scripture, where only any prudent man will stand for a positive and doctrinal foundation, yet, without the Spirit, his grammar and logic, his literal doctrine and his orthodox creed, are a dead letter. He becomes a hard-faced bigot, or a snarling ascetic, or a cold and persecuting devotee, or a stolid indifferentist, or a licentious epicurean, or what is most likely and worst of all, a politician. This we hold to be a universal necessity when God's Spirit is withdrawn, and as far as it is withdrawn, from the fallen soul.

But, happily, though we thus speak, this fatal blindness oc-

curs not till religion is absolutely dishonored by the substituted traditions and conceits of men. So long as the sanctuary is not wholly desecrated, and the sacred fire goes not wholly out upon the altar, and while the abomination of desolation stands not yet in the holy place, there is hope for the honest and ingenuous inquirer. His prayer for the Divine guidance will not be absolutely in vain, and in proportion to his difficulties even may be his victory and glory. The harder study will be rewarded by a more comprehensive knowledge; the agonizing conflict of the soul will issue in a greater confidence, and the deeper sorrow in a more heavenly joy. In such a school were trained the Augustines, Bernards, and Pascals, the Luthers and Melancthons, the Calvins and Edwardses, the Bunyans and Baxters of all times, who have temporarily rolled back the tide of unbelief, and given another respite and breathing-time to the agitated world.

III. We observe our need of the Holy Spirit in view of the reciprocal influence of these subjective and objective difficulties, or their antagonisms, in our present probationary state.

But here we should keep steadily to our foundation:—viz., that natural religion as republished, and revealed religion originally recorded in Holy Scripture, are true, and the standard and critic of all other related knowledge, and the only sufficient guide of life; that the natural is practically futile or inadequate without the revealed; that they are necessary parts of one comprehensive system; that though, grammatically and logically, they constitute a sufficient and the only adequate dogmatic and intellectual foundation, yet they are not received and accepted in their vital meaning and intent without the work of God's Spirit in the heart, bringing the soul into correspondence and harmony with the plan of natural and moral government therein dogmatically described, and historically and prophetically illustrated. The work of the third person of the Trinity and its necessity are assured to us practically because the naturally idolatrous affections of the heart express and clothe themselves in formal systematic idolatries of the mind and life, whose combined, reciprocal, or antagonistic action would otherwise be fatal to true knowledge, wisdom, or virtue, and consequently destructive to all the true interests of men.

We lately read a little book, remarkable as Luther's manual, and worthy to be the manual of every student or Christian, who can read it with proper intelligence and caution. It contains the germ of that great tree — the Protestant Reformation — which has spread out its boughs to the sea, but is now so ingrafted with human conceits that the original fruit — the staple — which keeps summer and winter, hardly affords a specimen. That little book runs up to the very line of mysticism, but without overstepping it, where a wise man, as Luther was, may find, in the mediator Christ, a standpoint for observing both the interior and exterior of things, the essential and the formal, and for discerning truth on both sides of it. The book touches not our subject, but it suggested some characteristics of the present state of things, and particularly how the false god — the man-god — which it describes, has now become extensively enthroned in the natural mind — both the learned and the popular mind — and has embodied itself in the current systems of the times, just as under another type it had set up the Romish idolatries which Luther measurably exploded. We were led on to reflect how the respective idolatries of Rome and of declining Protestantism are now insensibly consummating that apostasy of the last times of which the apostles so emphatically speak, and are likely to produce a revolution of which that of Germany, and even that of Jerusalem, were but types and shadows. Thus : —

The false god, during the Romish millennium, embodied itself in a sensuous idol — the product of the empirical and inductive reason — which subjugated the mind of the Christian world mainly to sensuous ideas and corresponding sensuous interpretations. Its oracle was single — the papacy — and its instruments the despotisms of the Church and State. It moulded society to earthly forms and carnal ordinances. Its practical system was one of mere æsthetics. It washed away the sin of the soul by baptismal water ; it justified by a transubstantiated Christ, and sanctified by alms and penance. Its light was waxen, its glories were painted on the canvas, and its victories were celebrated in processions. It rose not by the experimental reason above the objects of sight and touch, and interpreted not God beyond the limits of an enforced tradition. The Christ

of sensuous nature could be only a ritual Christ, and a ritual Christ alone is Antichrist. Rome could get no higher, by a necessity of the fallen soul. It must become, as it did become, without a supernatural faith, only the man of sin. The god-man was out of sight because out of the affection of the carnal mind:—it was only by restoring the supernatural faith that Protestantism gained its position in the Christian world.

The false god, in our Protestant period, is an idol more refined and spiritual. It is embodied in the products of the speculative reason which subjects the mind to imaginative ideas and figurative interpretations. Its oracle is not of sense but ethereal, a spirit of the air, involved in mists and shadows, intangible, indefinable, evanescent, but breathing, as it must to earthly beings, through earthly representatives—the philosophers of the universal reason—the Pan-god—whose organs and interpreters they are. In its highest subtlety it rises above earthly forms. It is superior to rites and ordinances, to helps and governments. It wants not an outward organization, nor a resurrection body. It cares not to instruct by emblems, to interpret by symbols, to affect by sacraments. It would dash earthly structures, and reinstate Paradise in the yet accursed wilderness of sin, by clothing the desert with ideal beauties, and peopling it with spectres of a heated fancy. It would realize, in imagination, what cannot be realized by flesh and blood, or what, during the probationary state, can never be realized at all—a perfect state; for a perfect state of man implies a perfection of the whole humanity, and humanity is not perfected by sense alone, nor by spirit alone, but by soul and body reunited and glorified at the resurrection of the just.

This idol of our Protestant age is equally an Antichrist with that of Rome, and more dangerous, because more refined. Rome made a god of the material. This is a god of the intellectual; the one a palpable image, the other an impalpable, but both really an image and not a reality. The one degrades the divinity of Christ, the other dishonors his humanity, and refines both divinity and humanity into an impersonal idea. Between them both the god-man is as though he was not, and our redemption fails; for what is the cross as a mere crucifix, on the one hand, or as a phantom, on the other?

But it concerns us most to speak of the dangers naturally resulting from our speculative idolatry. They are known from their likeness to the false divinity. Truth is diffusive; falsehood is appropriating. Our idol would make everything its own, for its own selfish ends. It appropriates God himself — the Divine intelligence — the universal reason. It stands on the profession of the universal reason, which is a false assumption; for the universal reason is an abstraction, a mere name, except in relation to a universal, that is, the absolute mind. If then a property of universal reason belongs to man, whatever part of the universal reason he possesses is a part of God. His intelligence is God's intelligence; his mind is God's mind. Then also God is composed of parts, and is diminished, just according to the number of his parts which constitute other intelligent beings, — which denies God, and is atheism; or other intelligent beings are God himself, existing and developing himself in such innumerable forms, — which is pantheism, and a virtual appropriation of the Divinity. It affects the Divine attributes as represented in the objects that strike our senses, or as produced by the speculative power. It says, "I am God." It is a cosmogonist, a cosmologist, and a cosmopolite. It creates worlds, and gives the true account of them, and orders them, and overturns and reconstructs them according to its illuminated ideas. It says, "I think, and it is done; I will, and it stands fast."

It appropriates the word and government of God. The truths of natural and revealed religion are claimed to have been thought out beforehand by the *à priori* faculties, and to fall within the natural compass of its philosophy. Redemption, the Trinity, the atonement and regeneration, are but what it could have concluded by the speculative power, and are to be accepted only as they are reduced to its ideal measure. They are true, not because God reveals them, but God reveals them because they are true; and the revelations are credible, inasmuch as they are the reflections of our inner light, and only as far as they are so reflected. "What receives the Bible?" asks one of its masters. "Is it not that power within us which, recognizing the true, the beautiful, the good, the grand, the holy, the Divine, wherever it is, recognizes it in Scripture as it does in nature, and in the conscience, and in the soul which is

also a Bible in its own way." Of course what cannot be reconciled to this Bible in the soul is concluded to be not Divine, and the language which describes it to be but costume and drapery, not intended to represent literal realities, but to figure forth or adorn more spiritual creations, or bring them nearer to the apprehension of dull and unilluminated minds. The book of God is held to decide not, grammatically, what God does, or says he will do, but, philosophically, what he must have done, or how, or how he ought to do, and to govern that his government may commend itself to its enlightened expounders, and through them to the people whose only sufficient guides they are. And this philosophy scorns all questioning of its infallible decisions. If we ask for signs and evidences of its Divine authority, it puts its magic arts in the place of miracles. It makes its dead men speak through its twice-dead media, and bring responses from the spirit-world, in denial of the literal word. It substitutes its galvanic play upon the nerves for the promised agency of the heavenly Comforter, and when we ask for a restored body it projects an insect transformation. It never brings a Lazarus from the grave. It virtually denies a resurrection, — a palingenesia equally of the earth and man.

It appropriates the professed people of God. It beguiles them by its subtleties; it bewilders and captivates them by its sophistries; it inflates them by its flatteries; it overpowers their judgment by its large professions; and subjects their conscience by the force of its popular opinion. They are enrolled under its banners; they tread to its music; they fight its battles; they celebrate its triumphs. They translate and publish its dogmas. They give currency to its improved versions, its affected criticisms, illuminated theories, rational and comprehensive systems. They profess to adapt Christianity to the taste and genius of a progressive age, and thereby to gain the world now too cultivated for primitive simplicities, too curious for primitive realities, too aspiring for primitive successes, and too near its perfect state to be under any possibility of failure or mistake.

It appropriates the Holy Ghost. "We believe," say its apostles, "that in Christianity all truths are contained; but these eternal truths ought to be approached, disengaged, and illustrated

by philosophy.” Again : “ Christianity has a form of mystery which I revere ; but it has also a form of scientific exposition, and I am its organ and interpreter.” But more directly, says Cousin, “ if one takes the alleged teaching of the Holy Spirit to be the mind of God, it is after all the reason that decides whether that teaching of the Holy Spirit is the mind of God.” The speculative reason, then, and not the Holy Spirit, is the ultimate critic, and faith is not a superinduced principle, a new life of God in the soul — a gift of regenerating grace, — but a product of the new philosophy. The practical consequence is that every man’s excited imagination is regarded as an effect of Divine afflatus ; that every enthusiast and fanatic, every inflated itinerant and blustering declaimer is an oracle ; that Herbert of Cherbury had as real an inspiration as the disciple who leaned on Jesus’ bosom ; that every religious frenzy or spiritual mania that inflames society is a revival of religion ; that Luke’s account of the day of pentecost, or Edwards’ narrative of “ the great awakening,” has a correspondence in the holy roll of New Lebanon and Enfield, the gastric revelations of Emanuel Swedenborg, or any other of the Platonic hallucinations of the natural mind. Such idolatries cannot but react to confirm and settle hopelessly the idolatrous affection. We say hopelessly, for the sin against the Holy Ghost can never be forgiven.

It appropriates man. Man is peculiarly the property of God, and is no otherwise his own or at the disposal of another than as God appoints, in reference to the ends of his moral government, for “ God hath made of one blood all nations of men, for to dwell on all the face of the earth ; and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord if haply they might feel after him and find him, though he be not far from every one of us ; for in him we live, and move, and have our being.”

In this and corresponding summaries of doctrine it is made evident that all men are made and constituted of God, of one stock and genus, but with species, varieties, orders, and individuals, in great circumstantial diversity ; that they are, at present, alien from God in a fallen, abnormal, darkened state ; that their respective places, relations, and conditions are all of

Divine appointment with reference to their preservation in a probationary state, and their possible recovery ; that God dispenses light to them, in successive periods and epochs, for their guidance, agreeably to principles, methods, and ends of moral government not otherwise comprehensible by the disordered faculties ; that they are accountable to him, and to such agents and messengers as he ordains and appoints to be his ministers and executioners ; that they have no rights, privileges, or immunities independent of his sovereign will ; that he bestows his favors upon them, or withholds them, as he pleases, upon his absolute knowledge of the character, relations, and necessities of the different individuals, families, states, nations, and races of men, and with a view to such results as shall best show forth his own perfections as a moral governor ; that their happiness is not an end, but only a stated consequence of their falling in with his plans and purposes as he sees fit to teach them by natural or revealed religion, in their several ordained spheres of moral trial and discipline ; that any violation or misuse of these constituted relations is an infringement of rights which exist alone and absolutely in him, and will be punished by the present overturning of sinful states and nations, and the everlasting destruction of the sinful individuals who compose them, as personal moral agents, in the world to come. So religion incontrovertibly teaches and asserts — all fictions and theories of men to the contrary notwithstanding, — and it cannot be refused or evaded without a virtual denial of the sovereignty of God.

But our man-god — the idol self — virtually assumes and appropriates this absolute right of Jehovah ; the sensuous idol by a brute force, and the spiritual idol by a speculative fiction. The one affects its own might as the true right ; the other its own ideal reason. They are both equally subversive of the Divine government, since both the strong arm and the wild imagination that practically resolve this question of right, are man's, — an ignorant, sinful, and dependent creature, — and not God's whose prerogative it is to rule and govern according to the counsel of his own will. They both violate the constituted relations of the Divine providence ; and so far as not restrained and modified by the word and Spirit of God, or limited and tempered by the incidental and collateral influence of renewed

men, they tend to produce a premature destruction of the social state. The one constitutes itself a personal unit — a divine tyrant; the other an impersonal unit — an abstraction, a divine humanity; the one a rod of iron reducing the subject, for its own lusts, below his natural order; the other, for a similar end, elevating him, by a rampant imagination, equally above it; but both to the general disturbance of the comprehensive system, essaying to reach a perfect state of earth before the appointed close of its probation and independently of the work of the Holy Spirit. The one puts its own law in the place of revealed right; the other its own fictions in the place of revealed law — a “higher law” instead of the highest law. The one asserts restraint without liberty, with Hobbes; the other liberty without restraint, with the whole troop of illuminated devotees; both equally destructive of the divinely constituted relations of the fallen world, which can subsist only as God has ordained them, by restraint and liberty, liberty and restraint, — “mercy and truth meeting together, righteousness and peace embracing each other,” all the different orbs in their different spheres and various relations, wheeling in harmony around the glorious sun. The one is the monarch, the prelate, the father, the teacher, the master, using all inferior relations, not as God requires, for his glory, but that of the appropriating idol; the other is the people, the congregation, the children, the pupils, the servants, practically disavowing and renouncing superior relations, in obedience to an inner light, — the imaginary divinity within. The one is outward dependence on the creature; the other is independence both of the creature and Creator. The one is superstition lording it over God’s heritage, not to punish, reform, or elevate, but reduce to its own exorbitant purposes; the other is fanaticism, breaking thrones and altars in mad chase of the impossible chimera of a heaven upon the earth. The one is France to-day crushed under the heel of tyranny; the other is France to-morrow, drunk with liberty and revolution. So it is with every other nation; swaying destructively to this side, or that side, except so far as the Spirit of God moves upon its troubled waters.

Between these antagonistic idolatries which now more than ever are stirred up in “irrepressible conflict” for the final mas-

tery of the sin-destroyed world, it is not material, and it were possibly invidious to discriminate. But it should be considerably inquired by all Christian men on which side the dangers are the greatest. Hitherto the lessons of history have been mostly on the side of power. But, sometimes, reaction is, for a time at least, most fatal; and history has recorded enough, on the other side, for the warning of thoughtful men. The speculative demon has, as yet, had the briefest reigns, and the narrowest circuits, but the bloodiest issues. And that might always be presumed from its nature in the present constitution and course of things; for our pantheistic idolatry implies that every individual man, who is but a related part, is equal to every other part and to the whole, which is practically absurd and impious; for parts which are equal to one another and the whole are essentially a unit, and there is no unit but God. The new philosophy, which is not new, but revived from the dead vanities of the past, accordingly deifies the abstraction — humanity — and dethrones the reality — Jehovah. It virtually makes every man God to himself, the rightful governor of the world, and consequently, by the law of the fallen soul, it sets every man against every other man, and all men against God. Installed in learned systems and institutions, in governments and households, in the pulpit and the press, and diffusing itself insensibly among the people, ever acting, as it does, by its peculiar mesmeric power, to inflate, inflame, and exasperate individual minds, it would, of necessity, annihilate, by degrees, duties and responsibilities, rewards and punishments, and turn the world — the whole of it — without a reacting power of despotism, as it has sometimes, for a specimen, turned some small parts of it, into a hell. It would be an infinite *Siva* — a destroyer, resolving all things, for its own ends, and not the ends of God, into itself, breaking up all ordained relations, confounding all distinctions, violating all plighted faith, repudiating all engagements, rescinding all laws by which only the world, in its present sinful state, is held together, glorying in its alleged supremacy, defying all resistance, stretching to universal empire, seizing, enfolding, crunching, swallowing, till, like an almighty anaconda, reposing but occasionally for the destruction

of other worlds and systems, it would finally reënvelope all things in itself, and reign — the Pan-God — alone.

Such is not our God, nor ever shall be, even as Rome is not our God. We bow not down to a crucifix ; we soar not away after a gilded spectre. We acknowledge not God a block ; we honor not God a fiction ; but God a person — Father, Son, and Holy Ghost, — who leadeth Israel through a wilderness, and his little gentile flock, through a more difficult and dangerous pilgrimage, to the promised land ; not to temples made with hands, and not to air-built mansions in the skies ; but to a city that hath foundations, whose builder and maker is God, — “ the New Jerusalem that cometh down from God out of heaven, prepared as a bride adorned for her husband.”

If now we take into our reckoning the extravagancies of the speculative reason, in connection with the short-sighted, partial, and, as at present, more positive and pretending deductions of the empirical, and their respective reacting or antagonistic influences in inflaming the selfishness of the natural mind, then, necessarily, without the Holy Ghost, the true Christ is crucified afresh between them, and put to an open shame. Then, also, the aggrieved spirit returns no more ; the people, like the idolatrous Jews of old, are without a vision, the ordained relations of the social state are broken up, and the ruin of all our natural hopes ensues. For, then, mediation and intercession, between the exasperated selfish antagonisms of the sense and reason, — the brute theology of Rome, and the evaporated theology of infatuated Protestantism, between the ethics of a blind necessity and the ethics of a self-determined will, between the politics of force and the policy of flattery and chicane, between the restraints of power and the licentiousness of liberty, measurably cease, and dogmas, theories, systems, men, states, nations, races, dash one against another. Then the mighty conflict of earth thickens, and when the rejected Christ has retired from the city and the synagogues to sweat in Gethsemane and weep at the Mount of Olives, then the unmitigated strife goes on with fiery rhetoric and vindictive blows, till rhetoric and blows give place to quicker instruments of wrath, disorganization reigns, fire-brands destroy in a night the work of years, the city and the temple fall, and the voice of sad lament echoes over the hope-

less scene of ruin —, “ Oh, Jerusalem ! Jerusalem ! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings, but ye would not. Behold ! your house is left unto you desolate ; and from henceforth ye shall not see me till ye shall say, ‘ Blessed is he that cometh in the name of the Lord ! ’ ”

ARTICLE IV.

MONICA, THE MOTHER OF AUGUSTINE.

THERE is not perhaps a more touching episode in all human history, than the story of Monica, the mother of St. Augustine, as related by her son, with all the reverence of filial affection and the tenderness of Christian love. Living in the fourth century, her piety was extraordinary for that age, and indeed for any. It is said that she “ converted her husband from paganism to Christianity by the example of her own virtues,” and certainly we have nowhere a picture of greater maternal tenderness than hers. Of her three children, “ Augustine from his cradle to his manhood, cost her the most anxiety, as at a later period, he afforded her the most gratification.” He has himself depicted with unsparing severity, and sometimes with an almost morbid self-reproach, his early errors, and his disregard of his mother’s anxiety and pious counsels. Throughout his “ confessions,” the glimpses which he gives us of this admirable woman, awaken the deepest interest in the reader.

He says of her, in commencing the recital of her life, — “ What I shall praise in her, was not her own work, but Thy gift . . . it was through the grace of Christ that she had the happiness to be brought up in Thy fear, in the bosom of a Christian family, and to become, by her piety, one of the ornaments of Thy Church.”

It would seem that Monica's educators strove above all to render her submissive, wise, and temperate, and that she was well prepared for the trials which she had to undergo in married life. Her husband, Patricius, to whom she was united at an early age, was of an extremely hasty temper, and not a pattern of fidelity to his wife. Yet she bore all his sins against her, with the utmost meekness, never suffering herself to irritate him in his fits of anger by a word or action, and believing that by the mercy of God "he would at length obtain both faith and chastity." Her expectations were not disappointed. Monica's wisdom and meekness were also conspicuous in all other family relations, and her advice was of great service to many of her friends in their domestic difficulties. Her home was in the small Numidian town of Tagaste, where Augustine was born in the year of grace 354. His mother "early impressed him with a sense of the enormity of sin," and strove to awaken in his heart that love of goodness which she herself felt so strongly. Far from being satisfied, like her worldly husband, with the reports of her son's intellectual promise, Monica reluctantly saw him depart from her to pursue his studies in Carthage, that luxurious and profligate city, for whose dissipations he had already but too much relish. Added to these dangers, she suffered the deeper grief of seeing him entangled in the labyrinth of Manicheism in which he groped blindly and persistently for many years. • Monica "wept for him," he tells us, "more than a mother who was following her son to the tomb, for she saw him dead in the sight of God." While almost in despair at his immoral life, and increasing religious infatuation, this pious and simple soul was comforted by a dream, in which she saw advancing towards her, a young man clothed with light, who with a gracious and smiling countenance, asked to know the cause of her tears, addressing her in such a manner as to assure her that he sought her consolation, rather than the gratification of his own curiosity. Upon Monica's answering that it was the danger of her son's soul which she deplored, he bade her to be no more disquieted, saying to her "Where thou standest thou shall one day see him stand." Looking round, she beheld her son at her side. Full of faith that this dream was sent from heaven for her encouragement, she would not listen to Augustine's in-

terpretation of it ; that it prophesied her adoption of his belief. "That cannot be," replied she ; "for it was not said to me, 'where he stands, thou shalt stand,' but 'where thou standest, he shall stand.'" This reply made a deeper impression on Augustine than the dream itself ; nevertheless it did not turn him from the errors in which he had become so deeply involved ; and for nine long years Monica saw no fulfilment of her dream, — no answer to her tears and prayers. Almost in despair, she went to a pious bishop, and besought him to endeavor to reclaim her son. But this wise and prudent man refused to enter into any controversy with the wayward youth, well judging that the pride of opinion was still too strong in him to admit the prospect of any good result. "Let him alone," said he to Monica, "and content yourself with praying for him ; he will come to see from the perusal of their own books, the folly of those who have led him astray." And when still more strongly urged, with tears, to make some effort for Augustine's conversion, the bishop, as if worn out with her entreaties, answered, "Depart, and continue to do as you have done ; it is not possible that the child of so many tears should perish."

Monica's simple faith received these words as a response from heaven, and went away with fresh courage to renew her patient prayers.

But still disappointment awaited her, and "the constant anguish of patience" became almost insupportable. Augustine, then just entering upon manhood, and already professor of rhetoric at Carthage, formed the design of going to Rome, being pleased with the accounts which he heard of the youth of that city, as more docile and scholarly than those of Carthage. At this period, though he had begun to be somewhat dissatisfied with the Manichean system, he was still in great measure its adherent. His determination caused Monica the extremest grief. It seemed to her that her son, once separated from her, was lost to her forever. She followed him to the port from which he was to sail, ceasing not to entreat him to return home, and give up his intended journey, or else allow her to accompany him. Seeing that she was not to be moved from her purpose, Augustine persuaded her to pass the night previous

to his proposed embarkation, in the chapel of St. Cyprian, and while she knelt before the altar, and spent the dreary hours in prayers and tears, he secretly set sail with a favoring wind, and in the morning the distressed Monica saw — a speck on the horizon — the ship which bore away her son.

What wonder if her faith almost failed her at the sight? What wonder if she foreboded with anguish of spirit the total ruin of her unfilial child? What wonder if, in the bitterness of her disappointment, she forgot that God could save her son at Rome as well as at Carthage; by another's instrumentality as well as by her own; if in the intensity of her desires she "limited the Holy One of Israel," to her own short-sighted plans for the bestowment of the blessing.

"Man must ask, and God will answer; yet we may not understand,
Knowing but our own poor language, all the writing of His hand;
In our meagre speech we ask Him, and He answers in His own;
Vast beyond our thought the blessing that we blindly judge is none."

After a year's stay in Rome, which somewhat disappointed his high anticipations, Augustine was invited to Milan as a teacher of rhetoric. The pious bishop of Milan, Ambrose, was disturbed at the prospect of Augustine's arrival, knowing his opposition to Christianity, and the pernicious influence he would be likely to exert, and publicly warned his people against him. Nevertheless he behaved most charitably towards Augustine, receiving him with much kindness, and the latter was so charmed with the urbanity of the bishop, that he consented to hear him preach, and from being fascinated with the eloquence of his discourses, became interested in the truths which they inculcated, and at length an earnest inquirer into the doctrines of Christianity. Of Ambrose he says in his "Confessions": "It was Thou, O Lord, who didst by an unseen way, lead me to him, that he might open my eyes and lead me to Thee."

Monica, ignorant of the great change which was taking place in her son's opinions, but unable to withstand the longings of her maternal heart to see him, arrived after a stormy and perilous voyage, at Milan. "In the midst of the tempest, it was she who revived the courage of the sailors, and, assured by

a vision, confidently predicted their safe arrival at their destined port."

At this period Augustine was still far from acknowledging the truth. But he was no longer a Manichean, and this was a comfort to his mother, although she longed for more. "Assured that God would not fail to finish his good work, according to his promise, she replied to me with the tranquillity of a heart strong in faith, that she hoped that before she left this world, Jesus Christ would grant her the blessing to see me a faithful child of the Church."

Monica could not but entertain the profoundest gratitude and affection towards Ambrose, who was the instrument of whatever spiritual benefit her son had already received, and from whose holy influence she hoped much in the future. And Ambrose seems to have been deeply impressed with the piety of Monica. Augustine records: "He could not help repeating his praises of her whenever he saw me, congratulating me, that heaven had granted me such a mother." "Alas," he adds mournfully, "he did not know her son; or that this son doubted yet all that she believed so firmly, even thinking it impossible to find the way of life."

Monica seems herself to have been enlightened by the pious teachings and example of Ambrose, and to have been led to a greater simplicity of practice in religion.

Owing to the difficulty of obtaining a sufficiently long interview with Ambrose, whose time was almost constantly occupied with study and works of charity, to unbosom his difficulties and doubts, Augustine was obliged to content himself with attentively listening to the sermons of this great man, which convinced him of his mistake in believing the calumnies of the Manicheans against the Christian religion. He was led by degrees to search the Scriptures, but the light of truth dawned but faintly on his soul as yet, and he was far from being released from the dominion of passions, whose indulgence nevertheless caused remorse in his awakening conscience. Two years passed away in this conflict, — long and tedious years they must have been to Monica, who sometimes saw her hopes on the point of being realized, and again was plunged into distress by her son's relapse into sin.

But she did not wait in vain. The Hearer of Prayer was trying her faith, and letting patience have its perfect work, that He might give her a glorious answer in the end.

Augustine was living in a continual "torment and agitation of mind." He says: "Thou, O God, gavest no peace to my heart, continually wounding it with secret arrows, until by a spiritual insight, it arrived at last at some true knowledge of God. Thus, touched by Thy invisible and merciful hand, my swelling pride was humbled more and more, and the eyes of my mind, obscured and dazzled hitherto, were enlightened by a severe but salutary remedy in the misery which I suffered, and day by day received stronger sight."

Human nature will not submit its pride to the humbling doctrines of the Gospel, without trying first all the resources of its own nature, and calling all creature-helps to its aid. Augustine sought everywhere for consolation, except where alone it could be found, before he turned to the Bible and acknowledged "The entrance of thy words giveth light." In the books of the philosophers he had found much to interest him, but the reading of them had only increased his pride, while it failed to satisfy his conscience. Only in the Gospel did he discover that true religion begins and progresses in humility; "that a broken and a contrite heart" alone is accepted of God; and that He permits no flesh to "glory in His presence."

The conversation of two pious men, — Simplician and Pontician, — was also instrumental in the conversion of Augustine. On that memorable evening which he has so graphically described in the "Confessions," the latter had been speaking to him on religious subjects, and particularly of the Solitaries in Egypt. This night decided the conflict; he gave himself to God. Hearing a voice that seemed to say to him, "Take and read, take and read," in the midst of his agonized pleadings with God, in the solitary place to which he had retreated, he opened the Bible and read these words: "Live not in rioting and drunkenness; not in chambering and wantonness; not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for flesh to fulfil the lusts thereof." "I read no further; it was unnecessary; for, in fact, no sooner had I

finished those words, than the light of security seemed to spread itself over my heart, and the clouds of uncertainty to disappear." The whole relation is most interesting.

We have been thus particular in giving these details of Augustine's conversion, that it may be noticed what, as we have reason to think, was the part of Monica in it. It was not accomplished in the way she had expected;—otherwise she might not have been sufficiently humble in her rejoicing; yet she viewed it, as do we, as a certain answer to her prayers. But without doubt there are many cases, in which the answer to prayer comes in such a manner that we, not having Monica's lowliness of mind, are as much surprised and disquieted at the unexpected way in which it comes, as we are gratified at the bestowment of the blessing. We do not always "count the cost" of our prayers; we know not how, possibly, "a sword may pierce through our own soul;" as a necessary part of the fulfilment of them. We do well, when we entreat for any specific blessing to include in our petitions an entreaty that we may have grace to recognize and welcome the answer in whatever form it may come. Monica was doubtless expecting some more direct share in the work of her son's conversion;—God answered in a way that was farthest from her thoughts,—but *He answered*, and that was enough for her, as it should be for us, for the efficacy of her prayers was not less manifested, than if she had been the sole instrument of Augustine's conversion.

Monica's joy was unbounded,—her dearest earthly wish fulfilled, when she saw Augustine received into the communion of the Church, and united with her in a common faith. Perhaps her joy reacted too strongly on her frame exhausted by the long tension of hope and fear. We do not know, but the end drew nigh, and "*Nunc dimittis*" was already on her lips.

The mother and son resolved to return to Africa. Staying some days at Ostia, to make preparations for their voyage, a most delightful conversation took place between them, which Augustine has recorded, and which seemed her last legacy to him of instruction and comfort. "They were sitting alone together, and conversing with inexpressible sweetness" on the joys of Paradise. "As to me, my son," said Monica, at length, "there is nothing more that I desire in this world. What

should I do here, since there is nothing more to look forward to? There has been only one thing which has made me wish to stay a little longer: it was to see you a Christian before I should depart. God has granted me my desire; and beyond my hopes, for He has allowed me to see you resign all worldly good for Him, and become his devoted servant. What then do I here any longer?"

Five or six days after this conversation Monica was attacked with illness, which she was convinced would be fatal. "You will bury your mother here," said she to Augustine. "Bury my body anywhere, that may seem most convenient," added she; "give yourself no trouble about it; all I ask of you is that wherever you may be, you will remember me before the Lord." And when her children could not bear the thought of depositing her remains so far from her native land, she comforted them by saying, "We are never far from God; and I am not afraid that at the last day He will be slow to find me for the resurrection."

So died Monica, in the fifty-sixth year of her age, and the thirty-third of Augustine's, leaving him almost inconsolable at the loss of the parent whom he had just begun to understand and appreciate. We cannot follow him further. But we know that his whole life was sanctified by the memory of that mother, and the hope of their reunion in heaven—that the great things which he did for the Church, and for all time—in fact all that he became, were traceable, under God, in great measure to her faithfulness in prayer;—and we see how the last effort of his pen was to erect for her a more enduring monument than any worldly pomp can boast, in the affectionate recital of her virtues.

"Now Augustine in his bosom keeps the image of a saint,
Whose warm tears of consecration drop on thoughts of sinful taint.
In the home that knew him erring, a bewildered Manichee,
Minister at Truth's high altar, him that mother saint shall see."

"In the dreams of midnight, haunted by the ghosts of buried sins;
In the days of calm, the spirit, struggling through temptation, wins;
Monica looks down upon him, joy to bless, and gloom beguile,
And the world can see Augustine clearer for that saintly smile."

ARTICLE V.

INTELLECTUAL AND MORAL CULTURE IN OUR
PUBLIC SCHOOLS.

It is well known that a great change, in a moral and religious point of view, has come over the character of school instruction in our land since the days of our forefathers. With scarcely an exception, all our public schools and higher seminaries of learning were, at the first, professedly founded in the interests of the Christian religion and piety. Harvard College, whose seal forever consecrates it *Christo et Ecclesiæ*, to Christ and the Church, resembled, in its early history, much more a theological seminary than a modern university. The object of the first Latin school in Boston, in 1635, was to raise up those who, “by acquaintance with ancient tongues,” should be able to obtain “a knowledge of the Scriptures,” and “to discern the true sense and meaning of the Original.” The Enactment of 1647, establishing substantially our present free school system, — the first free school system in the world, — reads as follows: —

“It being one chiefe proiect of y^eould deludor, Sathan, to keepe men from y^e knowledge of y^e Scriptures, as in former times, by keeping y^m in an unknowne tongue, so in these latter times by perswading from y^e use of tongues, y^e so at least y^e true sence and meaning of y^e Originall might be clouded by false glosses of saint-seeming deceivers, y^e learning may not be buried in y^e grave of our fathers in y^e church and Commonwealth, y^e Lord assisting our indeavors, it is therefore ordered, y^e every towneship in this jurisdiction, after y^e Lord hath increased y^m to y^e number of fifty housholders, shall then forthwith appoint one within their towne to teach all such children as shall resort to him to write and reade, whose wages shall be paid either by y^e parents or masters of such children; or by y^e inhabitants in generall by way of supply as y^e maior part of those y^e order y^e prudenials of y^e towne shall appoint, provided those y^e send their

children be not oppressed by paying much more yⁿ they can have y^m taught for in other townes. And it is further ordered y^t where any towne shall increase to y^e number of one hundred families or householders they shall set up a grammar schoole y^e master thereof being able to instruct youth so farr as they may be fited for y^e university, provided y^t if any towne neglect y^e performance hereof above one yeare, yⁿ every such towne shall pay five pounds to y^e next schoole till they shall performe this order."

Our State constitution, formed in 1779, makes it "the duty of legislatures and magistrates in all future periods of this commonwealth to cherish the interests of literature and the sciences and all seminaries of them, especially the University at Cambridge, public schools, and grammar schools in the towns," to the end that "wisdom, knowledge, and *virtue* may be generally diffused among the body of the people." And by a law passed in 1826 and still in force, it is made "the duty of the President, Professors, and Tutors of the University at Cambridge and of the several Colleges, of all preceptors and teachers of Academies, and of all other instructors of youth, to exert their best endeavors to impress on the minds of the children and youth committed to their care and instruction, the principles of *piety*, justice, and a sacred regard to truth; love of their country, humanity, and universal benevolence; sobriety, industry, and frugality; chastity, moderation, and temperance; and those other virtues which are the ornament of human society and the basis upon which a republican constitution is founded; and it shall be the duty of such instructors to endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendencies of the above-mentioned virtues to preserve and perfect a republican constitution and secure the blessings of liberty, as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices." The time was when the chief text-books in our public schools were the New England Primer, the New Testament, the Psalter, and the Catechism. But now, in our schools, not only is religious instruction entirely dispensed with, but in some of them extempore prayer and the reading of the New Testament are expressly prohibited, and even the repetition of the

Lord's Prayer and the Ten Commandments is found in some places to be unsuited to a school-room. So that, at length, our schools have come to be characterized as "godless," at least by their enemies, and, it must be confessed, are, in fact and in truth, fast becoming so. And this state of things is justified by many persons and on various grounds.

And first: Some have asserted that children should not be instructed in any religious tenets or doctrines, until they first shall have arrived to maturity of understanding and for themselves shall be able to judge between right and wrong.

But this course appears to us as nothing better than a miserable and cowardly shirking of that responsibility which God has laid on every parent to bring up his children in the nurture and admonition of the Lord. To every parent and to every guardian of youth, Jehovah has said of his statutes: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

As

"The dew-drop on the infant plant
May warp the giant oak forever,"

so in early childhood the mind is most impressible not only for good but for evil. And herein is manifested both the wisdom and goodness of God, in that, by enforcing the duty of early religious instruction and nurture, he has sought to forestall the evil by preoccupying the mind with the good and the true. And a heavy responsibility must rest on that parent, guardian, or instructor whose religious faith is so weak and unsettled, or of so little worth in his own esteem, that he dares not or cares not to teach it unto the children committed to his guidance and care.

It is, moreover, wholly impossible to bring up children, guard them how you will, perfectly free from bias in moral and religious matters. And even were it possible, we should yet deem it unsafe and wrong to do so, because youth, especially, about to enter upon life's perilous journey, need beforehand some fixed and settled principles by which they may be guided securely amid the difficulties and dangers of the way.

Besides, the falseness of the principle above advanced is evi-

dent from its conceded inapplicability to other and related matters. For, if children are to be taught only those things which they can understand and the correctness of which they themselves have the means of determining, then the range of their studies will be exceedingly limited, and the amount of their instruction will be almost infinitesimally small.

Stephen Girard embodied this principle of non-instruction in religious tenets in his testamentary provisions for the government of his college for orphan children, — a scheme which Webster justly branded as “derogatory to Christianity,” and as “mere, sheer, low, ribald, vulgar deism and infidelity.” And it was in full accordance with this infidel scheme, that the author of the “Age of Reason” wished, in his day, that the schools might be conducted apart from “priestcraft and superstition ;” or, in other words and as he meant it, apart from the influence of the Christian religion and the Sacred Scriptures.

But, secondly : It is sometimes argued that the school-room is not a fit place for religious instruction ; that there is no natural connection or congruency between the teaching of religion and the teaching of mathematics, geography, and grammar ; that the mingling together of profane and sacred studies in school would tend to diminish one’s reverence for the Bible ; and that the proper place for imparting religious instruction is in the family circle, the church, and the Sabbath-school.

But to all this we might, in the first place, deem it sufficient to reply, that, on the theory proposed, a large majority of the children and youth in our land would grown up in ignorance of their relations and duties to God and to their fellow-men, since they attend neither the church nor the Sabbath-school, and their home instruction, like their “street education,” is anything but ennobling and salutary.

But we remark, in the second place, that this divorce of moral and religious culture from our school education is unnatural and monstrous in itself, and would be fatally detrimental to all the best interests of the individual and of society at large.

And here we are led to inquire : What is a true and symmetrical education ? It is properly a *drawing out*, or a full and harmonious *development* of our whole being, physical, intellect-

ual, moral, and religious. Hence a complete education is something more than simple *instruction*, something more than a knowledge of the physical sciences, something more than a merely intellectual culture. "The end of learning," says John Milton, "is to repair the ruin of our first parents by regaining to know God aright, and, out of that knowledge, to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which, being united to the heavenly grace of faith, makes up the highest perfection." "I hold," said Dr. Arnold, the late head-master of Rugby, the greatest teacher of this, or perhaps of any age, "I hold all the scholarship man ever had to be infinitely worthless in comparison with even a very humble degree of spiritual advancement." And, again he says: "Mere intellectual acuteness, divested as it is, in too many cases, of all that is comprehensive and great and good, is to me more revolting than the most helpless imbecility, seeming to be almost like the spirit of Mephistopheles." What Arnold most of all desired to see in his pupils was "earnest principle" and "moral thoughtfulness." And what he especially looked for and required in his school was: First, religious and moral principles; second, gentlemanly conduct; and third, intellectual ability.

There is nothing, alas, in merely intellectual culture, which is incompatible with profligacy and vice. And hence no native strength of mind or mental attainments are a sufficient guard against dissipation, wretchedness, and ruin. On this point the "Confessions" of a De Quincey and a Charles Lamb furnish ample and most unequivocal testimony. Coleridge, also, perhaps the profoundest thinker the world has ever seen, was yet for years the miserable slave of a habit which he loathed and detested with all his soul. Often did he beg his friends to confine him within some dungeon's granite walls, that he might be preserved from temptation, and, in his vain struggles to resist such temptation, he suffered, as he averred, all the torments of hell. Through want of moral principle and virtuous character, some of the brightest intellects that ever graced the halls of learning have gone down in darkness and irretrievable ruin. Such minds as these were strong enough to suffer, but, with all their intellectual furnishing, were too weak to overcome

the power of established vicious habit. A vitiated appetite is stronger than a strong mind, stronger than our sense of right, stronger than our regard for health, stronger than our desire for happiness, stronger than our feelings of self-respect, stronger than all the laws of God and man, stronger even than the fear of God's eternal anger. But in most cases our evil habits are formed in youth, or in thoughtlessness and comparative ignorance of their true nature and consequences. Hence, as one important part of education, the child should be taught especially to rule his own spirit, — a task greater and much more important than the taking of any city. Alexander conquered the world, but was himself at last conquered by his own appetites. Thus, knowledge alone is neither wisdom nor happiness nor safety. The tree of knowledge is not the tree of life; and we may eat of the fruit of the one, and yet miserably live and miserably perish for want of the other.

There should, then, be for our youth, an education not only of the intellect, but also of the heart, "out of which are the issues of life." There should be an education not for time only, but for eternity as well; nay, the two should ever be blended together, and nothing in the spirit or conduct of our school system should cause our scholars to feel that a merely intellectual culture is, of all things, the most important and necessary. Even for success in this life, the virtues of temperance, frugality, and probity are quite as essential as acuteness of intellect or the attainments of learning.

As we have above remarked, the minds of children are easily impressible both for good and for evil. It is also true that children cannot be brought up free from bias, so that they will lean neither to the one side nor the other. And, therefore, unless they are kept and nurtured in the school of virtue, they will make most rapid proficiency in the school of vice. Dr. Arnold was accustomed to remark that he "saw the Devil in every knot of vicious, careless boys." Doubtless we all, at times, have been astonished to see how early children can learn the boldest language of profanity and impurity, language which might well befit the practised tongue of the vile and hardened. Now, against these wayward tendencies and hurtful practices in which youth are so prone to indulge, our schools should, at

least, furnish some partial preventive and antidote. A school which should be wholly destitute of moral and religious influence, we could deem as nothing better than a sink and fountain of corruption and death. School, under the best circumstances, is a place where not only a great deal of good but a great deal of evil is to be learned, and we have sometimes feared that, in many instances, the evil acquired vastly preponderated over the good. The greatest and indeed the only serious objection which has ever been urged against our public schools, is the fact that dutiful and comparatively virtuous children are there obliged to companion with the dishonest and untruthful, the dissolute and profane. Parents who would rather follow their children to an early grave than that they should become addicted to habits of profanity and impurity, are virtually necessitated to send those children, not for days and months only, but for years, to a place where the dread contagion is so liable to abound. But in this world, we suppose, there must be this moral exposure and peril. Snares and pitfalls are everywhere, not naked and forbidding, but, by Satanic art, baited and garnished over, and made attractive to the eye of youth.

As there is nothing in this world like starting right, where the way is so mazy and perilous, and the retracing one's missteps is so difficult, so it should be the teachers' aim to give their children a right direction for life, and encourage them in pursuing the right way. In the early records of Boston we read that, at a public meeting in 1635, "it was generally agreed upon that our brother Philemon Pormont shall be intreated to become scholemaster for the teaching and *nourtering* of children with us." As the gardener rears and trains and *nourishes* the delicate plant and tender vine, so should the teacher not only teach but *nourish* the children committed to his care, preserving them, as far as possible, from all adverse and hurtful influences, and lifting them up into grateful sunshine and the atmosphere of purity. Unless they are thus cared for and cultured, what wonder is it should they take a wrong direction, acquire ugliness of character, live to no good purpose, and, dying, leave few to mourn their departure as a loss?

But not less essential is morality to the individual's success

in life, than it is to the welfare of society and the State. Omitting, however, the discussion of this topic further, we hasten to the consideration of a third and final objection.

Namely: However desirable in itself may be the union of intellectual and moral culture in our public schools, it is yet wholly impossible on account of the multiplicity of religions and religious sects in our land.

There are, indeed, of religions and isms in this land, an almost countless number and variety. On these western shores there are now both Christian and Pagan temples, worshippers of Jehovah and worshippers of Boodh, Deist and Mormon, Atheist and Pantheist, to say nothing of the almost interminable divisions of the differing minor sects. Now it is, indeed, plainly evident, that in a school where the followers of all these differing religions and systems are congregated, the imparting of anything worthy of the name of religious instruction would be wellnigh impossible without offending the judgment or conscience of some. And yet we believe there is some common system of *morality*, which would readily command an almost universal assent. And of all the systems of morality which have ever been devised by man or for man, the Christian scheme, in all its depth and entirety, would be regarded by all candid minds as preëminently the best, and, indeed, as the only system which is worthy of being taught to our rising race. The writings of classical and pagan antiquity have been long and narrowly searched for some gems of morality, which, in their lustre, might compare with or outvie the plain morality of the New Testament. But thus far the search has been in vain. It has, indeed, at length been discovered that Confucius taught the negative side of the "golden rule," and that Platonism has sometimes commended humility as a virtue. But in the Christian Scriptures, these moral gems and pearls lie scattered everywhere, even on the very surface, and are not, as in the case of heathenism, buried beneath mountains of rubbish and nonsense, or oceans of impurity and pollution.

As the theoretical Atheist can have but little *conscience* in this or any matter, so he can as easily assent to the Christian system of morals as to any other, and the importance of some kind of morality will be as unhesitatingly conceded by him as by other

men. The Confucian, as we have seen, must yield the palm of excellence in morality to the Christian Scriptures. And the Jew, believing, with the Christian, in the Old Testament, yet admires the morality of the New, and while withholding assent from the Messiahship of Jesus, yet extols his character, and disavows the deeds of his fathers in putting him to death. And so, for aught we can see, the Christian system of *morality* may be taught in any school in our land by a Christian teacher, and with a religious and Christian spirit. And it is the manner and spirit of a teacher and his teaching, which, after all, is the thing of greatest importance. Gibbon, in his "Decline and Fall of the Roman Empire," wrote, doubtless, much which is true in regard to the early Christians, but the most of his famous fifteenth and sixteenth chapters, especially, was written in a sceptical and sneering tone. "My highest ambition," said Arnold, himself scarcely less distinguished as a Christian historian and philosopher than as a Christian teacher, "my highest ambition, and what I hope to do as far as I can, is to make my history the very reverse of Gibbon in this respect, — that whereas the whole spirit of his work, from its low morality, is hostile to religion, without speaking directly against it, so my greatest desire would be, in my history, by its high morals and general tone, to be of use to the cause without actually bringing it forward."

But thus far, in our school history, our only trouble in the matter of securing moral and religious culture for our schools, has arisen, not from Jew, Boodhist, or Atheist, but, strange to say, from one branch of the professed followers of our common Lord. The Papist, though doing less than others in support of our schools, has yet done the most towards banishing the Bible and religious instruction from them, and rendering them almost as "secular," "heathen," and "godless," as he sometimes declares them to be. And his plea for this is: that our English Bible is a Protestant, sectarian, and hence unfaithful, version of the Word of God. With quite as much truth and cogency, however, might the Unitarian aver that our Bible is a Trinitarian version, or the Baptist that it is a Pedobaptist version, or the Dissenter that it is an Episcopal version; and so each of these and other Protestant sects in turn might, just

as consistently as the Papist, demand the expulsion of King James's Bible from our schools. And as the dogmatic differences between some of the Protestant sects are really quite as important as those existing between the Protestant and Romanist, so each of these differing Protestant sects in turn might demand, quite as justly as the Papist, its proportion of the school-money, to be expended on schools of its own religious faith and order. We are thankful to the Divine Goodness, however, that no version of the original, if executed in good faith, can ever, in any essential matter, so obscure the truth of God's Word, that it may not be discovered even by the unlettered and the simple-minded. And hence, were it not for its barbarous English, we should not seriously object to the use even of the Douay version in our schools, by the children of Romanists, notwithstanding the sectarian notes and comments with which its pages are filled. If, however, the contending sects and parties cannot agree upon the use of any one version in our schools, a selection may surely be made, especially from the historical and preceptive parts of one or more versions, which, as a text-book of sacred history and Christian morals, shall be acceptable to all. This experiment was, many years since, tried in Ireland, though from some cause it did not there prove long successful. And now, in their national schools, the children are instructed in religious doctrines by their priests or pastors, either before or after school hours, and no child is required to receive, or be present at, any religious instruction which his parents or guardians disapprove.

The truth is, however, the Romish priests are not more opposed to the reading of the English Bible in our schools than they are to the study of history, or the reading of a newspaper. They prefer for their people intellectual darkness rather than light, and hence are opposed to their children's attending school at all, at least in company with the children of Protestants. Romanism, we suppose, never yet founded a free common school, never yet favored the promotion of universal intelligence among her people, fearing, doubtless, that her subjects, on becoming the more intelligent, would become the less tractable. And hence we fear that the Romish hierarchy will not readily come to any cordial agreement with us in reference to the support and conduct of our public schools.

The path of duty, however, for us is plain. Our English Bible, without note and comment, is not a sectarian book, and must not, in a Christian land and by Christian hands, be banished from the school-room. On the other hand, our schools must be made essentially unsectarian, and all the more abstruse and mooted points of Christian doctrine must be there ignored. Yet a Christian teacher, we think, need not and should not, in the religious exercises of the school-room, wholly ignore the fact of our depravity by nature, or the duty of repentance toward God, or the method of forgiveness through a crucified and risen Saviour. To maintain these simple yet fundamental facts and principles of the Gospel, is to side neither with Athanasius nor Arius, neither with Augustine nor Pelagius, neither with Calvin nor Arminius, and if any one cannot assent to these simple principles, he should, at least, in all fairness and honesty, at once disown the Christian name.

In regard to the reading of the Scriptures in the schools where children of Roman Catholics are attendants, we would have the teacher himself, as a general thing, rather than the scholars, read a short and appropriate selection; and if these readings are unaccompanied with comment, they can hardly be made to subserve sectarian ends. Extempore prayer does, indeed, offer some facilities for inculcating sectarian dogmas; yet, not to dwell upon the fact that the prayers of all good men who feel the need of prayer are substantially alike, we may rest assured that the judgment and enlightened conscience of the Christian teacher will, in most cases, prevent him knowingly from broaching anything offensively sectarian in his public addresses to the Deity. But one instance, so far as we are aware, has yet occurred in this Commonwealth, where a teacher persisted in giving sectarian instruction in school, and he was, in consequence, dismissed by the school committee.

The laws of this State not only demand the daily reading of the Bible in our schools, but also require that the teachers shall be persons of good moral character, and the superintending committees are instructed to require full and satisfactory evidence of the same. But moral character is connected with moral and religious principles, and hence, an inquiry into these principles may sometimes properly be made. A man, as a pri-

vate citizen may indeed aver that, for his religious faith, he is responsible to God alone, and may deem it impertinent to be questioned as to his religious belief. But when he becomes a candidate for public office, the case is greatly altered, and he cannot screen his character or his opinions from investigation and scrutiny. As for ourselves, we hold that a man who avows his disbelief in the Divine authenticity and inspiration of the Christian Scriptures, is unfit either to make or administer the laws for a Christian people, or to teach a school in a Christian community. Hence, in examining teachers, we have been accustomed to ask them whence they derived the standard of moral and religious truth, and what are their views as to the importance of exerting and maintaining a sound moral and religious influence in the school-room.

But has our state and government the right thus to seek and provide for the moral and spiritual welfare of its children? It is, unfortunately, not yet settled beyond dispute, whether the State was designed to promote physical ends solely or chiefly, or to promote moral ends as well. Nor, again, is it unalterably determined how far the power of the State may be used to control individual action, without, at the same time, trenching on individual rights. One fact, bearing upon this subject, is, at least, generally conceded: that Christianity is part of the law of the land. Our national constitution is, indeed, faultily silent respecting the Supreme Deity and the Christian religion, and no one could tell, from its perusal alone, except by inference, whether our national government is Christian or Pagan. But most of our state constitutions, and the laws both of our general and state governments, abundantly recognize the authority of the Christian religion, and thus, though the State be here divorced from the Church, it is not yet divorced from Christianity.

It will also be conceded, that knowledge and virtue are indispensable to the stability and well-being of a republican State. As now our schools are a state institution, and are immensely potent for good or for evil, so the State may justly demand that its schools, so far as possible, shall be alike promotive of knowledge and virtue. A State, moreover, which requires civil and judicial oaths of its citizens, should, at least, teach its children

the ground and obligations of such a religious and official ceremony. "No person," says Judge Story, "who believes that piety, religion, and morality are ultimately connected with the well-being of the State, and indispensable to the administration of civil justice, will contest the right of a society or government to interfere in matters of religion. The promulgation of the great doctrines of religion, — the being, attributes, and providence of God; the responsibility to him for all our actions; a future state of rewards and punishments; the cultivation of all the social and benevolent virtues; — these can never be a matter of indifference in any well-ordered community. It is, indeed, difficult to conceive how any civilized society can well exist without them. And, at all events, it is impossible for those who believe in the truth of Christianity as a Divine revelation, to doubt that it is the especial duty of government to foster and encourage it among all the citizens and subjects." We therefore infer it to be the right and duty of a Christian and republican State to furnish its children "the blessings of religious instruction, as well as the elements of secular knowledge."

Having thus endeavored to show the desirableness and feasibility of the union of intellectual and moral culture in our public schools, we shall, in closing, quote as germane to this whole subject, a passage from the last speech which Webster uttered in Faneuil Hall: —

"We seek to educate the people. We seek to improve men's moral and religious condition. In short, we seek to work upon mind as well as upon matter. And in working on mind, it enlarges the human intellect and the human heart. We know that when we work upon materials immortal and imperishable, that they will bear the impress which we place upon them, through endless ages to come. If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble to the dust. But if we work on men's immortal minds, — if we imbue them with high principles, with the just fear of God and of their fellow-men, — we engrave on those tablets something which no time can efface, but which will brighten and brighten to all eternity."

ARTICLE VI.

THE PROFESSOR'S STORY.*

IF the living counterparts of personages that figure in certain late romances were to be found, Mr. Barnum might make a rare addition to his tribe of nondescripts and *lusus naturæ*. In "The Marble Faun" Hawthorne has embodied an ideal being: not man, nor animal, nor yet a monster. With exquisite art of language and a dreamy subtlety of imagination, combined with much profound thought, he has contrived to create this phantasm that flits to and fro, in the twilight realm between the actual and the mythological — as Rome, the modern city, meets and mingles with the Rome of far-off, former ages.

It is Hawthorne himself who says that Donatello is not a monster. But we must confess that upon our minds this creature, who is in form and intelligence and speech a man, and yet is assimilated to the sylvan growths, among which he glides, and to the animals, whose frisky motion he partakes, and whom by his presence he charms — this Italian Count, associating with English and American artists, but hiding those mysterious ears that are the evidence of his mongrel nature, produces an effect that is most painful. We hardly know whether to be sorry or glad when the human element in the hybrid being is more perfectly developed, even through crime; for helpless remorse seems hardly more pitiable than manhood so defective and mixed with contradictions. Perhaps such was the result which the author meant to reach — as his contribution to the conflict of ages. But we question whether Art is legitimately employed in teaching metaphysics through the medium of a monstrosity. Horace, long ago, sung in the "Ars Poetica: "

" Humani capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas
Undique collatis membris, ut turpiter atrum,
Desinat in piscem mulier formosa superne,
Spectatum admissi risum teneatis, amici."

* *Elsie Venner: A Romance of Destiny.* By Oliver Wendell Holmes. Boston: Ticknor and Fields. 1861.

Does not the poet's question point to the region in which representations of this incongruous kind belong? Are they not fitted to the fabulous and fantastic style where the object is to produce laughter, and not to the serious and truthful, where, if admitted, they can hardly be saved from exciting pity and disgust? A sensitive taste may even doubt whether *wit* is well employed in playing pranks with human dignity by exhibiting the monkey and the man in one shape confounded, as the animal and vegetable kingdoms meet and blend in the form of the Zoöphyte. Some who feel the charm of "The Midsummer Night's Dream," nevertheless would fain forbid that merry wight, Puck, from putting the ass's head upon the shoulders of Nick Bottom. Oberon himself will have to anoint their eyes before they fall in love with the picture of Queen Titania, fondling the disgusting donkey.

Dr. Holmes is a very different writer from Hawthorne. The "veiled voice" of the latter, the minor key in which his utterances are almost uniformly pitched, the misty moonlight that overspreads his page, are not characteristic of the former, who, in point of originality and power, is rapidly rising — if he has not risen already — to a place beside the author of the "Twice told Tales" and "The Marble Faun." The Professor *talks*, rather than writes. He brings himself and his characters face to face with his audience. His voice rings out most clear and most melodious, albeit there is sometimes a snarl in its tone, which impairs our pleasure in hearing it. He will have no "dim, religious light," no cloistered closeness around the rostrum from which he speaks, but bids every curtain rise and every window open, whoever in his audience may suffer inconvenience from the blaze or the blast. His hearers shall not suffer from dulness, whatever else they may complain of. He reminds us most of Mr. Gough in those lectures recently delivered upon "Life in London"; by his talk that seems interminable, but never wearisome; by his energy that throws itself into almost the first paces of the course he is to run, sometimes rises to bursts of passion, but never falters till the goal is reached, nor then shows sign of exhaustion; by the versatile range of his genius, that brings before us homely scenes and every-day people with a graphic distinctness to surprise and delight us,

anon shows itself at home in selecter scenes and society — now moves us to tears with its pathos, now carries us away in a tempest of merriment by its dramatic and mimic skill, now stirs us to wrath by its denunciation of meanness and injustice, now makes us shudder with horror, now applaud with admiration, now interposes a sermon and now a song. Of course we do not compare the self-taught temperance lecturer with the cultivated scientific professor without remembering the far greater knowledge, literary excellence, and artistic skill of the one, nor the simpler faith of the other. But the comparison may stand, as indicating a possible resemblance of natural gifts and a marked resemblance of performances and their effect. We will venture to add that if the lecturer is liable to criticism for sometimes “tearing a passion to tatters,” and running into extravagance of strength — in other words, is guilty of occasional ranting, so is the author. He is apparently so full of animal spirits, and his well-stored brain is so stimulated by the blood, that “he needs to be held in with bit and bridle” to prevent his overstepping the modesty of nature.

But, with all his vitality and the faithfulness of his delineations to scenes and characters with which we are all familiar in real life, the Professor dearly loves a mystery ; and, as the proverb says, “There is a skeleton in every house,” so in his most homely American sketches and stories we are pretty sure to find at least one paradoxical personage — a *Mermaid* or *What is it?* — to puzzle and amuse or shock, and perhaps instruct, the mind of the reader. Lately it was “little Boston” who had his place at the “boarding-house” with Iris and John, and the old gentleman and the theological student, and the rest whose sayings and doings were reported to us. A strange, misshapen body, with his heart upon the wrong — that is to say, the *right* — side: dwarfish, humpbacked, and, in brief, save one cherished arm and jewelled hand, that serve as a foil for his otherwise utter deformity, — as badly fashioned and put together as possible. The words of King Richard might be adopted by him, but would need more emphasis than when spoken by the ill-favored monarch : —

“Cheated of feature by dissembling nature,
Deformed, unfinished, sent before my time

Into this breathing world, scarce half made up,
And that so lamely and unfashionable
The dogs bark at me, as I halt by them."

Rich. III. Act I. Scene I.

Whether he rises upon the round of his chair to deliver one of his fiery, dogmatic speeches, or retires to his room whence strange sounds escape to haunt the imagination, he is an unearthly, half-human specimen.

And now it is Elsie Venner who assumes the part which the defunct little gentleman formerly played. The drama, the scene, and the actors are indeed new, but the purpose of the play was foreshadowed, and the type of this particular character was cast in the person and history of "little Boston." Elsie, like her prototype, is the child of destiny, — a destiny more strange, pitiable, and terrible in her case even than in his.

Before we proceed to notice more minutely this strange being, as a physiological or psychological curiosity, let us finish the few things which we have space to say concerning subordinate characters, and the general merits or faults of the book.

We followed the story with interest, as it appeared in serial form. But the remarkable power, skill, and affluence of it, both in thought and language, did not fully appear till the present continuous reading. None but a man of genius, and with the culture of poet, philosopher, teacher, and *littérateur* combined, could have written such a book, and especially after his pen had been for three or four years incessantly busy in drawing supplies from the same reservoir of thoughts, facts, and fancies. Beauties and excellencies abound; — we have enjoyed the bits of landscape, touched in with loving care; the broad reaches of scenery sketched with a free but firm hand; the descriptions of New England towns and social customs, and many of the portraits and profiles of "people we have met." Doctor Kittredge, Dr. Honeywood, Brother Fairweather, Silas Peckham, and Aunt Sophy, seem to us especially well drawn. Is it because we are growing old that we feel less interest in some of the young people? Or are they really depicted more imperfectly?

We find fault with what seems to us, in certain parts of the book, an inharmonious mixture of colors. As if the simple, peace-

ful life of an American village did not furnish materials for all the sensations which the romance must excite, the scenes and customs of other lands are introduced where they are quite out of place and ill at ease. Let us hear Horace again : —

Qui variare cupit rem prodigialiter unam,
Delphinum silvis appingit, fluctibus aprum.

The wild Spanish dance of Elsie Venner, the Mexican mustang of her cousin Dick, and more especially his use of the lasso upon unoffending brutes, and upon the very obnoxious schoolmaster whom he has vainly planned to shoot, are out of their element in Rockland.

Here we will refer to a feature of this and of other recent writings from the same vigorous hand — a feature which is displayed in almost every chapter and, in our judgment, mars the moral effect. The Professor is “a muscular Christian” ; and so far as, without infringing on the law of Christian gentleness and meekness, he advocates physical development, we like him and thank him for it. But the gymnasium is too tame for his taste, and he brings us often, by the terms he employs and the contests he describes, into the brutal prize-ring and the bloody affray. Witness the terrific contest in the Pigwacket School-house between Bernard Langdon the master, and Abner Briggs, Jun., the butcher-boy, with his “yallah dog.” We commend Mr. Langdon to Rarey, in the confident persuasion that as there is a better way to break horses than by kicking and cudgelling, there must be an art of subduing bad boys, which is more manly and Christian than the *vi et armis* style practised on that memorable occasion.

Witness, too, the scene where Doctor Kittredge takes Bernard to his “armory,” — stored with all manner of murderous implements, — and gravely puts into his hands a “revolver” with the injunction — which the young man faithfully follows — to practise with it daily, in anticipation of an event that is, not very dimly, foreshadowed. We commend Doctor Kittredge to his New Testament. If every man who has, or thinks he has, an enemy, is to go armed, we shall have plenty of bloodletting, even though the doctors should discard the old system and lay aside the lancet, and although grim-visaged War, which now frowns upon us, should depart.

But, minor criticisms aside, we turn to look at the central figure, whose diamond eyes glitter from out the group of people, with whom, through these pages, we are made acquainted.

The story of Elsie Venner may be told in a word. She carries in her veins the venom of a serpent, derived from her mother, during the few weeks that elapsed between the dreadful accident whereby the mother herself received the poison and her death in consequence of it. A mottled mark from the first encircles the neck of the child and is kept carefully concealed; as she grows up, she develops beauty and talent, but, in every feature, motion, habit, and taste, reveals the reptile nature.

“Some flowerets of Eden she still inherits,
But the trail of the serpent is over them all.”

Her black hair is braided into snaky coils. Her forehead, when she is angry, flattens like the head of an ophidian. Her eyes have in them a fascination that chills and chains sensitive persons, like Helen Darley. Her teeth, white and pointed, are charged with venom;—for when she bites her cousin Dick, caustic has to be at once applied to prevent a fatal result, and the scars remaining upon his arm never fail to answer sensitively to her angry look. Her speech has in it a sibilant sound. Her hands are habitually busy in twirling and twisting a gold chain which she wears. Her compositions at school are written in “a sharp, pointed, long, slender hand,” on wavy and ribbed paper, which Miss Darley is afraid to handle, but slips from the pile of manuscripts with dainty thumb and finger. The motion of her lithe figure in the lonely dance is flexile, sinuous, “wreathing and unwinding,” keeping time to the sharp rattle of castanets; and when the dancing paroxysm is over she flings herself, “in a careless coil,” upon a tiger’s skin which lies in one corner of the apartment. She is torpid in winter, but wakes to dangerous passion with returning warmth. Her dress is chosen with elaborate or instinctive regard to the reigning element of her being; it is a checked dress, of singular pattern, with ribbed skirt. The bracelets which she sometimes wears, look, the one like “enamelled scales,” the other like “Cleopatra’s asp, its body turned to gold and its eyes to emeralds.”

The favorite haunt of this anomalous creature is the mountain and the region known as Rattlesnake Ledge. Thither by day or by night she resorts. The horrid denizens of the spot know her, and acknowledge her kindred but transcendent being. Her father has no control over her, and has sought to have none since her attempt to poison the governess who had been appointed to take care of her. She keeps poison now concealed under a tile of the hearth.

With such minute and multiplied resemblances is the fact of her possession by this foul spirit or substance made evident; and the manner in which the demon is at last exorcised is in keeping with the previous history. The love which Elsie had conceived for Bernard, and the pain of learning that such love could not be requited, seem to have given a new growth to the human element in her. But the parasitic element is not blighted till by chance a leaf of the white ash-tree is brought to her upon her sick-bed. The sight and touch of it throw her into a paroxysm from which she revives, to show, during the few remaining days of her life, a subdued, gentle, and amiable disposition, in which and in the likeness of a lovely woman, she dies.

We have indicated our objection to the character, as a work of art. By so much as it approaches and professes to represent the real, does it seem more horrible than those creations with which it may be compared, but which are more purely ideal and removed to the very confines of the human sphere.

But the question will occur whether a phenomenon so strange ever was or ever could be realized in the history of the human race. It is a question for the physiologists, and not for us. The Professor quotes plentifully from old stories, as recorded in the medical books. Yet in his preface he declines to commit his own faith to these or to the theory which they imply; at the same time informing us that while the story was in progress he received "the most startling confirmation" of the possible existence of such a character as he had drawn in Elsie Venner. We will spend no time here. That physical, intellectual, and moral traits are transmitted from parents to their offspring, we fully admit. And this, aside from the question of accidental effects, might provoke those theological speculations of the Professor which we will now notice.

Lack of space will forbid us to touch a tithe of the topics which our Doctor of Medicine, in his office of Doctor of Divinity, suggests. The same limitation will forbid our quoting, to any extent, from the didactic portions of the book. But we will endeavor to present fairly the doctrine for which Elsie Venner is the text.

So far as the doctrine relates to the fact of inherited human nature, it wears, at first view, a marked resemblance to the Biblical theology. Who is not reminded, in reading the story, of that other story how the serpent beguiled Eve; how that "by one man sin entered the world and death by sin; and so death passed upon all men, for that all have sinned"? Elsie seems designed to prove that the Calvinistic hymn,—

"Sin, like a venomous disease
Infects our vital blood,"

whatever may be said of it as poetry, is an expression of true philosophy. And what philosophy so rational, to account for the fact of human sinfulness on the gigantic scale of general society? Why should we not admit that God has set us—not apart, as independent beings, new-created, like Adam, in the unblemished image of our Maker, but in the linked chain, where every shock is communicated along the whole line, and where from the first shock a fatal weakness, waywardness, and woe have descended through the whole series? Admit this, and the lessons learned from Scripture and from observation match and harmonize.

But is this what the Professor means to teach us? He says, through his pupil, Langdon, that "each of us is only the footing up of a double column of figures, that goes back to the first pair." Neither his good sense, nor his scientific knowledge, nor his study of mankind—to say nothing of his early religious training—will allow him to indulge in vapid talk about the dignity of human nature. We must not mistake, however. If Elsie Venner seems to confirm the theory of native depravity, and compels Brother Fairweather to exchange for this his theory that "the soul of a child is an unstained white tablet," Letty Forrester shall come in with her simple and perfectly unselfish character, to prove the doctrine of native goodness and put to rout the logic of the Puritan Dr. Honeywood.

Neither Dr. Honeywood nor Doctor Holmes appears to have determined where, between Calvinism and Unitarianism, the truth on this subject is lodged. So much, however, we make out clearly: the idea that in all the children of Eve the moral constitution is so vitiated as to need the mercy of God to redeem and the grace of God to renew it, is by this writer discarded and discarded with violence. Even the cases where transmitted tendencies set most powerfully toward evil are not to be reckoned proof of innate sinfulness, for they are to be classed strictly in the catalogue of disease, along with scrofula and insanity, and are to be overlooked by the Almighty, not because He is merciful, but because He is just.

Here we come to the main tenet which the book aims to illustrate and establish: that *human freedom and responsibility are impaired or destroyed through the natural inheritance of disease, physical or moral*. Incidentally the tenet is enlarged, so as to embrace the limitations which *adverse circumstances* put upon the force of moral law. At this point, as well as at others, we perceive one of the radical faults that render the Professor an unsafe guide. He has himself described, in graphic style, how it is that medical quacks and the representatives of pseudo-sciences manage to secure public confidence in their patent nostrums or theories; by mixing a certain amount of truth with their ignorance and falsehood, and by generalizing from a few facts,—keeping out of view those that would disturb the theory. Shall we say that he sometimes reminds us of his analysis by his own method of reasoning?

In the very first chapter of “Elsie Venner” is a specimen of too facile generalization. The worthy Secretary of the Education Society has shown (Cong. Quarterly, April, 1861) how effectually the tables may be turned upon the Professor’s theory of “The Brahmin Caste of New England”; at least as many facts being at hand to prove the origin of scholars and great men from rustic and uncultivated families, as can be adduced to prove an hereditary rank of learning and refinement.

Perhaps equal success might attend the labors of one who should question the discovery, in another chapter, that good living and a good condition of physical health are correlate—either as cause or effect—to “liberal Christianity.” Possibly

there might be found a thoroughly Orthodox congregation who in pounds avoirdupois would not be below the same number gathered in a Universalist or Unitarian assembly.

There is truth, and important truth, in the Professor's moral philosophy ; but all the more to be deplored and deprecated is the extreme and therefore false conclusion to which he would carry us. No one can deny that there are cases of natural malformation, physical and mental, that imprison the will and determine destiny, — for this life at least, — beyond all human help. Congenital idiocy or insanity, for example? There is no need of argument to prove that misfortune in this shape may render volition, and therefore guilt, impossible. We are not quite sure, indeed, that any nature is so utterly dark and distraught as to be incapable of wrong-doing. We incline rather to think that were a clear revelation to dawn upon the most benighted soul, it would see in its past life occasion for remorseful, as well as regretful, feeling. Such a soul, we believe, would utter the penitent's prayer and gladly look to the Lamb of God, as, under the Levitic law, the person who should discover that he had unwittingly transgressed or become unclean brought offerings to the altar of sacrifice, that he might become pure. Likewise concerning those who have been born in heathenism, whether that of Ann Street or of Africa. If their ignorance were absolute and unavoidable they could not be guilty. For "where no law is, there is no transgression." But the Scripture affirms that they have some light, and are therefore sinners. They feel and say, when converted, that their former ignorance, though it may have mitigated their guilt, did not preclude it. Did Paul, the apostle, feel no shame nor remorse for the conduct of Saul, the blind zealot of Judaism? Did he ever affirm or imply that because he was ignorant and sincere in the day when he was a witness to Stephen's death, or when he rode to Damascus on his persecuting errand, he was the same man morally as when, under different light, he pursued a different course? No. Present light reflects upon past conduct a deep shade of guilt. "Least of apostles," "least of saints," "chief of sinners," are the terms he applies to himself, in the review of his career.

Admit, however, that instances of absolute darkness and dis-

ability do exist. Practically we assume that such is the fact. That "there may be a crime in which is no sin," or a sin in which there is no crime, has long been taken for granted. Hence lunatic hospitals and asylums in place of prisons, for those who are deranged and dangerous. Elsie Venner seems to belong in this class. Almost any physician, we should think, would pronounce her case one for medical treatment. If the qualities and conduct that characterize her are not maniacal, we are puzzled to know what constitutes mania.

But whither will the admission that freedom and responsibility are wanting in these exceptional cases conduct us, if we commit ourselves to the driving of this theological Jehu? To the conclusion, namely, that there is, properly speaking, no such thing as sin. The doctrine of "Combe's Constitution of Man" is here carried to its extreme boundary. Organization and education are everything. To expect a man who is badly organized to do right, is as unreasonable as to expect one who has a crooked spine to walk erect, or an infant to solve problems, like Newton or Kepler. "Sinful" propensities are but moral insanity, and moral insanity is just as perfect an impediment to the action of the will, as that for which we confine people in the asylum.

If this is not the conclusion, we have honestly mistaken much of the talk that is put into the mouth of Dr. Kittredge, and others, throughout the book. Once or twice there is a reference to the fact of *conviction*, as implying responsibility. But a twofold answer to that argument is supplied. First, conviction is generally itself a diseased action, like neuralgia. Second, your or my consciousness of freedom or guilt is no ground for presuming that others who commit crime are free and responsible. At what point of organization and culture wrong-doing is actual sin, we are not informed. There seems to be no reason why the plea of insanity or necessity should not be good for every man who by appetite or by evil associates or by Satanic influence is tempted.

If the objection is made that we must not, on this principle, blame nor punish each other, the answer is: We have no right to judge or to punish evil men, as if they were malevolent. We may restrain and even kill the vile, in the same spirit and

for the same reason as we kill weeds or wild beasts, but not otherwise.

“I suppose we must punish evil-doers, as we extirpate vermin ; but I don't know that we have any more right to judge them than we have to judge rats and mice, which are just as good as cats and weasels, though we think it necessary to treat them as criminals.”

(Vol. I. p. 281.)

Abner Briggs, Jun., and Silas Peckham are the only persons in the history, so far as we remember, who are deemed worthy of anything like judicial condemnation, and it is to be presumed that a mere oversight prevented their being treated with as much leniency as Dick Venner, whom the good Doctor took pains to convey where the miserable civil laws — that have been enacted with so little regard for the insanity of wilful murderers — might not molest him.

The peril of thus loosening the bonds of moral obligation need not be pointed out, nor the havoc which a doctrine so radical makes with the most sacred truths. The holiness, the justice, and therefore the mercy of God, are sunk out of sight. With the disappearance of sin disappear repentance, penalty, and atonement. The voice which says, in reproach, warning, pity, and sublime love, “OH ISRAEL, THOU HAST DESTROYED THYSELF ; BUT IN ME IS THY HELP,” is heard no more. Such as sin is, God himself is responsible for it ; but its design may be just to show how He can allow and even love what we call evil, as He “permits the crotalus — the incarnation of all that is devilish — to lie unharmed in the cradle of Nature.”

The tendency to extravagance is constantly seen in the Professor. If he had said that the innate propensity to sin, though needing to be eradicated, is not sinful and punishable in the same sense as voluntary transgression is, he would have had the assent of many among evangelical readers ; and he might have quoted some very pertinent texts of Scripture — from the eighteenth chapter of Ezekiel, for example — in support of his position. If he had said that total depravity is not true in any such sense as to deny the existence, in many unrenowned souls, of feelings, desires, and actions that would be holy if supreme love to God were their motive, he would have had upon his side the testimony of the Evangelist concerning the feeling with

which Jesus regarded the Young Ruler. If he had said that natural malformation, partial ignorance, or unfavorable surroundings mitigate guilt in the sight of God, and are motives that awake the response of his mercy, he might have cited the answer implied when the unfaithful steward charged his master with being "a hard man, reaping where he had not sown, and gathering where he had not strewed"; or the declaration, "It shall be more tolerable for Tyre and Sidon than for Capernaum and Bethsaida"; or this, "He that knew his Lord's will . . . shall be beaten with many stripes; but he that knew not . . . shall be beaten with few stripes"; or the dying prayer of the Redeemer for his murderers, whether they were unenlightened Romans or bigoted Jews: "Father, forgive them, for they know not what they do." And if he had taught us to make allowances — far more than is our wont to do — for inherited or providential limitations, we might have laid aside the book, feeling that we had been made better by breathing its atmosphere.

But within no such boundaries will his ardor permit him to confine himself. Depravity, in any other sense than disease, must be denied altogether. Responsibility must be reduced till moral distinctions become almost or quite impossible. The result is a book which will unsettle the confidence of many in the Scriptures; which will, we fear, encourage many to sin; and which will occasion to many pain, that one so capable of advocating truth should turn his glittering weapons upon the faith once delivered to the saints.

We will offer a suggestion or two upon the celebrated sermon of the Rev. Dr. Honeywood on "The Obligations of an Infinite Creator to a Finite Creature," the text of which was the question of Abraham: "Shall not the Judge of all the earth do right?" — Gen. 18: 25.

Human reason is not excluded from the domain of God's character and government; but its step there should be characterized by humility, reverence, and faith. Even Abraham, on the occasion referred to, was in danger of doing injustice to his Maker, or making shipwreck of his own faith, by reasoning from premises that were afterward proved false. He assumed that there were many righteous men in Sodom, and that the

destruction of the city would therefore be unjust. Upon that assumption he made his remonstrance; and the event showed how reasonably he might have addressed his question to his own fears, in the tone of child-like trust. We do not think, therefore, that the text was well chosen as a warrant for the discourse. But if even the good patriarch erred, we shall be slow to believe that a man so capable of misrepresenting his brethren, as Dr. Honeywood shows himself, is qualified for the function he undertakes in defining the duties of Deity. We almost shudder at the audacity of such a sentence as the following, intended to set forth the orthodox theology: "Would it be fair for a parent to put into a child's hands the title-deeds to all his future possessions, with a bunch of matches?" If the reverend doctor has studied theological opinions to so little purpose as to think that he has fairly enunciated any extant opinion by this figure, — or if he has so little conscience as wilfully to caricature the doctrine he once professed to hold, — by all means let him return to those practical discourses which are so much more suited to his genius and taste than theology, or else let him leave the profession till he has learned not only to preach, but to practise the command against bearing false witness.

Aside from philosophical or theological discussions, we miss in these volumes that aroma of the Gospel which, more than intellectual power or artistic skill, can make a story immortal. Conviction for sin such as David had, — such as Edwards had, — is sneered at. And yet the parable of the Prodigal Son is represented as a stumbling-block for Calvinists! Pray, what was the Prodigal but a penitent sinner, and for what did Christ come but to save *the lost*?

Would that Elsie might have found a hand to lead her to the Saviour of sinners! He who cast out of Mary Magdalen seven devils, might have cured this daughter of misfortune. If fierce Africaner could be made by Christianity a little child, surely this fierce spirit might have been reached and tamed by the same power. If, notwithstanding her strange physical malady, the maiden could love Bernard Langdon and be, by that love, lifted to a still higher stage of humanity, surely she might have learned to love Jesus of Nazareth, and have lost in him her former self!

For Oliver Wendell Holmes, as a genial poet, we have ever had a warm admiration; against him, as a man, we have neither knowledge nor prejudice. But we are constrained to think that he lacks the candor, the fairness, the humility, and the thorough, experimental knowledge which would fit him for the vocation of a religious teacher. He addresses a vast audience from the platform of the "Atlantic Monthly." Let him take heed to himself and to his doctrine, remembering that unto whom much is given, of him will much be required. Let him bear in mind, with reference to his highest and most permanent influence among mankind, the declaration of our Lord: "Whosoever shall fall upon this stone shall be broken." The great truths of Sin, Retribution, and Redemption are central in the system of Christ, and the man, however gifted, who hurls himself against them, will but damage himself, and such as are misled with him, while the truths remain impregnable.

ARTICLE VII.

GENERIC APPLICATION OF APOCALYPTIC SYMBOLS.

THE Apocalypse has had a remarkable history. There is scarcely any book of the Scriptures on which so much has been written, and of which such widely different expositions have been made. In view of the numerous and unsatisfactory expositions, many are strongly inclined to the belief that the Revelation is an exception to the statement of Paul, that "all Scripture is profitable for doctrine, for reproof, for instruction in righteousness."

But infinite wisdom does nothing in vain, and as this book is a part of the inspired volume, it should be regarded as something more than a collection of dark enigmas which must always remain without solution. Its symbols have a *significance*, and there is some way by which they can be interpreted so as to be eminently instructive and interesting.

The most commonly adopted mode of interpreting this book

is the church-historical theory. This was adopted by Luther, who forcibly expresses its characteristic peculiarity when he says: "Since the book is to be a revelation of future events, and specially of great tribulations and distress of Christendom, we think that the simplest and surest way of finding the interpretation would be to put together from the annals of history, the past history and troubles of Christendom, and to put them beside the symbols of the Revelation and compare them with the words. Then, whenever it would nicely fit and coincide, there we might depend on obtaining a sure and incontrovertible interpretation."

There is another theory — the generic one. According to this, the Revelation does not contain specific predictions of individual events, so much as warning and comforting prophecies concerning the great leading powers and events which are connected with the conflict between the kingdom of Christ and that of Satan. Its symbols are so generically significant, that they are not absolutely confined at any one period to single specific events, but as Lord Bacon says, "they have springing and germinant accomplishment throughout many ages, though the height or fullness of them belong to some one age," and thus every age may learn from them, and more how to recognize and guard against the various attacks of the enemy and the afflicted Church of Christ at all times receive courage and consolation.

This theory has several advantages above the first. It is more consistent with the great Protestant principle, that the Bible is the best interpreter of itself. According to the historical theory, the interpretation of the Revelation depends chiefly, if not entirely, on history. Interpretation and fulfilment are confounded, — the former being dependent on the latter. Instead of the book enabling us to understand the times, the times must interpret to us the book. Though history *may aid* us to a clearer knowledge of the Revelation, yet the book is evidently adapted to enable us to discern or properly interpret the signs of the times, to enable us to learn the general character of future events, and to see to what great results the events of history tend, while each event in an important sense becomes the symbol of that to follow in the series, and so on to the end.

According to the generic view the mode of interpreting the Revelation need not be an exception to the great Protestant principle just referred to. When we examine this book, we find it to be exceedingly Hebraistic in its forms of expression and modes of representation. By this circumstance we are referred to the Old Testament Scriptures, in order to understand the meaning. It resembles in such a degree the prophetic writings of the Old Testament, that the interpreter is best qualified to understand its teachings, who is most familiar with the diction, the symbols, imagery, and spirit of the ancient prophets and poets. Thus this book, in common with the other books of the Bible, can be interpreted by comparing Scripture with Scripture.

The generic theory is very *comprehensive*. Though it differs from the church-historical one, yet it embraces it as far as it goes. The generic view does not cast aside the numerous specific applications of the symbols that have been made; it includes these in the main, but it does not stop here — it comprehends all other applications that can be shown down to the end of time. One may say that a symbol applies specifically to a certain event, the correspondence between them being very manifest; another may apply the same symbol exclusively to another event, the correspondence being equally evident; and thus a great number of expositors, as is often the case, may apply the same symbol to many distinct events, and at the same time all may be correct in applying the symbol to several events, while each is wrong in confining it to only one event.

This theory corresponds best with the great *design* God had in view in giving the Apocalypse. Some suppose that it was given to afford comfort and encouragement to the Church during the age in which it was written, and that then it was entirely fulfilled. But the Revelation was not designed to be of local and temporary application. Whoever studies it, readily sees that there are two general classes of agencies and events represented, which belong to the two kingdoms on earth, that are in direct conflict with each other. It was designed to afford instruction and encouragement to the children of God in all ages, and under every form of persecution and trial, and to give assurance at all times that true religion will be triumphant.

With such a design the generic theory of interpretation is more consistent than any other. The symbols of the book had a striking application in the age in which it was written — this was what the infant and persecuted Church then needed. But the Church of Christ in after-ages would be in substantially the same need, and the symbols of the book regarded in their generic application would be best adapted to meet the want which it was the chief purpose of God to supply. Placing the evident design of the Apocalypse and the generic theory together, there seems to be a very striking consistency between them.

Another advantage of the generic view is, that it tends to *prevent* many erroneous opinions, which otherwise would be likely to arise. Many false applications and predictions have been made that have brought injury and reproach upon the cause of religion. Take for instance the periods of time referred to in this book, which are evidently symbolical rather than chronological. The common mode of interpreting these has led to some strange and injurious results, of which Millinarianism and Millerism may be regarded as examples. The 1260 days, we are told by many, mean just so many years, — a day representing a year. Then we are told that the 1000 years spoken of in the twentieth chapter, mean literal years. Luther thought that the 1000 years began with Christ and extended to Gregory VII.; the seven-headed beast he referred to the papacy founded by Hildebrand, and interpreted the number 666 to indicate its duration. Others say that the 1000 years commenced with Constantine, and some very eminent commentators say it commenced with Charlemagne. If these numbers had been interpreted symbolically as referring to certain indefinite times, several injurious errors would have been avoided.

According to the generic theory the Revelation is of *permanent value* to the Church as a prophecy. Its symbols express predictions relative to all times, which have their successive and cumulative accomplishment in the ages as they roll on. This book takes the place of the succession of prophets in the Jewish Church, as its prophecy is always speaking, and thus a succession of prophets in the Christian Church is rendered unnecessary.

Having thus briefly presented this theory, and certain reasons in its favor, we would not assert beyond a doubt that it is the correct one. It seems to us, however, that by applying it to the Apocalypse, the book is clothed with new interest. The theory is certainly worthy the candid and thoughtful attention of all students of the Bible, and it is now among the ablest investigators, fast becoming the prevailing one.

ARTICLE VIII.

THE STANDARD OF THE NORTHERN ARMY.

THE "London Times" expresses surprise and admiration at the alacrity with which the free States have sprung to arms for the defence of the National Government: pronouncing it a sublime instance of unanimity. So it is, doubtless, and none the less for the fact that the unanimity — amid a manifold diversity of opinion and sentiment, political, ethical, and religious, as touching the causes and ultimate grounds of the conflict — is limited almost to a single point, which is, to maintain, at whatever expense, the Union and the Constitution. The spectacle is not less worthy the admiration of the "London Times," and the world in general, on this account. We rather incline to note, with special wonder, how God, out of universal disagreements, strifes, and clamors of men dashing, everywhere, one against another, can suddenly create a unanimity under which a nation shall move with the majesty of the earth in its diurnal revolution, working out an end like the Divine predestination. The strifes and clashings are hushed for the present; the underlying disagreements remain, nay, move men to this gigantic unanimity of the sword.

Some will have it that this is a war for emancipation. Yet the former champion of the pro-south wing of the democratic party goes forth, with sentiments unchanged, at the head of the Massachusetts Brigade, and avows his readiness to put down,

with Massachusetts troops, a servile insurrection. Our *fast* friends of the Christian Anti-Slavery Society, solemnly affirm that, in their judgment, the preservation of the Union is a secondary interest, the primary being the termination of slavery; and, in their headlong zeal, they memorialize the Chief Magistrate of the nation, and commander-in-chief of its armies, to make this a crusade for abolition, directly and avowedly; — as if some little gentleman in the three o'clock express-train to New York should imagine that the whole was set in motion for his particular behoof; or an over-zealous individual, of the denomination terrier, should think, by his barking, to divert the thundering procession of steam-carriages from the New York road to the little village where his master lives. Sober men understand that the attempt to make this a war for emancipation would change the entire issue, break up at once the unanimity with which the nation is moving for the Constitution and the Government, and scatter the armed forces in much less time than it has taken to muster them.

The Rev. William R. Alger preached a very patriotic sermon in Music Hall on Sunday, May 5, in the course of which he said to his audience, — as reported in the “Boston Journal” of the following morning: “To fight down this rebellion is a civil duty which, for the time, places religion and everything else in abeyance. The justification for war is not in ethical right a religious duty, but in our legal and social obligations to the country and the constitution.” Ten thousand Christian pulpits, on the other hand, have earnestly declared out of the Bible, that this is, first and preëminently, a war for the honor of God; — a war to which Christian men should go forth most devoutly and religiously, inscribing on all their standards, “In the name of our God we will set up our banners.” We believe those ten thousand Christian pulpits are right. We are prepared to maintain that the war, on the part of the North and West, is, in its proper foundations and objects, a Christian and most religious war, and that directly and inevitably. We rejoice that our theology is no incumbrance in this great national emergency; it rather furnishes, as we conceive, the ultimate basis and true justification of our position. If the entire armed host of the United States, from the commander-in-chief to the

lowest subaltern, was made up of sturdy Puritans and Calvinists, with the Bible in one pocket and the Assembly's catechism in the other, all singing, with the voice of many waters, as they moved in dreadful majesty to the conflict —

“Praise God from whom all blessings flow,”

to the tune of “Old Hundred,” the spectacle, to our mind, would be perfect in its concinnity, and sublime as when Michael and his angels fought against the dragon and his angels.

We have nothing to do now with antecedents. Retaining our very diverse and even conflicting judgments respecting *them*, we move in one serried host to the battle. What has moved us? The attack on Fort Sumter. The firing of the first gun was the highest of all possible crimes against human society, and still more a high crime against God; for the ultimate foundation of all human government is God's ordinance, and not the will of majorities, or even of an entire nation. Suppose that, instead of being a minority, as it is, the bastard confederacy of the South were a large majority, seeking, violently and unconstitutionally, to overthrow the National Government, and to erect in its place an irresponsible oligarchy or despotism, — what, would their cause be the better, or ours the worse, as in relation to God's law, or the principles of righteousness? Plainly, then, this is not at all a question of popular sovereignty, or the will of the majority, but of allegiance to government as a Divine institution. One form of government may be more in harmony with the will of God than another, or may be administered in a closer conformity to the great principles of righteousness; but that affects not, in the very smallest degree, the other fact, that God proclaims that government, in its existing form, as his ordinance, and those who administer it as his ministers. It may have originated in a perfectly regular and constitutional expression of the popular choice, or in the most flagrant usurpation, rebellion, or bloody conquest. It may be administered in a strict conformity to constitutional provisions, through the periodical exercise of the popular franchise, as in England and the United States; or through the irresponsible will of king or autocrat, as Cæsar, Charlemagne, or Napoleon. In each instance alike it is God's

ordinance, and they who administer it are God's ministers. In no instance, since the world began, has the government of a nation been perfect in form ; much less has its administration been even an approximation to perfection. Yet who will undertake to say that it has not, in all cases, been as good as might reasonably be expected in a world destroyed by sin, and, possibly, in most cases, even better ? As to popular rights, their consideration, in the view we are taking, could hardly be pronounced other than a grand impertinence. Yet how largely the Divine wisdom and beneficence may underlie this stern sanction of the actually existing governments of the nations, — all along from Nero to George Washington, — may be apprehended by considering what the result would be, if, so soon as, in its form or its administration, a particular government was contrary to the eternal law of righteousness, it lost God's sanction, the victims of despotism or mal-administration were at liberty to rebel, and Brutus might lead forth his midnight conspirators. The heart sickens and faints at the bare thought ; and how speedily the most absolute and despotic of all the Cæsars would be hailed as an angel of pity, sent from heaven, it needs few words to tell.

To maintain a national government, therefore, even when it is corrupt and oppressive, may be at once the dictate of the soundest political philosophy, and the truest and largest benevolence ; inasmuch as even such a government is ten thousand times better than anarchy ; and because the chances of successful rebellion are, in nine cases out of ten, exceedingly small, and an unsuccessful attempt at revolution aggravates every existing evil, so making matters much worse than they were before.

Still this is not the highest ground for maintaining civil government. It is not, except mediately, the Christian ground. Paul states that, in terms clear and unmistakable, in the thirteenth chapter of the Epistle to the Romans, first and second verses : " For there is no power but of God : the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation." If Paul had said this of the constitutional monarchy of England, or the free institutions of the United States, his words would have been inscribed

on the phylacteries of all who deify humanity under the name of popular sovereignty, while they profess to bring garlands to the temple of liberty; and no second motto would have been required for the banners which floated over Paris in the bloodiest days of the first French revolution. It was said, on the contrary, of the despotism of Nero. God calls that his ordinance, and Nero his minister, and bids men obey at their peril, as he will account their resistance treason against himself, and will avenge it accordingly. Does God then set the seal of his approval on the gigantic oppressions of Nero? Does God invest Nero with the *jus divinum*, and put in his hand a scroll inscribed with those words of Paul, "The powers that be are ordained of God?" Precisely so far as the prophecies of the Messiah, "led as a lamb to the slaughter," were a royal warrant for Judas Iscariot in the betrayal of Christ. Judas accomplished his crime, consummated his guilt, and went to his own place; and all wicked rulers, whether under forms of despotism or liberty, will render their own account to God.

The war which was inaugurated by the attack on Fort Sumter places the North in a position to understand and appreciate the doctrine of Paul. Hitherto this has been difficult, not to say impossible, and God has had to wink at our partial unbelief in the matter. The struggle of the American Colonies with England set them, apparently, in opposition to constitutional government, and so the world thought as it looked on and watched for the issue. It is at least worth remembering in this connection, however, that the leading Colonial statesmen of that day took up their stand boldly, on the ground that George the Third and his ministers were the traitors against the British Constitution — the real revolutionists and secessionists, through the gross violation and despotic withdrawal of the most sacred charters, — while *they*, on the other hand, were the real Union and Constitution men. Hence the loyal heart of the English masses, with a well-balanced love of liberty and law, was with them, and rejoiced in their success. Still, as relates to the proper adjustment and due relations of constitutional government and popular rights, it was natural, perhaps inevitable, that we should emerge from that struggle with a bias in the direction of popular rights which should make us

jealous of the prerogatives of a strong government and the too summary execution of law. There was enough, at least, to prepare the way for the unconscious leaven, in a Christian community, of Tom Paine's infidel speculations on the rights of man. Has there not been, for the last eighty years, an element of atheism in our politics?

The present contest is wonderfully fitted to cure us of all that. The seceding States have placed themselves in an attitude of direct resistance to the ordinance of God. To march against them with an overwhelming army, and to subdue the spirit of rebellion at the point of the sword and the cannon's mouth, we maintain to be strictly and peculiarly a religious and Christian course of action. The President of the United States and commander-in-chief of the army of the Union is God's minister in this business, and that with a terrible emphasis; for, as Paul saith, "he beareth not the sword in vain."

There is no necessity, therefore, as Mr. Alger avers, to place religion in abeyance. It would be a fatal mistake to do so. It is a thing greatly to be desired, that we put this whole business on its only true and scriptural basis. That basis is exceeding broad and comprehensive. It is the doctrine of the magistracy, in all nations and in every age; the ministration of God for good, to protect those who do well, and to inflict punishment on evil-doers. Death to all traitors and rebels, is the doctrine; whether they plot, on a gigantic scale, for the overthrow of a national government, or rob and kill on the highway, or murder the innocent in the city or in the field. The whole has one foundation, which is, not human rights or social expediency, but the eternal justice of God and his unrepealed statute. It is greatly to be hoped that we may see this with a clear vision, and have wisdom to turn to account all the lessons which the stern realities of our present position are fitted to illustrate and enforce. One of these is the true character and value of that maudlin philanthropy whose deepest sympathies are awakened for the murderer, and who cocker up, with soft words and sugar-plums and gingerbread, a man with soul steeped and blackened in the deepest guilt this side of perdition, instead of hanging him. They are confederate with evil-doers.

Do we then apologize even, for the unrighteous and oppres-

sive administration of civil government? Do we plead the right of Nero to transmit his iron sceptre in perpetuity to his successors, to the utter extinction of the rights of the governed, — an effectual bar to all political revolution? That would be to set ourselves against God, or to think to bind the great wheel of his Providence in the history of the nations. As all things move forward to the final consummation, He will overturn as he pleases, whether in mercy or in judgment; for the enlargement of his Church or the punishment of an ungodly world; — but all for the glory of Jesus Christ; — will dethrone Belshazzar and Napoleon, and break the unconstitutional rule of a constitutional king, with or without the forewarning of the handwriting on the wall; whether by the legions of Cyrus, the cold breath of a northern winter, or the strong heart of a people struggling for liberty.

It is not sufficiently considered, that Christianity is a dispensation of justice, from first to last, not less than of love; and that an administration from which justice was omitted, would cease, at that very point, to be, in any proper sense, an administration of love, involving infinite confusion in a world of fallen men. Does not Jesus say “For judgment I am come into the world?” It will be found, accordingly, whether we regard the concurrent voice of prophecy, or the great facts of the world’s history, that the sword is continually unsheathed simultaneously with the proclamation of the Divine mercy, and the vengeance of God upon the wicked walks in the same great highway with his loving-kindness to the elect. The whole creation groaneth and travaileth in pain together, and must do so to the end. Great tribulations must precede the final regeneration, and, in measure, prepare the way for it. Wars and rumors of wars; earthquakes in divers places; the sea and the waves roaring, and men’s hearts failing them for fear; — all these, and many more things of the like kind, will be the harbingers of the coming of the Son of Man. The new song in heaven, by the voice of many angels round about the throne, and the living creatures and the elders, ten thousand times ten thousand and thousands of thousands, will celebrate God’s terrible judgments upon the wicked; and the opening of the seals by the Lamb slain will be the signal for the going forth, not only of the white horse

bearing the crowned conqueror, who is no other than Christ, but also, as following in his train, of the blood-red war-charger, the black horse of famine and the pale horse of death ; while the stars will fall from heaven, and the heaven itself depart as a scroll.

Let us consider well, therefore, our position in this conflict, in which the States of a great Confederacy, suddenly and violently rent asunder after a united and unparalleled history of almost a century, are ranged in hostile sections, and meet, as met on the plains of Marathon, the Persian and the Greek, for mutual slaughter. It is not, on our side, a war of passion or of conquest, for the infliction of injury or the avenging of our own wrong ; but to maintain the ordinance and institution of God against those who are insanely and wickedly plotting its overthrow. It is God's crusade for government and the authority of law. Our mission is invested with a holy majesty, and it must not be dishonored by the petty strifes of political factions, the purblind aims of peddling philanthropy, or the poisonous venom, as wicked as it is poisonous, of sectional prejudice and jealousy and hate. Let us rise to the full dignity and sacredness of our position, remembering that the cause is God's, to vindicate his ordinance against men who trample it down ; and ours, not alone to preserve our national existence, with all its inappreciable blessings, but to learn, as no past circumstances of our history could possibly teach us, the absolute necessity and religious duty of implicit obedience to the higher powers.

All things truly great on earth grow to their fulness and strength by slow degrees, and through multiplied perils and roughness and storm. In no one instance is this more emphatically true than in the rise of communities and states and empires. England counts the centuries of her history, as we count the decades of years. The Boston of to-day is the growth of two hundred and thirty years of singular experiences, and now it stands alone in its character, as in its history. Minerva, springing full-grown and full-armed from the head of Jupiter, could never find a counterpart in the history of our own or any other nation. The oak-tree, bowed and torn by many a storm, and hardened by a thousand winters, is a fitter em-

blem. If God is purposing to set upon our head the crown of a higher wisdom and a maturer manhood, through sorrows and tribulations, without which no nation has ever been truly great or wise, we will enter, without fear, into the dark cloud, which shines toward the coming age, like a golden flood.

ARTICLE IX.

SHORT SERMONS.

"The Sabbath was made for man." — *Mark 2: 27.*

It was made for man in Paradise ; for special praise and worship and holy meditation, and bodily repose. It was enjoined by recorded statute at Sinai — "Remember the Sabbath-day ;" — which statute is just as binding now as any other one of the ten commandments. Modified in some respects, commemorating the resurrection of the Lord, it stands, to-day, in all the binding force of the Divine ordinance ; "made for man," by God in his unchanging love and wisdom ; that the groaning and travailing creation may rest ; — that man, leaving, for a time, his farm and his merchandise, may be reminded how soon he must leave all forever ; — that families may be taught out of the Holy Scriptures ; — that the Gospel may be preached for the conversion of sinners and the spiritual enlargement of the church, and the children of God may rejoice and sing praise in pleasant anticipation of that better "keeping of Sabbath" of which this is an emblem and a pledge.

"All unrighteousness is sin." — 1 *John 5: 17.*

THE word used here to express sin is *ἀμαρτία*, which in classic Greek means a missing of the mark, as when one shoots an arrow, or throws a spear or javelin. It is an error, blunder, or failure in trying to accomplish a given end. So a primary idea of sin is a mistake, and so all unrighteousness is a blunder. It is a violation of self-interest. He who seeks to gain any desirable end or supposed good by violating the law of right, misses his aim. His policy is bad and his process foolish, and so the Scriptures call him a "fool."

The heathen Greek attained to a knowledge of the fact that sin is a mistake in the pursuit of self-interest, though, he did not, without the Scriptures, rise to know the cause: God constituted us for holiness and happiness. Any violation of our constitution, physical, mental, or moral, must therefore, as an unrighteous act, defeat our highest good, and so prove a blunder. All infringement of the law of right for a supposed good, results in injury to our real good.

So the sinner always misses the mark, if we view his act only in the light of a cultivated self-interest for this world.

As a business sin is ruinous; as an incidental it is an expense; as an auxiliary it is an enemy; as a luxury it is poison. "All unrighteousness is sin," — is a mistake, a blunder.

ARTICLE X.

LITERARY NOTICES.

Christian Nurture. By HORACE BUSHNELL. New York: Charles Scribner. 1861. pp. 407.

TRUTH is the common property of honest thinkers. It is golden ore no matter in what strata it is imbedded. Every one has a right to admire and use the precious metal, even to the "quoting of Horace Bushnell's *Nature and the Supernatural* as an antidote to Margaret Fuller." It is a very small criticism (it strikes us) to attempt the monopoly of a distinguished name on any pretence of party ownership, or to hint an inconsistency in the approving use of it by those who are free to dissent from some of the positions for which it has become responsible. Because one may now and then adventure in the pulpit some almost inspired line of Shakspearean wisdom, that is not an indorsement of everything which the great dramatist may have written. We have no hesitation, therefore, in saying that this volume contains very much which meets our approval as genuine Christian doctrine uttered in a manly way, because its author is claimed by the "New Theology" as one of its banner-bearers. Be this as it may, we can afford to write that here he has enriched a vitally important theme not only with the colorings of a brilliant imagination and the tenderness of a very sensitive emotive nature, but also with a wealth

of sterling instruction which we wish might be reduced to practice by our churches and the community, the land over.

A part of this volume has a theological history which probably would not have been just so, had the work appeared at first in its present completed form. The subsequent and newer chapters are explanatory and confirmatory of the somewhat naked and ambiguous doctrinal statements of the original much briefer treatise. Even now, its doctrinal substructure is none too strong, though the author evidently has designed to lay his foundations in a scriptural view of sin and salvation. But his theology runs itself into philosophical rather than biblical moulds. He never recites the Catechism. We miss the clear ring of the better Calvinistic divines. The strength of this book is practical rather than dogmatic. It is sometimes fanciful; occasionally original; frequently excoriating, in its severe strictures of domestic follies and blunders. Its views of organic laws in the economy of God with reference to family sanctification are impressively just. We are glad also to find that the author believes in domestic authority of a stringent type. "There are cases, now and then, in the outrageous and shocking misconduct of some boy, where an explosion is wanted; where the father represents God best, by some terrible outburst of indignant violated feeling, and becomes an instant avenger, without any counsel or preparation whatever. Nothing else expresses fitly what is due to such kind of conduct. And there is many a grown-up man, who will remember such an hour of discipline as the time when the ploughshare of God's truth went into his soul like redemption itself. That was the shock that woke him up to the stanch realities of principle; and he will recollect that father, as God's minister, typified to all dearest, holiest, reverence, by the pungent indignations of that time." — p. 333. We like that sentence and sentiment. It carries with it a tremendous and a glorious application in spheres and relations beyond these present. Family-administration will never be what it should be until it is laid closer alongside the plan and purpose of God's providential and gracious sovereignty over us all. This treatise goes directly to promote the end thus indicated.

Debt and Grace, as related to the Doctrine of a Future Life. By C. F. HUDSON. Fourth Thousand. New York. 1861. VIII. and 496.

MR. HUDSON'S studies in eschatology have given him the first place among the *annihilationists*, where perhaps he deems it prefer-

able to reign, than to serve in the less conspicuous rank and file of the common and Catholic faith. He has unearthed an old error, and is pushing it forward in a series of volumes projected upon the same idea, with great zeal and a very formidable array of authorities. His doctrine is, that immortal life means eternal salvation; that this is the gift of grace to the saved; that those who are not so endowed through Christ's redemption have no immortality; but dying impenitent they are literally struck out of existence, that is, are annihilated. To sustain this theory, the author boldly grapples with the involved questions of biblical criticism, philosophy, theology, history, displaying a very respectable scholarship and mental vigor, although some of his learning savors rather strongly of a pedantic parade. He is anxious concerning the adjustment of this startling dogma with the harmony of the general evangelical doctrine of which we understand him to be an otherwise adherent. He has done what he could, and all that any one will be likely to do, in support of his thesis. But has he done anything to persuade the human soul (save here and there a morbid specimen) that it or its fellows will sleep ere long a sleep which shall literally have no waking? We put the old and ineradicable instinct against all his logic and exegesis, and soberly assure him that *annihilationism* can never become the creed of human beings so long as they continue to be *human*. His book belongs to the painful and forcible failures of which the "Conflict of Ages" is an illustrious instance — that is — a desperate attempt to convince men of that which it is morally impossible for them to believe on any wide scale. We cannot here say more, except to express a regret that so much intellectual power and furniture should not have expended themselves upon a more useful and hopeful argument. In a future number, the topic may receive a more lengthened attention.

Religious Lectures on Peculiar Phenomena in The Four Seasons.

By EDWARD HITCHCOCK, D. D., LL. D., Late President of Amherst College, and now Professor of Natural Theology and Geology. Boston: Crosby, Nichols, Lee, & Co., 117 Washington Street. 1861.

SUCH a book as this ought never to be out of print. This new and beautiful edition is issued — the author modestly informs us — because "inquiries for it have been so frequent and long continued, as to produce the belief that there is a call for a third edition." It exhibits all the well-known characteristic of the Professor — broad intel-

ligence, pure and highly cultivated taste, enthusiasm in science, fine imagination, a style classic and sparkling, and argument philosophic and cogent ; — all these laid under contribution to sound theology and the spirit of faith and devotion.

The first lecture on “The Resurrections of Spring,” takes Paul’s illustration of “bare grain” and the “body that shall be,” and constructs an original argument for the identity of the resurrection-body, in reply to the philosophic objection that it is impossible. The second is on “The Triumphal Arch of Summer,” and contains a fine description of a grand thunder-storm which passed over Amherst College on the 23d of June, 1848, and the rainbow, of an unusual brilliancy which succeeded, developing with much force and impressiveness, the various lessons of truth and goodness which God has connected with this beautiful phenomenon — his “bow in the cloud.” “The Euthanasia of Autumn” gathers up sweet scriptural instructions from the fading leaf and the brilliant hues of the forest, — beauty in decay, hope and peace and joy in dissolution. The fourth lecture in the book, on “The Coronation of Winter,” was the first delivered, and paints, with graphic power, the spectacle which occasioned it, — all the trees encased in icy crystals to the extremities of their outermost branches, and lighted up, by a brilliant sun, into a scene of gorgeous beauty, far surpassing the glittering crown jewels of kings, and all the powers of art. The spectacle thus described, is made to supply a variety of valuable lessons, all bearing on man’s higher concerns.

The book is full of striking thoughts, and sweet Christian instruction. The value of this new edition is enhanced by the addition of an exegesis of 1 Cor. 15 : 35–44, — first published in the *Bibliotheca Sacra* — answering certain objections to the views of bodily identity contained in the first lecture. The paper, typography, and drawings of scenes described make up a fitting dress for these eloquent discourses.

Discourses on Sacramental Occasions. By ICHABOD S. SPENCER, D. D., Author of “A Pastor’s Sketches,” &c. With an Introduction by GARDINER SPRING, D. D. New York : W. M. Dodd. 12mo. pp. 468.

To any who have read the “Sketches” by Dr. Spencer, the title of this volume will be sufficient recommendation. It should be added that the issue of such a volume was long a cherished purpose of the author.

These twenty-six Discourses are a most valuable contribution to

our devotional literature. They are devout, tender, instructive, and quickening, — a good book for the closet, making head and heart better by their perusal.

Selections from the Scriptures of the Old and New Testaments ; for Families and Schools. By the Rev. DAVID GREENE HASKINS. Boston : E. P. Dutton & Co. 12mo. 1861. pp. 401.

A GOOD design is well executed in this volume. The reading of the Scriptures in the family and in schools, if done with profit, must be by extracts. Omissions that utility or delicacy may require cannot well be made at the time. Hence this volume finds its place of good service. The compilation is made with strict fidelity to the truth and in good judgment. We think its value would be enhanced by affixing marks to the proper names indicating their pronunciation.

ARTICLE XI.

THE ROUND TABLE.

*** WE are not a little surprised to see how many able pens the "Boston Review" has called to its aid. Our friends, therefore, who have so kindly and abundantly furnished us with articles, will not be impatient, we trust, while we delay the publication of some of them. We are holding some back only for want of space, and others that we may be able to make selections, and so give to each new issue of the Review a desirable variety.

A YOUNG member of a rural church had heard his pastor speak of the tendencies to suppress the old Scriptural doctrines on the part of the rising ministry, and also of the readiness of installing councils to let such cases slip through. The young member of the rural church was disturbed and puzzled. He had the fullest confidence in his pastor, and yet how such things could possibly be, was, to him, inexplicable and all but incredible. He resolved to embrace the very first opportunity to know. It happened that an installation was to take place at ———, not more than a thousand miles from Boston, and, without saying a word to anybody, he harnessed his horse, drove to the place,

some fifteen miles distant, and quietly took a seat among those who were present at the council. Meeting his pastor not long after, he told him where he had been and for what reason. "Well, and what did you learn?" his pastor inquired. "Learn?" he replied, "why, sir, I learned what astonished and perplexed me exceedingly. I had always supposed that the duty of a council was, to find out what the candidate believed, and to testify accordingly; and that the churches could rely implicitly on their testimony. Now, sir, if a council will install a man, and say he is all right, after such an examination as I heard at ———, then I cannot see what a council is good for. And one thing more, sir, — if the candidate, when asked to state his belief, does not come right out with a clear Scriptural statement, I cannot see what is the use of spending half a day in trying to force it out of him."

The young brother is, evidently, not posted. His pastor cannot have explained to him that the main object of a council is not to let the candidate tell his own theological belief in his own way, and then to decide upon that. It is supposed that such a course of proceeding would often lose to the orthodox a young man trained according to the most recent improvements in theology, in ancient and honored schools of the prophets — of good personal appearance and address, pleasant voice and manner, and altogether fitted to shine and fill up the pews. The young brother should know, that the main object of an ecclesiastical council is to find that the candidate is all right, even though he hardly knows it himself; and if, by manipulating and shampooing him for half a day, or even for a whole day, it can squeeze enough orthodoxy out of him to make him pass, who will undertake to say that it is not time well spent?

The case is a good deal like that of the old woman and the hen, when the hen cackles, but does not lay. The old lady declares that the hen can lay, and shall, too, and proceeds to apply the squeezing process. When the "result" is asked for, — did she find an egg? Why, not exactly; but then she is quite sure there is an egg. — The hen is pronounced orthodox!

THE NEW THEOLOGICAL SEMINARY. — Our March Number alluded to a proposal to establish a New Theological Seminary, that should furnish, for vacant and new churches, custom-made ministers to order and on the shortest notice. The proposal, we learn, has been welcomed most cordially. A generous and unsolicited offer has been made, to found one professorship. Several churches who have heard either personally or by committee the most of the smart ministers who preach in English, and have not been able to find one

adapted to their peculiar circumstances, are awaiting the founding of this institution. It is believed that an entering class of one hundred and twenty could be made up for it immediately.

Some of these have studied the old theology in the old way and in the new way, but they find little use for it in the real fields of usefulness, that is, the able and popular churches. They are anxious to go through a course of theology that will be *popular*. Others have been collecting and examining those sermons that have been "published by request," and they wish to study with reference to such "practical preaching." Not a few young men of great *promise* have carefully gleaned from the newspapers the themes and titles of great sermons announced to be preached "next Sabbath," and they wish to study with reference to such advertised efforts. And yet others have marked and followed with peculiar admiration certain preachers who always astonish their audiences. This is done by an odd text, or style, or manner, or doctrine. Their hearers are kept on a constant *qui vive*, and all look as if ready to exclaim, "Well, what next!" And so the admirers of such wish so to study for the ministry that they can "strike their audiences with the butt end of astonishment." The wishes and wants of these vacant churches, and the desires of these young men, are supposed to be correlated, a little after the nature of demand and supply, or action and reaction. And it has been noticed that when the feelings of these two parties are reciprocated, and a union secured, the result is delightful. The pastor has a "dear people," and they have "a love of a minister." It will be the main purpose of this institution, as we are informed, to hasten and consummate these unions, by a profoundly philosophical and exhaustive course of theological study.

In the training of such young men the widest latitude must be given to their eccentricities of genius, and yet the course of study allow for filling orders on the shortest notice. For often a pastor's health fails suddenly, or his usefulness comes to an end abruptly. Deacon Veto is the first to discover and announce this to the Society, and is chairman of the committee; and the people are so impatient to have the Gospel, that they cannot wait for the old foggy process of three years by regular course.

It is supposed a course of study can be so constituted as to fall in with, and gratify both, the genius of the student and the wish of the church. We have had "the theology of the intellect," and "the theology of the feelings," and "the theology of the bones." It is proposed to push theology to a more ultimate analysis for a system to be studied, thus: —

1. Negative Theology.
2. Neutral Theology.
3. Ambiguous and Elastic Theology.
4. Popular Theology.

It is said that if this institution is opened, classes will be formed for each of these four general divisions, and all be started at the same time. And it is presumed that all orders for ministers to suit very peculiar churches could be filled from some one of these four classes. If the order be specially particular, it is thought it could be met by some twists and turns of an elastic man under the manipulations of one of the professors, who is to have a special eye constantly on churches without a pastor, or likely soon to be. The professors are expected to make up the young men into ministers according to the theology of their respective departments, to which theology they will subscribe without any expressed or mental reserve, when they enter on the duties of their office. If, however, any church cannot be satisfied by a candidate from any one of these four classes, it is to be presumed to be a heretical church. For accepting neither a negative theology, nor a neutral theology, nor an ambiguous theology, nor a popular theology, a church could not be esteemed orthodox.

While the "Boston Review" does not intend to commit itself on this project, for or against a new theological seminary, we will suggest one advantage that will probably arise from its founding. It will furnish a *standard of orthodoxy*. The triangular and the five-pointed systems are not acceptable and successful, and the angles therein have been so sharpened and blunted and curved to suit profound and progressive men, that it is difficult for one who wants to be orthodox to tell precisely what he wants. The error, we submit, lies in the unscriptural foundations of those systems. This one proposed is patterned after the pure church, — the New Jerusalem, the symbol and model of a pure religion and its faith.

"The city lieth foursquare," — ἡ πόλις τετράγωνος κεῖται. And so the theological system for this new seminary has its *four* scriptural corners or points. Here bursts forth some of that new light from the Bible, of which Robinson spoke to his departing church and of which we have heard so much of late in public places.

We are to have the standard at last. A man who cannot agree to these four points, — negative, neutral, ambiguous, and popular theology, — is not orthodox. For this is a scriptural theology; it "lieth foursquare." Liberal and yet Scriptural, this system meets the spirit and wants of the times. But as we have said, this Review will not commit itself on the question.

The only difficulty that we foresee in the working of this plan of study, is connected with the *age* of the pupils. Some churches are indifferent on all points except the age of the candidate. They insist on his being *young*. And this is quite a consideration now when we settle men for life. To provide for this contingency we would suggest that each class have some *young* men in it, not over fourteen years of age.

ATTENTION has lately been called to the "Brahmin Caste of New England," described in the "Professor's Story" in the "Atlantic Monthly." The "Professor" represents the caste as made up of those who, like himself, are descended from "scholarly" ancestors, and as comprising nearly all the "great scholars" and quite all the *elegant* scholars of the land.

Perhaps he and his clique deserve to be called "Brahmins;" but we hope not. Newcomb's "Cyclopædia of Missions," *sub voce* "Brahminism," says: —

"The Brahmins . . . exalt themselves above every other class of their countrymen. They are arrogant, subtle, avaricious, deceitful, selfish, and vicious. They make great pretensions to learning and sanctity, while they are really ignorant, and exceedingly dissolute and destitute of principle."

Similar is the testimony of all competent witnesses. We cannot deny that the Professor's clique bears some resemblance to the picture in some of its prominent points; but we hope the Brahminical character is not yet fully developed in them. However, let them be called "Brahmins," if they like it.

WE saw recently at the studio of Mr. George Howorth, 26 Kneeland Street, an exceedingly fine copy of the Madonna and Child by Raffaele, known abroad as the "Granduca," from the fact that its present possessor, the Grand Duke of Tuscany, sets so high a value upon it that he keeps it always near him, and carries it with him in his carriage when he travels, lest some accident should happen to it. The copy is on panel, and was evidently made a good while ago. Mr. Howorth was about to transfer the picture to canvas. In Europe, that is regarded as a quite remarkable operation, and being very expensive it is seldom accomplished, and only in the case of rare pictures. The process is ingenious, and requires great care as well as mechanical skill. In the first place card-board, of considerable thickness, is pasted on the face of the picture and made to adhere firmly. The panel is then sawed across with a sharp saw, at distances of, perhaps, half an *inch*, great care being used not to cut quite through the

wood. The incisions thus made are intersected at right angles by a similar process, reducing the whole to blocks half an inch square at the top. These are split off with a sharp chisel. There is still a small thickness of panel remaining, which is slowly and cautiously removed with a very sharp instrument, exposing to view the adhering surface of the first coat of paint which was applied to the panel for a ground. The canvas is then applied and made to adhere firmly, and when dry the card-board is soaked and removed, and the process is complete. It is evidently too expensive a process to be often employed, and few operators are found who attempt it at all.

Mr. Howorth has a method of his own which is perfectly successful without the smallest risk to the picture, and, at the same time, comparatively inexpensive. Not a few fine old paintings have been transferred by him, to the exceeding gratification of their owners. This is our own case; and so great has been our surprise and delight at his success, in this and sundry other operations, with pictures which had previously passed through the hands of artists in London yclept "Restorers," that we have not ceased to desire for every possessor of such art-treasures an introduction to his studio. The man who saves a valuable old picture falling to decay, is, perhaps, as great a benefactor as he who produces a new one. Mr. Howorth is unquestionably a master in this line. To transfer from panel to canvas, or from old canvas to new when a painting is cracked in all directions and peeling off; — to reproduce a missing hand, or an eye, or part of a mouth; — to remove the spurious painting over of a "*Restorer*" of a hundred years ago, and to restore the whole to its original freshness and brilliancy, so that it is hardly possible, by the closest examination, to find out what parts have been missing; — all these, apparently, are accomplished by him with equal facility.

Mr. Howorth's studio has, for years past, been to us one of the most interesting objects in Boston. We have seen more good pictures there than anywhere else, sent by their fortunate possessors from all sections of the United States, and from the capitals of the British Provinces, as well as from Beacon and Summer Streets; and we have seen, repeatedly, instances of restoration which have made their owners incredulous as to the identity of their treasures, so far surpassing all they had dared to expect. We have sighed at the remembrance of valuable paintings by the old masters, scoured and spoiled beyond the possibility of recovery, or daubed all over, by a wretched pretender, with new paint, till not a particle of the original work was visible. Such things we have seen at home and abroad, and partly from a wish to prevent their recurrence, and to rescue valuable treasures of art from destruction, we have penned this article.

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ARTICLE I.

GOD'S ARCHERS.

A MISCELLANEOUS company of young men — brought together by such a chapter of accidents as belongs peculiarly to an idle winter day in a New England village — were sitting about in a carpenter's shop on benches and bits of lumber whittling sticks and talking a variety of nonsense. A short, stout, dark-haired fellow sat on a higher bench than the others, and did not whittle, but grasped at both ends the wooden handle of an auger which he had taken up without seeming to know it. He had an intelligent black eye, and a thoughtful and pensive — almost sad — expression of countenance. When he spoke, which was seldom, all listened, but his gravity was not relaxed, even when he provoked shouts of laughter from all the rest by what they considered his happy hits.

Presently there came in another young man whom they all knew. He had gone from the village Academy to College a few years before, and was then studying for the ministry at a Theological Seminary. His entrance suddenly arrested the stream of talk, and excited an interest and an evident satisfaction, which a stranger might have noticed without being able to guess the reason of it. The young men were thoughtless, and affected to be sceptical, while the student was a sincere and devout Christian. It might have been observed that the eyes of

the company were turned to the dark-eyed thoughtful young man with an expression of mischievous expectation. He understood, without seeming to notice it, and contrived to draw the Theologian, by a few quiet remarks, into an argument on Christianity. It was soon apparent that he was a sceptic and a champion. With an adroitness which was evidently the result of training, he pressed, point after point, the current infidel objections, till the Theologian, inexperienced and drawn too easily from his bastions by this guerilla warfare, became confused and baffled. The company applauded, the dark-eyed champion of infidelity was thoughtful and grave, while the baffled champion of the faith was silent and wept. This was confessing defeat, and the company applauded with increased vehemence: but their champion did not smile. If they had watched they might have seen a sudden pang depicted on his countenance as if an adder had stung him. In a single instant, like a terrible earthquake, those silent tears had loosened all his foundations, and the fabric which he had been building up so proudly came tumbling with a crash of wild confusion about him that made his loins to shake. Yet all was comprised in a single conviction which darted like a burning ray from the face of God into his soul: — “He is right, and I am wrong.” All his cavils and questionings were only a spider’s web now, that terrible ray from the face of God scorched them up in a moment. It set his conscience on fire, and he felt himself burning in a consuming heat, which nothing could extinguish. Day and night God’s hand was heavy upon him; his moisture was turned into the drought of summer. He said with himself, that God might hear, “I will renounce my infidel notions; I will admit that Christianity is true.” It was in vain; conscience still gnawed him, like a worm, burned him like a flame. He determined to do another thing: — he would go to the prayer-meeting, where his pious widowed mother had so often tried in vain to persuade him to go. He would, however, tell nobody the reason, nor should anybody know what was passing in his mind. To the prayer-meeting accordingly he went, but still in vain. God’s fire was consuming him, his soul was filled with anguish. At last, when all his experiments had failed, and he could hold out no longer, he went to the Christian

student, confessed to him all that was in his heart, listened to his faithful counsels, and laid down forever the weapons of his rebellion at the feet of the Lord Jesus Christ. That wayward son of a pious widow, having passed through College and the Theological Seminary, is now an able minister of the New Testament.

What precisely was the process which commenced in that carpenter's shop, and terminated in the open confession of his faith in Christ, we know not, nor does it signify. Whether, according to the popular theory of conversion, that was the commencement of God's work of grace in his heart, or whether, as we believe, he had been converted before, and that was the crisis in which the painful conflict between the conscience and the speculative understanding ceased, by the full and final surrender of the latter, and the springing up of hope toward God in his heart, affects not at all our argument. It is plain that the whole question was suddenly transferred from the domain of the understanding to that of the conscience. Whether his objections were susceptible of a direct solution or not, — whether they related to mysteries, far out of human vision, and so not properly subjects for speculative inquiry, or were the stale and worn-out quibbles of infidelity, — matters not in the least. He felt that all his reasonings were frivolous, though his antagonist had failed to overturn them. That verdict was in the far higher court of conscience. If the young Theologian had been a practised archer, a single well-directed arrow aimed at the conscience would have accomplished more than all the schools of metaphysical theologians could ever have achieved.

It will not of course be supposed that we altogether decry the use of the speculative understanding in relation to the things of God and human salvation. But there must in any wise be a careful discrimination. The Divine revelations make their appeal to every faculty of the human soul, and furnish full scope for the honest exercise of all. Whosoever will may gird up the loins of his understanding, his reason, his conscience, or his heart, and God will meet him and prove his strength. Or if the foundations of Christianity be assailed by the lying subtlety of infidels, the sophistries and lies of the whole tribe, from Tom Paine to the Oxford Essayists, must be cut up by the

roots, or at least *to* the roots, as from year to year we mow down briars, which will be still reappearing. But as mowing the briars is a very small thing toward the construction of a garden of flowers or the rearing of an oak grove, so all that can be done for God by discoursing to the speculative understanding, never brought the first man to the precincts of the temple, even to the court of the gentiles. The way to the holiest of all is through that court, as it is likewise through the midst of the money-changers and those who sell doves : but he who tarries there will find it a den of thieves. Paul at Athens conciliates the attention of his audience by a courteous allusion to their religious habits, and still farther pins them to his discourse by an argument on the Divine Spirituality, shaped to their Athenian culture ; but all this is only incidental — a rapid march over the course which brings him to his main point, which is to thunder in the conscience the great doctrine of the judgment-day.

What we are chiefly concerned to affirm is, that, while God in his revelations, addresses every attribute of man, he makes his appeal ultimately to the conscience, and to every other faculty subordinately, as mere outposts of the main citadel : while more frequently he dashes right through the outposts, and plants his batteries beneath the very walls of the citadel itself.

The incident which we have related, somewhat in detail, seems to us to exhibit this great law of the Divine procedure, and to illustrate for the preacher the vast importance of making his appeal more to the conscience and less to the speculative understanding. It has been said by an English critic that the American pulpit, as compared with that of England and Scotland, is characterized by this very thing, — its more direct and habitual appeals to the conscience. We would gladly be persuaded that the fact is so, but we have thought that the preaching of New England at least was open to grave criticism on the ground that the speculative, not to say the rationalistic element had largely crept in ; and we have been inclined to attribute this fact, in great measure, to the influence of the younger Edwards, whose controversial and theological writings exhibit an Athenian character which carries it with almost, if not quite a preponderance against the Pauline. Of the elder Edwards

the precise contrary was most conspicuously true. He was an eminent and masterly instance and illustration of our leading idea. Never since Paul was there a preacher more remarkable for his reliance, under God, on his direct and naked appeals to the conscience for the success of his ministry. His success was in proportion, as he himself informs us, in his "Narrative of Surprising Conversions" : —

"I think I have found that no discourses have been more remarkably blessed, than those in which the doctrine of God's absolute sovereignty with regard to the salvation of sinners, and his just liberty in regard to answering the prayers, or succeeding the pains of mere natural men, continuing such, have been insisted on. I never found so much immediate saving fruit, in any measure, of any discourses I have offered to my congregation, as some from those words, Rom. iii. 19, 'That every mouth may be stopped;' endeavoring to show from thence that it would be just with God forever to reject and cast off mere natural men." (Works, Vol. III. p. 34.)

To us it appears plain, to a demonstration, that the Holy Scriptures and sound philosophy point both in the same direction, in relation to this matter, and shut us up to one conclusion. Conscience is that principle or attribute in man which has to do directly with the question of right and wrong, and so with the Divine justice and sovereignty, and human guilt, and the atonement, and regeneration, and justification, and eternal judgment. We cannot agree with those who find in this great principle of our nature nothing more than an emotion, — as Brown and Sir James Mackintosh. Paul evidently meant far more by conscience, (*συνείδησις*) than an emotion. Nothing is more changing and uncertain than emotion; whereas Paul speaks of something fixed, and permanent, and universal; which knows neither climate nor race, barbarism nor civilization, Christianity nor paganism; but is found alike everywhere and in all men, judging, deciding, approving or censuring, commanding or forbidding, pronouncing sentence of acquittal or condemnation, according to an ultimate and immutable law. Thus he tells the Romans that the gentiles, having no written law, are a law unto themselves; because conscience bears witness — pronounces judicial sentence, that is — the law written on the heart. So, too, he proclaims to all the schools of Greek

Philosophy, who assail him with their subtle dialectics, that his is a far higher and bolder aim than they would tie him down to — to wit, that he may commend himself to every man's conscience in the sight of God. And again, with reference to his own responsibility in his work, and his satisfaction therein, he makes conscience even as it were God, and its approval God's voice, when he says to the Corinthians, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." (2 Cor. i. 12.)

At the risk of being thought old-fashioned or behind the times, we are content to abide with the immortal Bishop Butler, in preference to Sir James Mackintosh and the moderns, as regards the nature of conscience, believing that, in so doing, we abide with Paul. "You cannot," he asserts, "form a notion of this faculty, conscience, without taking in judgment, direction, superintendency. . . . Had it strength, as it had right — had it power, as it had manifest authority — it would absolutely govern the world." (Human Nature, Sermon II.) John Howe calls it "a certain dijudicative power." Cicero hits the same point when he describes it as "*recta ratio*," right reason; and in relation to its legal authority, it was called by the ancients "*vera lex*," the true law. "The laws of well-doing are the dictates of right reason," saith the great Richard Hooker. (Eccles. Polity, Book I., section 7.) We conclude, therefore, with M'Cosh, that the human conscience is at once a law, a faculty, and an emotion. "Subject only to God, it reviews all the actions of the responsible agent, and is itself reviewed by none. It is the highest judicatory in the human mind, judging all, and being judged of none; admitting of appeal from all, and admitting of no appeal from itself to any other human tribunal." (Method of the Divine Government, p. 305.)

Not that, in any supposable or possible case, the natural action of conscience is sufficient to bring a man to God. Moffatt found in South Africa savages who had never heard of God, yet suffered exquisite tortures of conscience, for the many murders they had committed, although the murders were sanctioned by the established usages of the tribe. That natural

conscience was God's witness in the savage breast, answering loudly when God's law was proclaimed, and God's Gospel preached. Yet law and Gospel, thundering and flashing in that tumultuous conscience, ten thousand times ten thousand years, could bring nothing but a denser spiritual darkness, a more utter and hopeless spiritual death, until the Holy Spirit of God wrought effectually there by his supernatural and new-creating power. All that we are concerned to say is, that it would be precisely there that the Spirit of God would work ; and that precisely there is the point at which all the arrows of the Almighty are ultimately aimed. So Jesus said, " He will convince the world of sin, and of righteousness, and of judgment ; " — a process all in the conscience. Nor is it to be conceived as possible in the nature of things, that God should ever convert a man in any other way but through the conscience ; since the very first, and always indispensable step is to have a conscience of sin. If any affirm that this is derogatory to the sovereign omnipotence of Jehovah, we ask, is it one whit more so than to allege that God will never make a man hear with the eyes ?

It will at least be conceded that conscience is the attribute which has mainly to do with our duty toward God. His approval or his disapproval ; his blessing or his curse ; reward or punishment ; life or death ; heaven or hell : — all these stand related, directly and alone, to the question of right and wrong — of moral character and conduct. What is it then but a grand impertinence for any other faculty to put in its claim to adjudicate or decide in these high concerns ? Or how can any such claim be, for a single moment, admitted, without diverting the mind from the great business in hand, so blunting the power of conscience, and weakening the power of every appeal. This argument lies with its utmost force against appealing to the speculative understanding, or suffering its interference, except incidentally and subordinately, in matters pertaining to our relations with God. It is a logical faculty, not in any sense moral. Its province includes that which has an indirect and purely incidental relation to our moral obligations ; as the genuineness of a Greek manuscript, the harmony of the Evangelists, or fate and free-will ; but *no necessary* relation to

our *sense* of right and wrong, or to its proper grounds and proofs. "But every fool will be meddling," Solomon says, and the speculative understanding pretends that the investigation of these incidental and ultimate matters is involved in the question of our personal relations with God and his law.

We join issue. Does not conscience apprehend at once the *grand truths* of God and the creation ; man and his obligation to God ; sin and its curse ; the redemption by Christ and its highest of all obligations upon sinful man, to repent and believe, and the fearful guilt and inevitable consequences of refusing ? Shall the answer to the conscience then be, to challenge the authorship of the Pentateuch, or the inspiration of the Canticles, or the Book of Job ? Shall we go back to Adam, and question the Bible doctrine of our relations with him, and all with a view to impair the evidence of our guilt ? Or, far anterior to Adam and all created existence, shall we seek to penetrate the secret counsel of God, and claim the right to know his relation to the fact of sin, in order to measure the amount and turpitude of our guilt ? Shall the proud and arrogant reason, blind and halt, in its beggarly garments, set up its own standard of moral obligation, and assume that, just as far as, by whatever means, the plenary power of man to keep God's perfect law is impaired, so far the obligation of plenary obedience is abated ; — thus cutting loose altogether, either from the doctrine of man's special and necessary dependence on the Spirit of God, or of his absolute and eternal obligation to keep the law, in its utmost length and breadth ? All this the speculative understanding does, and much more, if more is possible, in the same direction. It objects to God's decree, that it is at war with man's freedom, or else pleads for a freedom which is subversive of the decree. It affects to adjust the different parts of God's revealed truth, or claims the right to reject what cannot be so adjusted. Need it be said that the boasted adjustment will usually be found to be nothing more nor less than the virtual rejection of the Scripture doctrine of Divine Sovereignty ? It will not have a plenary atonement because that, it asserts, would impair the Divine mercy ; — an argument, than which it is not easy to conceive anything more superficial and frivolous, since the mercy and the atonement are alike from God.

And so justification is not justification, and substitution is not substitution, and Christ did not bear our sins, and the Divine justice is not satisfied, and all men are born neither sinful nor holy, but with adequate power to be holy, and go to an everlasting heaven without any help from God, or Jesus Christ, or the Holy Ghost.

The point we are now considering is, how such questionings and cavillings of the speculative understanding are to be met. This is by no means answered when it is asserted that what the speculative understanding can question, the speculative understanding can resolve. The assertion is not true. The busy thoughts of a little child will start many an inquiry whose solution is a thousand times farther off than the farthest fixed star from the grasp of all the philosophers. The attempts which have been made to reconcile the existence of sin and the benevolence of God, do not even relieve the difficulty. We hold all attempts to explain the origin of sin, whether by old school men or new, to be mere childishness. We know exactly nothing at that point, and the things we do know, at other points of this great subject, no grasp of human thought can bring together. The Bible declares the very end and purpose for which the world was created to be, the manifestation of the glory of Jesus Christ in human redemption. That could not be without sin. Does God then choose sin, or did he decree it? The answer is, God hates sin, and that alone; forbids it by the most terrific penalties, and will punish it, in the least instance, with everlasting destruction in hell. Can man or archangel put the two together? They who make the attempt seem to us as little birds that seek entrance to a castle by flying, with their tiny momentum, against its iron gates or granite sides. You stand before an adamant wall as high as heaven. You grope and flounder in blackest midnight. The angry lightning flashes from the frowning face of God's thunder-cloud, and you are wrapped again in a darkness which is felt, and seems as if it would extinguish your very eyeballs.

Do we then exclude the discussion of the deep things of God? Nay, we enforce it, since they are the things which promote enlargement and strength. In the same proportion they minister to humility, for humility is enlargement and strength;

and they are the very things which appeal with most of commanding force to the conscience. Philosophy may construct a compact and beautiful argument for eternal decrees, proving, to a demonstration, that God could not govern the world without them. But a man accepts the doctrine, not because it approves itself to the speculative understanding, but because, far beyond and above the speculative understanding, it commands the conscience, and, through the conscience, the will and the affections, by the mighty power of the Holy Ghost. And this is precisely the amount of the pretended agreement between Platonism and Calvinism, the pagan philosophy and the teachings of the Bible.

No man, inspired or uninspired, ever exceeded Paul in dialectic skill, in the love of its exercise, or in the power to crush his subtle adversaries by their own weapons. Yet see how habitually he drives his argument right through all such artillery, and home to the conscience, as knowing that the spiking of every gun, and the destruction of every battery amounts to little so long as that stronghold is unassailed. What a clarion ring of celestial warfare is there in his grand response to the Greek philosophers: — “Not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God.” (2 Cor. iv. 2.) So in the presence of the Roman governor he “reasoned of righteousness, temperance, and judgment to come.” Every word was a bolt aimed directly at the conscience of Felix; hence he stood pale and trembling. At Thessalonica, too, when he would convict the Jews of the guilt of Christ’s death, for three successive Sabbath days he “discoursed to them (*διελέγετο*) out of the Scriptures,” — their own, — “opening and alleging that Jesus,” the man whom they had killed, “was the Christ,” the anointed of God, the promised to their fathers, and hope of their nation. But most striking of all, when he has declared, as a matter of pure revelation, God’s absolute sovereignty in the future and eternal destiny of men, even to the hardening of whom he will; and the speculative understanding, as counsel for the proud heart, starts up with its cavil of God’s injustice and man’s irresponsibility, he dashes all to the ground by one tremendous thunder-peal to

the conscience ; — “ Nay, but, O man, who art thou that repliest against God ? ” (Rom. ix. 20.)

It is not alone in relation to such points as the origin of sin, decrees, and reprobation, that the speculative understanding stumbles in its arrogant and vain questionings. There is not a single point of Christian doctrine which it cannot perplex and has not perplexed in the same way ; — perplexed, not as regards the conscience, but itself.

Even granting, however, that it were true that what the speculative understanding can question the speculative understanding can answer, all this is clearly aside of the end in view. Still another question arises, and it is, whether such answer of the speculative understanding is God's answer ; whether it is the answer to the conscience, and tends to conviction of sin and conversion of the soul to God. The obvious and inevitable reply, as we judge, is a direct and emphatic no. It is the precise contrary to all this ; it is in the direction of ministering to the pride of reason ; — a ministration how necessarily weakening to the action of conscience, any man can easily see. This is a point to be well considered. The speculative understanding is not moral, in any sense or degree, but purely intellectual. Conscience, on the contrary, is moral ; this is its peculiar characteristic and distinction. Whenever conscience comes into court, it is always to adjudicate in matters of right and wrong. This is no disparagement to the other faculties, they are there too, — perception, memory, understanding, reason, — but only as servitors and secretaries, to turn over the files, hunt up testimony, and keep the records. Conscience is ultimate and supreme. Just as soon, therefore, as any matter is submitted to the speculative understanding it is taken clean out of the court of conscience at once. Conscience may put off its robes and retire. Its voice is no longer heard.

Nor is it to be supposed that any advantage would result even though the decision of the speculative understanding were always coincident with that of the conscience ; since it is the exclusive prerogative of conscience to decide on every question of right and wrong, without such aid. To appeal a case, therefore, from the court of conscience to that of the speculative understanding, or to claim that the understanding is to be even

advisory in the matter, is to degrade the conscience, and so inevitably to impair the force of its decisions. Moreover, if the decision of the conscience may be held in abeyance while we run off to that other court with reference to one point about which a doubt has been raised, so, equally with reference to any and every other ; and just so long as there is any uncertainty as to whether this subtle and special-pleading faculty has reached the end of its objections, the authority of conscience is held in suspense ; God's voice is not heard ; his law is bound. Another hydra, whose heads will grow a great deal faster than you can cut them off.

Again, when it is considered that the speculative understanding usually puts in its plea and its query, not as an honest inquirer, desirous simply to know the truth and obey it, but rather with a view to parry the approach of an unwelcome conviction ; to throw up earthworks, behind which the conscience, already partially disturbed and active, may hide itself from God's shafts, the argument acquires cumulative force. When God commands a guilty man to repent or perish, is he in doubt whether he ought to repent, until he has overhauled the question of Adam's sin, or God's connection with the fact of that sin and his own ; or the character and measure of his ability in the whole matter ? No such thing. The case against him is clear to a demonstration, — clear to the extent of his utter confusion ; and he knows it only too well, and feels it all too deeply. His hesitation, therefore, for a single moment, is daring resistance to God, a wilful obstinacy in the wrong, a shameful trifling with his own eternal interests.

If the views which have been presented are correct, they are of the last importance in their bearing upon the Christian pulpit. How shall the preacher order his ministry with reference to its great and divinely appointed end, the conversion and salvation of his hearers ? There are men in every community and in every congregation who are ingenious in the way we have been considering. When pressed with arguments addressed to the conscience, they are ever ready to answer by suggestions of the speculative understanding. How shall the preacher treat such suggestions ? Demonstrate, it may be, as a wise discretion shall dictate, that they are superficial and frivolous, — the stale

and shop-worn stock in trade of sceptics in every age ; or awful mysteries of God, before which a man should stand with uncovered head ; — and so, when alleged as objections, not less superficial and frivolous, — as if a man should refuse to eat till he understands how bread is converted into blood. But mainly, reassert the prerogative of conscience, God's vicegerent in the breast, and demand implicit submission to *its* decisions. Insist on the completeness and sufficiency of arguments addressed to the conscience. Tell men, with all plainness, that the suggestions and questionings of the speculative understanding are the result, not of superior intelligence, a profound and philosophic habit of mind, or the caution of a wise and acute analyst in admitting conclusions in a matter of vast and eternal concernment ; — but of intellectual pride, vain conceit, and a heart in wicked rebellion against the authority of God. This is the plain truth, and shall the preacher of righteousness, God's ambassador to men in revolt, involve himself in a complicity with the wickedness, by helping men to cover it up ? *Helping men to cover it up !* We will venture to assert that that is about the amount of all that was ever accomplished, or ever will be, to the end of the dispensation, by labored replies, with respectful air, to the perverse disputings of the speculative understanding. Did anybody ever hear of a single instance of genuine conversion, as the result of such a process ? Or did anybody ever perceive that a man seemed a single hair-breadth nearer to repentance when his speculative objections had been answered, and he silenced ?

We incline strongly to the belief that most conversions take place at an earlier period than the speculative understanding comes fully into play ; — while authority is paramount, and truth is received traditionally, and the conscience is still quick and powerful, as compared with after years ; — that is to say, in childhood. This subject is one of very deep interest. If any of our readers wish to pursue it, they will find the whole matter treated with great ability in "THE CRUCIBLE ; OR, TESTS OF A REGENERATE STATE ;" by the Rev. J. A. Goodhue ; a volume whose careful study would be most beneficial, as we conceive, to the whole religious community.

What if it be a mere passage at arms between a minister

and an intelligent hearer ; exciting mutual respect and admiration :— on the part of the preacher, that his hearer is so intellectual and philosophic, and, withal, so ready to listen to his reasonings ; and, on the part of the hearer, that his minister is so appreciative, and so scholarly in replying to what he plumes himself on his cleverness in suggesting. How much good has been done, in that case, on one side or on the other ? We greatly fear that the whole effect lies directly against the chances of that man's conversion. Indeed, it appears to us abundantly plain that the first step in the direction of his submission to God, must be of a widely different character. Nor are we at all sanguine as to the conversion, by any means, of men who have surrendered themselves to the perverse and tortuous guidance of the speculative understanding. It is a most dangerous experiment, or rather it seems to us to furnish strong presumptive evidence of having already passed the point beyond which God will seldom go to bring a man back. Even in such a case, however, preaching to the conscience is by no means in vain ; since one part of the grand purpose for which the Christian ministry was instituted is, to restrain the wickedness of men whom God does not design to save ; so that the world may be tolerable for the elect, and, lest, through the superabounding of iniquity, *they* should fall away. This binding of Satan is effected only by flashing God's naked truth into the conscience.

How directly, and with what a regal authority, the Bible brings the great facts of God and his law, sin and its condemnation, Christ and his redemption, death and the judgment, home to every man, of every race and nation, — Jew or Gentile, Greek or Barbarian, wise or unwise. “All have sinned and come short of the glory of God.” “Now commandeth he all men everywhere to repent.” “He that believeth shall be saved, but he that believeth not shall be damned.” In these brief pregnant sayings all is comprehended ; and let it be considered whether, in the face of these grand and overwhelming appeals, all that the speculative understanding can suggest in a thousand years is not the most pitiful drivelling — “hollow poverty and emptiness.”

How far we have drifted in this untoward direction is matter for grave inquiry. It is too early to have forgotten what was

the great peculiarity of the extensive revival of 1858. That there was a characteristic absence of deep conviction of sin, was the occasion of universal remark, and no small perplexity and debate. Is any other explanation required save the obvious fact that, to a very great extent, it was a work wrought in the speculative understanding, rather than in the conscience? The result was inevitable. Conversion through the understanding is not the work of the Holy Spirit. It needs no deep self-abasement for sin, — admits none. Nor can ten thousand such conversions yield the very smallest fruits of spiritual life. Self-righteousness and spiritual pride are the legitimate fruits. When the Spirit of God comes, it is to do, always and everywhere, substantially the same work, — to convince of sin; and that work is done, in every instance, — where alone it can be done in any instance, — in the conscience.

The subject is vital. It involves the true Scriptural character of the pulpit, and the spiritual life of the churches. Paul and the mocking Grecians of Areopagus were not farther asunder than are — really and ultimately — the two classes of preachers we have been considering; — as inevitable tendencies and ultimate results are even now demonstrating, on our right hand and on our left. Let the churches look to it, for it is peculiarly their concern. If the Schools of the Prophets, — recreant to their high responsibility, and incompetent to train *preachers*, who shall have skill to shoot the arrows of the Almighty, with sure and unerring aim, into the conscience of men, — make it their grand vocation to send forth rhetoricians and dialectical experts, you may just as well write on their walls at once that fatal word which tells to every passer-by that the glory is departed.

Philosophy is good, and rhetoric is good. Every faculty of the human mind hath its appropriate place and ministry, for the glory of Jesus Christ, and the enlargement of his kingdom on the earth. But whoso will prove the divine power of the Christian pulpit, as it was proved by Jonathan Edwards, and Whitefield, and Paul, or at least follow on in their footsteps, must take for his motto Paul's own words, "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not

walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." (2 Cor. iv. 1, 2.)

The best learning of all for this high calling, — and absolutely indispensable, — is that which comes, not of the Schools, but of the teaching of God's Spirit. If we cannot have both, give us, by all means, the latter, — fishermen of Galilee, tinkers and cobblers, — in preference to the highest culture of Greek and Rabbi, so that what the great John Calvin noted with sorrow as an occasional fact in his day, become not the leading characteristic of our own; "We see even at this day some, even of those who profess the Gospel, who would rather be esteemed subtile than sincere, and sublime rather than solid, while in the mean time all their refinement is mere childishness."

ARTICLE II.

ONE OF TENNYSON'S POEMS.

OUR modesty is not affected. A critique of the Laureate as a composite unity would put us under bonds for a tribute to "Riverside" in a larger amount than we care just now to honor. A cabinet of gems is very beautiful to look upon; far more so than any single flashing jewel of them all: but then it is much more difficult to handle, in the way of a description, than that single precious stone. The crown jewels of London Tower are a magnificent *ensemble*; but it should hardly be charged to a visitor's want of appreciation, if, instead of essaying an account of their combined splendor, he prefers to write a few paragraphs to a friend concerning good Edward the Confessor's staff of beaten gold, or the baptismal salt-cellar of the same generous metal. Very like to this is our mood regarding this elegant little volume in purple covers, to the contents of which "Alfred Tennyson" asserts proprietorship, and from near the middle of which we cull a few pages for a brief review.

“Locksley Hall” is the birth, if not of a rarer genius, yet of a riper culture and a more vigorous purpose than the brief “swallow flights of song” which precede it, the delicate word-finish of which reminds one of the perfect chiselling, *ad unguem*, of the smaller statues of the old masters; as if this exquisite verbal beauty were the accomplished author's main ambition. While others of them slumber in the delicious Indian-summer haziness of the shore where the “Lotos-Eaters” moored their bark:—

“In the afternoon they came unto a land
In which it seeméd always afternoon.
All round the coast the languid air did swoon,
Breathing like one that hath a weary dream.”

One begins to feel, in turning these earlier, gilt-edged leaves, that a cataract before long in the mellifluous stream of music would be a pleasant relief; possibly to wonder if the smooth-voiced lute could give a really stirring note. There would indeed be no occasion of such wonder, if the reader should commence at the terminus of the book, and wend his way backward, as we have known some abnormally constituted persons commonly to do in a fragmentary work like this. The

“Half a league, half a league,
Half a league onward;
All in the valley of death
Rode the six hundred” —

would sufficiently dissipate that doubt: or, what it might fail thus to do would find a full enough completion amidst the actually tremendous battle-dashes of the martial “Maud.” No one, too, who has thoroughly sounded the solemn, dirge-like prophesyings of that peerless threnody “In Memoriam,” will question whether Tennyson's muse is equal to the grasp of the most subtle and weighty poetic themes. But these, with the strong-minded “Princess” as well, are after-revelations. Nor is it to be supposed that the most of readers pursue any such crab-like course as just now intimated. We, at any rate, do not. We like to begin at the beginning, title-page, preface, chapter first, and so on. We take a volume like this as indicating the mental growth of its author,—youth, manhood, age; spring, summer, autumn; and peruse its successive accretions

as we count the rings on an oak to find how old it is. A lad has been piping on his Tityrean reed, with now and then the interlude of a graver measure ; but now a man puts the trumpet to his lips to wind a clear, bold blast. The sound is inspiring, as the first strain sings freely forth —

“ Comrades, leave me here a little, while as yet 'tis early morn ;
Leave me here, and when you want me, sound upon the bugle-horn.”

A man of autumnal presence and experience — a ward of Locksley Hall — finds himself, after years of absence, at the old, ancestral homestead ; and parting awhile from his companions, recalls the memories, and recites the story, of a saddened but not a dispirited or a defeated life. It is a simple and common enough tale ; but seldom has it been put into words of more pathetic eloquence, of more burning indignation, while here and there a trenchant irony flashes along the lines, cutting through and through the hollowness of a heartless, fustian civilization. It is not a private quarrel that is rehearsed ; but the protest and the complaint of honest souls against a style of existence which is as false as it is pretentious, and which is no more the exclusive growth of an aristocratic soil than is any other sort of fungus-plant.

No poet has shown a more admirable skill in adapting the rhythm to the theme, be this what it may ; of which this poem is a more than usually fine instance. Following an unerring instinct of modulation, he dashes off upon this outburst of passionate reminiscence and stern resolve, in a wild, galloping trochaic stanza which he manages with the ease of a thorough master. The hero of the story is a native of the East, where his father fell in battle ; and the hot blood of that tropic-clime —

“ Deep in yonder shining Orient where my life began to beat ” —

courses through the verse which springs from his fevered soul, with a jet-like bound. Familiar objects start up old feelings and scenes.

“ Here about the beach I wandered, nourishing a youth sublime,
With the fairy tales of science, and the long result of Time ;

“ When the centuries behind me like a fruitful land reposed ;
When I clung to all the present, for the promise that it closed :

“ When I dipt into the future far as human eye could see ;
Saw the vision of the world, and all the wonder that would be.”

The flush of his boy-life softens the tone of his spirit, and the crust around his heart melts again into the tenderer mood of that fresh morning of each new-comer's being.

“In the Spring a fuller crimson comes upon the robin's breast ;
In the Spring the wanton lapwing gets himself another crest ;

“In the Spring a lovelier iris changes on the burnished dove ;
In the Spring a young man's fancy lightly turns to thoughts of love.”

Nothing more natural. Writers set themselves to a very unpromising task who insist on recasting dramatic and imaginative literature generally in the moulds of some other regnant force than that of the universal passion. And simply for this reason, that in one or another form love rules the world ; and the creations of genius must conform to the real, to take a permanent hold of the mind. A true love-story is the truest thing in nature. A counterfeit (and the number of these is like the grasshoppers in a newly-mown meadow) is an unmitigated nuisance. There are other great tides in the human heart ; but this of the vernal equinox is the greatest. This master-affection will still assert its rights to supreme recognition, in spite of Attic fate and the would-be cynic of Monkbarrow. Our poet's touch is delicate ; he only lifts a corner of the blushing curtain : —

“Then her cheek was pale and thinner than should be for one so young ;
And her eyes on all my motions with a mute observance hung.

“And I said, ‘My cousin Amy, speak, and speak the truth to me ;
Trust me, Cousin, all the current of my being sets to thee.’”

The suit is favored, and with seeming sincerity. Warm and glowing words tell the strange joyousness of a virgin manhood in the assurance of this conquest of smiles and tears.

“Love took up the glass of Time, and turned it in his glowing hands ;
Every moment, lightly shaken, ran itself in golden sands.

“Love took up the harp of Life, and smote on all the chords with might ;
Smote the chord of Self, that, trembling, passed in music out of sight.”

If the transfusion of one's-self into that of another which constitutes the inexplicable mystery of love has ever been more gracefully or accurately expressed than in this last line, we are at a loss where to turn to it. Pity it should not have been lavished upon a worthier object. “Cousin Amy” is not faithful to her vows. A rich, boorish nobody of a miserly father's

friend wins upon her ambitious hopes, and, with the paternal threat to help him, makes a prize of her. Now the verse wakes up to a terrible denunciation of this hollow, bargaining consenting to the conventional demands of place and pride. She has elected her destiny, sacrificing every loftier, dearer interest to position. The penalty is fearful. There is no escaping it. She has linked herself to a lump of coarse, heavy clay: and as it cannot rise to her intellectual and emotional level, she must subside to its.

“As the husband is the wife is; thou art mated with a clown,
And the grossness of his nature will have weight to drag thee down.

“He will hold thee, when his passion shall have spent its novel force,
Something better than his dog, a little dearer than his horse.

“What is this? his eyes are heavy: think not they are glazed with wine.
Go to him: it is thy duty: kiss him: take his hand in thine.

“It may be my lord is weary, that his brain is overwrought;
Soothe him with thy finer fancies, touch him with thy lighter thought.

“He will answer to the purpose, easy things to understand —
Better thou wert dead before me, tho' I slew thee with my hand.”

No overcolored picture this of the saddest of all sad things. But the poet lays the blame of it not so much at its unhappy victim's feet as upon the perverted opinions of society which sanction and too often command this sacrilege. Many a malediction has fallen on a less deserving offender.

“Cursed be the social wants that sin against the strength of youth!
Cursed be the social lies that warp us from the living truth!

“Cursed be the sickly forms that err from honest Nature's rule!
Cursed be the gold that gilds the straightened forehead of the fool!”

The painting is of the darkest shading — a Rembrandt; and but for its thorough harmony and truthfulness, a Salvator Rosa, in its stormy wrath.

“Like a dog he hunts in dreams, and thou art staring at the wall,
Where the dying night-lamp flickers, and the shadows rise and fall.

“Then a hand shall pass before thee, pointing to his drunken sleep,
To thy widowed marriage-pillows, to the tears that thou wilt weep.

“Thou shalt hear the ‘Never, never,’ whispered by the phantom years,
And a song from out the distance in the ringing of thine ears.

“And an eye shall vex thee, looking ancient kindness on thy pain,
Turn thee, turn thee on thy pillow; get thee to thy rest again:”

— a rest that may gather some solace in the cares and fondness of maternity relieving a little the aching emptiness within ; but such a doom is beyond any natural redemption from the fatality of the one great mistake. Its nearest approach to it is to settle yet lower down to the stolid practicality of its yoke-fellow, to harden what is left of one's heart into a millstone which shall at least grind out the grists of a dull and venal utility. So our poet leaves this part of his theme, with a withering sarcasm of contempt.

We pause a moment to consider. The topic is one of a close home-interest. We hope the numerous "good books" which have latterly been spun out from kindly hearts and prudent heads on the forming and management of domestic relationships will do something to abate the evil of misassorted natures. It is melancholy that the most sacred temple of human loves should ever be turned into a prison-house of worse than Pharaonic bondage. Yet, with every precaution against it, the misery of this error will doubtless enter many another disappointed soul, turning its anticipated parterre of summer flowers into a bed of wormwood. The question is certainly worth asking, whether nothing but the bitter herbs can grow even there? Perhaps not, under a merely natural culture. But the utterly disappointed and seemingly ruined Madame Guyon found, amid this very wreck of earthly expectations, and as the immediate product of it, a wondrously potent charm for the heartache of her sorrows, in a simple and childlike trust in God and communion with the Spirit of Christ, which, with much of morbid sensibility in it, did give her a real victory over this formidable adversary. We cannot but wish that just here our author had pressed a drop of that *Christi consolatio* into his cup of myrrh and aloes, which he has mingled so freely in the precious chalice of the "In Memoriam" — even at the risk of marring the artistic unity of his poem.

But there is no such toning down the sentiment ; and we push on with our hard rider, in the rush of impulses and sensations which whirls him away from his betrayed confidence into other excitements.

"Am I mad, that I should cherish that which bears but bitter fruit?
I will pluck it from my bosom, tho' my heart be at the root."

— a resolve easier made than kept. But a brave spirit will fight for its life against the demon of Despond. It is a little difficult, however, to find just where to strike for another conquest in an age like this. Gold holds the keys of the gateways of success ; gold bars the doors up to which the clamorous crowds are thronging.

“ I had been content to perish, falling on the foeman's ground,
When the ranks are rolled in vapor, and the winds are laid with sound.

“ But the jingling of the guinea helps the hurt that Honor feels,
And the nations do but murmur, snarling at each other's heels.

“ Can I but relive in sadness ? I will turn that earlier page.
Hide me from my deep emotion, oh thou wondrous Mother-Age !

“ Make me feel the wild pulsation that I felt before the strife,
When I heard my days before me, and the tumult of my life ;

“ Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue ;

“ Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging thro' the thunder-storm ;

“ Till the war-drum throbbed no longer, and the battle-flags were furled
In the Parliament of man, the Federation of the world.

“ So I triumphed ”

— Yet not very satisfactorily it would appear — an imaginary more than a real victory.

“ So I triumphed, ere my passion sweeping thro' me left me dry,
Left me with the palsied heart, and left me with the jaundiced eye, —

“ Eye, to which all order festers, all things here are out of joint,
Science moves, but slowly, slowly, creeping on from point to point : ”

“ Slowly comes a hungry people, as a lion, creeping nigher,
Glares at one that nods and winks behind a slowly-dying fire.”

— a picture of the days of the Bastille and the Sansculotte which, in two lines, gives us the contents of Carlyle's two volumes of *France-run-mad*. This is the power which stamps genius with its royal mark. — Tennyson does not seem to be very sanguine concerning the intellectual millennium of which Mr. Buckle is prophesying so oracularly. We judge him not to be a disciple of that inflated school. While it is true enough that “ the thoughts of men are widened with the

process of the suns," none but an incurable egotist will dissent from the poet's confession ;

" Knowledge comes, but Wisdom lingers, and he bears a laden breast,
Full of sad experience moving toward the stillness of his rest."

But the merry bugle-note of his comrades calls our solitary, stirring again the slackening fires of his tropical nature in which this transient philosophic mood is burned up like a handful of dry leaves. He spurns the trammels of civilization, and pants for the freedom of the wild life of far-off shores "at the gateway of the day," where no European trader chaffers or flag floats amid the heavy-blossomed bowers and heavy-fruited trees of

" Summer isles of Eden lying in dark-purple spheres of sea."

The picture has a momentary fascination. Those "dark-purple spheres of sea" are enough to tempt almost any one to fly away in quest of their murmuring waves.

" There methinks would be enjoyment more than in this march of mind,
In the steamship, in the railway, in the thoughts that shake mankind.

" There the passions, cramped no longer, shall have scope and breathing-space ;
I will take some savage woman, she shall rear my dusky race.

" Iron-jointed, supple-sinewed, they shall dive, and they shall run,
Catch the wild goat by the hair, and hurl their lances in the sun ;

" Whistle back the parrot's call, and leap the rainbows of the brooks,
Not with blinded eyesight poring over miserable books."

It will not do. The mere statement of the question explodes it as preposterous. Even Rousseau was not crazed enough to practise on his own creed of a paradisiacal savageism. It is too false for a second thought. Bad as the Fifth Avenue may be, the etiquette and morals of Dahomey and the Marquesas are beyond comparison worse.

" Fool, again the dream, the fancy ! but I *know* my words are wild,
But I count the gray barbarian lower than the Christian child.

" I, to herd with narrow foreheads, vacant of our glorious gains,
Like a beast with lower pleasures, like a beast with lower pains !

" Mated with a squalid savage — what to me were sun or clime ?
I the heir of all the ages, in the foremost files of time." —

— a capital prescription to cure any of our Byronic young misanthropes whom some South-sea Melville may have inoculated with the Typee and Omoo fever. Fish-oil toilets and cannibal cuisines to those of strong enough stomachs. We prefer to *gang anither gate*, albeit our guide just now is rather heady in his on-goings, and arrives at a decidedly abrupt and somewhat dramatic upshot of his travels, quite *a la* Ravenswood of the “large sable feather.”

“Not in vain the distance beacons. Forward, forward let us range.
Let the great world spin forever down the ringing grooves of change.

“Thro’ the shadow of the globe we sweep into the younger day ;
Better fifty years of Europe than a cycle of Cathay.

“Mother-age, (for mine I knew not,) help me as when life begun :
Rift the hills, and roll the waters, flash the lightnings, weigh the sun.

“O, I see the crescent promise of my spirit hath not set,
Ancient founts of inspiration well thro’ all my fancy yet.

“Howsoever these things be, a long farewell to Locksley Hall !
Now for me the woods may wither, now for me the roof-tree fall.

“Comes a vapor from the margin, blackening over heath and holt,
Cramming all the blast before it, in its breast a thunderbolt.

“Let it fall on Locksley Hall, with rain or hail, or fire or snow :
For the mighty wind arises, roaring seaward, and I go.”

We have not thought it worth while to stay the progress of the poet in order to point out the many beauties of his verse, the aptness and force of his transitions, and other fine points of his work. The reader will not have missed these if open to the charms of such writing. In the full version there are many more of them than we could cull into this bouquet. Competent criticism across the water pronounces this poem one of the best specimens of this class of composition in the language. The passions which surge through it are surging through countless dissatisfied souls in this fast and furious age of ours. It is a most natural expression of one and a very common phase of social disappointment, while, as Augustine so truthfully confessed for himself and for thousands since as well, we wander “further and further from Thee, into more and more fruitless seed-plots of sorrow, with a proud dejectedness, and a restless weariness.” And the remedy which it gives its victim is the

best which nature alone can supply the spirit to help it bear its infirmities and heal its sicknesses. What we want — and this only — is that sweet vision of Faith kneeling before the Cross along the dim pathway, which Palmer has hung up in our memory on the pure marble, to be a joy forever ; and which Tennyson himself has elsewhere sung in that noble invocation beginning —

“ Strong Son of God, immortal Love ! ”

ARTICLE III.

IMMORTALITY AND ANNIHILATION.

Debt and Grace, as related to the Doctrine of Future Life.

By C. F. HUDSON. 1857–1861. pp. 497.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. HUDSON. 1861. pp. 168.

La Mort n'est qu'un Sommeil Éternel. Pere la Chaise. 1793.

PRYING up foundations is a favorite work of the present generation. But this always involves the question whether the stone shall move or the lever be broken. We are quite sure that it will take a tougher bar of iron than has yet been forged to loosen the great rock of the Immortality of the Soul and topple it over into the black and bottomless abyss of Annihilation. We hold this assurance as well concerning the just now vigorously advocated assumption of the limited existence of the unforgiven wicked, as against the general affirmation of the materialists, — that all human spirits are perishable like the brutes.

That this topic should need re-arguing almost compels one to ask, if there is anything settled under the sun ? The dream and the study of mankind since the creation, it has evolved in its defence a large variety of reasons. These have moulded themselves to the peculiar characteristics of their authors ; now exhibiting the deductions of a severe logic, and now taking on

the softer hues of sentiment, and giving utterance to the impassioned demands of the moral consciousness for a ceaseless life. To many, the intuitional persuasion is sufficient: — “We know that the soul is immortal, as we know there is a God.” Can any one affirm the contrary, with the same intelligent, devout, self-vindicating positiveness?

What is a human soul? An elementary, uncomposed, undecomposable unity or entity. Simple substances are permanent. Destruction is only a relative change in compounds, merging one form of combination into another. The cessation of being is merely apparent, not real. The elementary parts sustain no loss amid whatever transmutations. Thus, in the combustion of wood or coal, in the evaporation of fluids, and the like, a specific organization disappears; but its components undergo no extinction. This does not prove (as we are told) that atoms must have always existed. “He who made all things is God” — the sole “*from* everlasting.” Nor does this demand their necessary indestructibility. That depends on their Maker’s ordination. “Un-creation” is as possible as creation, if God wills. But what is the law which He has established here? That is just now the inquiry; and we are stating its answer.

Man’s spiritual nature is a simple unit. We infer this from its resemblance to God’s being. That is the perfect type of uncreated simplicity. Hence the old theological formula — that “God is the simplest being in the universe.” Ours is the finite form of the same quality. Not that in both there are not blended many different attributes. The divine and the human soul have each the powers of intellection, sympathy, conscience; each is a marvellous collection of susceptibilities and capabilities. Yet neither was ever collected as a bouquet is made up from a flower garden, or a casket of jewels from a lapidary’s shop. Gold is a simple substance reducible to nothing more radical; yet any given piece of it has its various description of weight, color, shape. The soul is one, though of many properties. Certain things belong to it, are latent in it, came with it into being, constitute its identity. It comes an original creation from God’s hand entire in its natural, though as yet undeveloped capacities. It enters into no union with the body which disturbs its condition as thus defined. It works through the

medium of its muscular and nervous habitation, but it is separate from this and can act without it. Flesh and spirit are two wholly distinct facts. Said the prophet Elijah ; “ O Lord my God, I pray thee, let this child’s soul come into him again ; and the soul of the child came into him again, and he revived.” Disunited awhile, the entireness of neither was marred. Death consequently does not touch the immaterial portion of us with any disorganizing, destroying force. This passes its crucible as silver through the fire, unconverted into aught else, unreduced to nought. “ The dust returns to the dust as it was, and the spirit unto God who gave it.” So we find the simple, elementary quality of the mind discriminated and protected, as a permanent essence. But we are at a loss to discover why this obliges us to “ welcome all living creatures to immortal life.” The immortality is not in the necessity of the case, but in the pleasure of God, even with regard to the highest forms of spiritual being. It is not of “ debt ” in any sense ; and here, once for all, we object to the antithesis in the title of one of these volumes, as conveying an untrue conception of the common faith. This imposes no such claim on the Creator. Suppose that the brutal nature is an exception to the law of living organisms ; and for this reason — that it is an irrational, irresponsible nature constitutionally, and therefore devoid of any powers or adaptations for the uses of immortality ? We give ourselves no trouble about the futurity of the brutes which perish. We do not at all concede that, “ if this argument is conclusive, it must be granted that whatever has felt and acted spontaneously must live again and forever.” Brutal spontaneity is not spiritual rationality. Were the issue, however, this — to accept the future duration of the brute mind (if so it can be termed) or to let go our faith in the immortality of our entire race ; we should promptly set to work to stretch our belief over the whole of the required ground, rather than to contract it to the meagre and (we must add) the miserable narrowness of the annihilation-creed. But no such issue is legitimately presented. The *automatic* theory of the inferior animal life, indorsed by eminent physiologists, would save us from this alternative ; and certainly, as an hypothesis, this offers as good a solution of the problem in that direction as the annihilationists can demand.

But words enough have been expended upon this captious objection.

The powers and adaptations of the soul point unmistakably to the perpetuity of its being. The author of the "Night Thoughts" has not put this fact more strongly than the general consciousness will justify :

" Who reads his bosom reads immortal life :
Or Nature there, imposing on her sons,
Has written fables ; man was made a lie."

We are able to comprehend the true, the perfect, the universal, the everlasting. Is the idea nothing better than the "somewhat Gnostic" of a recent criticism — that intelligences of an order high enough to grasp such truths must have, in their native organism, a cast of spirit which answers to the mould of these grand and limitless conceptions, thus partially at least appropriated as its own ? We just drop the query, in passing. An old thought is not *therefore* false. But the argument has other and more popular bearings.

Besides the capacity which we have to debate this great question of our own endless existence, we find within ourselves a preconfigured fitness for its possession, as an original law of our being. This is our position — that under the constitution given to humanity by the Creator, and irrespective of its moral character and destiny, immortality as much inheres in it as does conscience or reason or memory. It is sensible of an elastic force pressing outwardly against enclosing barriers. It feels a vital energy which needs only a freer condition of life to exchange its thus far infantile steps for the tread of a giant, the soarings of a seraph. It is like a princely ship with her sails taken aback and fluttering in a contrary wind. She rocks on the wave, nor can she leave her port for distant seas though thoroughly equipped for her ocean voyage. But when the breezes favor, her white canvas will swell to their breath, and bending to the pressure, she will glide swiftly upon her watery path. Shall we say that yon vessel, freighted with costly merchandise, manned with an active crew, with every rope and sail and spar in place, with charts and compass on board, but fast

held to the bottom by a foul anchor, was built and rigged just for this purpose — to swing there like a buoy over a sunken rock? Then why this outlay and this outfit? These tell that her business is across the deep on worldwide courses; that she was not made to ride and rot within sight of the spot where she was launched. Adaptation predicts employment. But not more positively in material than in spiritual constructions. What the soul is conscious that it can be and do, it will have an opportunity to essay; it will fail of, if it fails, by no natural incapacitation. “Wherefore,” asks Jean Paul, “were we placed upon this ball of earth, creatures with light wings; if, instead of soaring with our wings of ether, we are to fall back into the earth-clods of our birth?”

Man finds within himself faculties of comprehension, attachment, emotion, passion, which here only begin to put forth the strength which is in them. These are the occasions of numberless desires which crave their gratification in ranges of knowledge not now to be well explored; in a depth and permanency and perfectness of sympathy and love here never to be realized. What is more universally characteristic of our race than the dissatisfaction and the regrets of defeated endeavors, blighted hopes? The human heart is as restless as an imprisoned bird. Especially does it sigh over the fruitlessness of its purer aspirations, its nobler wishes. It is not that, under these impulses, it would have a more complete possession of any merely earthly good. This, however abundant, is not what the spirit most craves that it may be truly blest. Its deeper wants covet not more of this world, but the experience of something radically unlike these worldly gifts. The animal in us has its content in appropriate enjoyments. The soul is not content with that food. It needs and asks a different. For, as Richter writes:

“The eternal hunger in man, the unappeased longing of his heart demands not richer but other nourishment. Thus our indigence is not satisfied with the quantity, but depends on the species of the food. The imagination can paint itself a degree of satisfaction, but it is not happy in the accumulation of all possessions, if they are other than truth, beauty, and goodness.”

The observation is morally and intellectually just — that this

world within us demands and manifests a second, without (that is beyond) us. *That* is the real complement of *this*, by the logic of feeling no more than of understanding. Humanity responds to the generous, the fearful outburst of a manly indignation : —

“I cannot tell thee how painful, how monstrous and horrible the thought of an annihilating death, of an eternal grave for this noble form, in all its spiritual loveliness, now appeared to me ! If that be so, and his soul that had never been happy would pass from its prison upon the earth, to its hollow prison under it. Men often bear their errors, as their truths, about in words, and not in feeling ; but let the believer in annihilation place before him, instead of a life of sixty years, one of sixty minutes ; then let him look upon the face of a beloved being, or upon a noble and wise man, as upon an aimless, hour-long appearance ; as a thin shadow that melts into light, and leaves no trace. Can he bear the thought ? No. The supposition of imperishableness is always with him. Else there would hang ever before his soul, as before Mohammed’s, in the fairest sky, a black cloud ; and as Cain upon the earth, an eternal fear would pursue him. When so many hours are hours of mourning, so many fields battle-fields, so many cheeks are pale ; when we pass before so many eyes red with weeping or closed in death ; oh, can the grave be the last, swallowing, unyielding whirlpool ? From the formless earth worm up to the beaming human countenance ; from the chaos of the first day up to the present age of the world ; from the first faint motion of the heart to its full, bold throbbing in the breast of manhood ; the invisible hand of God leads, protects, and nourishes the inward being, the nursling of the outward ; educates, and polishes, and makes it beautiful — and wherefore ? That when it stands as a demi-god in the midst of the ruins of the temple of the body, upright and elevated, the blow of death may prostrate it forever ; that nothing shall remain from the corpse-veiled, the mourning and mantled, immeasurable universe, but the eternally sowing, never harvesting solitary spirit of the world ! — one eternity looking despairingly at the other ; and in the whole spiritual creation, no end, no aim !” (Jean Paul Frederic Richter’s *Kampaner Thal*.)

Protests like this against the notion of the total or partial destruction of souls are all the more true because they instinctively take on the dress of passionate poetic expression. But (say the partialists) the evangelical doctrine concerning the

impenitent dead forbids the realizing, in their case, of any of these sighings for a future and greater good: "when a wicked man dieth, his expectation," if not himself, "shall perish" — so teaches the Holy Word; why not then excise his hopes in the one way as well as the other? Because the law of their being forbids it. We affirm it as the common sense of men. The burden of proof consequently lies with the denier. He impugns the verdict of the *consensus humanus*; and he must prove his negative. We shall see if he has done it. The question is not whether the one or the other destiny is more or less undesirable in the election of an utterly reprobate sinner; but which is the fact? We are told that sin is mere weakness — so feeble a thing that all it needs is to be let alone to die out, as a dead and decaying tree. It is nothing more than a minus quantity; give it time enough and it will literally be "*non est inventum*." If sin be eternal (say they) then sin is godship itself. Therefore God must let a countless number of his intelligent offspring absolutely cease to be, or there will be "more gods than one." Further — "guilt ceases to be degrading when it becomes immortal." That is, a capacity to suffer forever is Divine — a power of endless rebellion is too splendid a rivalry of the supreme majesty to be allowed to imperil the glory of Jehovah! (D. and G. p. 16.) We are amazed at this writing. Must God then preserve his rightful honors, his just supremacy, by reënacting the old myth of the child-devouring Saturn? This reasoning is vastly weaker than the smallest sin it would thus dilute into nonentity. It is enough to deny as categorically as, on the other side, it is asserted, and affirm that, sin being intrinsically base and vile, eternal sinning can be neither dignified nor divine in any being or in any world. One hoary rebel, at least, who has been confined "in chains under darkness" for more centuries than our earth has seen since Eden, has fallen away so little in the debilitation of this sort of self-consumption, that (we know not how many ages hence) he will still have devilish venom and vigor sufficient to come down with great wrath upon the holy, even as he has been doing ever since he lifted his black flag of rebellion. (Rev. xii. 12, and xx. 7, 8.) There is just as little need for the Most High to quench out the life of his enemies in

order to sustain the doctrine of his own unity, as there is evidence that wickedness will rot itself away into a final and total nihilism.

We take our stand at the threshold of the revealed record of our race and maintain that the whole projection of a rational being assumes the fact of its inherent immortality. Else, what means it that God created man in his own image and likeness? God will never cease to be: and that were surely a copy of him too unlike to be other than a pitiable failure which should leave out this endlessness of existence. Nor was it a "gracious ability" to be immortal, if doing something besides the act of living. We look upon that sinless pair in Eden, and as they there converse with each other and with Deity in pure affections and aspiring thoughts, we mark the stamp of an actual not a possible eternity upon their brow as legibly as though its letters were traced there by the Creator's finger. It strikes us as a very lame *non sequitur* to affirm, that, "the creation in the divine likeness no more proves man's absolute immortality than it proves his eternal preëxistence, his omniscience, or his possession of any other divine attribute." (D. and G. p. 166.) Of course the phrase, "absolute immortality," is here used of an existence to come, not past. Now, the formula — "in the image of God made He him" — must signify as much as this; that, so far as the finite can be resembled to the Infinite, so far in all respects man was conformed to God. The creature could not have been eternally preëxistent, therefore he was not. He could not have been omniscient, or otherwise divinely endowed, simply because he was not Divine but human; therefore he was not. But he could, by God's high decree, be made as immortal prospectively, as the Eternal himself. Therefore he was in all the generations of his posterity; because God's life will never cease, and *the man*, whom God put at the fountain head of the coming millions, was fashioned as near the original pattern as was possible to the originated soul. Otherwise, how was he made but "a little lower than the angels"? The Hebrew gives it much stronger — וַתַּחַפְּרֵהוּ טַעַם מֵאֵל הָיִים, (Ps. viii. 6,) thou hast caused him to want but little of God; i. e. thou hast made him but little lower than God; (cf. Robinson's Gesenius,) — which (says Alexander) is predicated not of the indi-

vidual but of the race. If constitutionally we are perishable, neither we nor that first parent of mankind could be thus described as crowned with angelic, with almost divine, honor and glory.

We regard the Mosaic statement as set at the commencement of the only authentic history of our origin, in order to interpret all subsequent references to this subject. It gives a definition of the words — perdition, death, destruction, perishing — as applied to the human spirit. It decides what these can *not* signify. Sometimes it seems well-nigh incredible that the Chief Magistrate of the universe should condescend to inquire so minutely, to look so tenderly, after our welfare, even though we are heirs of an endless being. Reading the inspired records of his administration of our race, we pause and ask in wonder; “what is man that thou art mindful of him, or the son of man that thou visitest him”? when we know that the true answer is — “man is Thine own deathless child.” But take away the “deathless,” and the question rebounds upon its propounder like a reacting blow of stunning force. Dig a grave for any, the most worthless human soul, and then try to persuade men’s reasons or their hearts to believe the doctrine of divine Providence governing human history; to believe the gospel of Redeeming love sent forth to rescue less than a spirit immortal in its own nature, however lost by rebellion. The very glory of Christ’s remedial work is this — that it saves from guilt and hell those who else must forever suffer all the woes of an everlasting separation from a holy and loving God. It is the only salvation from guilt. But here we are informed of another door of escape — even a sure retreat into the unconscious, unsuffering embrace of an absolute and everlasting oblivion; a draught of Lethean waters which shall put to rest every pang of remorse, in the insensibility of the dull clod. Is there such an anæsthetic within the reach of God’s adversaries as this *aut beatus, aut nihil*?

We are aware of no contradiction between this question and the general revulsion of the feelings from the thought of annihilation. Real and deep as this repugnance is, it is in the power of ungodly lusts to make even so revolting an offer acceptable in the dim hereafter as a quietus of the conscience.

Our fixed opinion is that this notion, if widely accepted, would prove to be well-nigh as tempting to sinful indulgence as is the promise of indiscriminate salvation to all mankind in the future state.

It is not a plausible, still less a proven position, that Christ died to give immortal existence to the soul, and not rather to restore to righteousness its already possessed immortality ; and hence to assert that an endless existence always carries along with it the promise of an eternal salvation, as the specific and exclusive fruit of atoning mercy. This doctrine can neither be made out upon exegetical or theological grounds ; and its appeal to history is scarcely worth a notice, in the way of argument, though rather curious in the way of chimerical speculation. It is brought forward as a theodicy, that is, a vindication of God, in the matter of the existence, treatment, and final adjudication of sin in his universe. And then the alleged demands of rectoral fairness, of benevolent justice here, are carried over to the exposition of the gospel statements of salvation and retribution. That justification of the ways of God to men, which a few years ago was sedulously attempted through the medium of a pre-adamic probation and fall of mankind, is now as toilsomely labored by this patent of the eventual expulsion of the tree of evil, branch and root. Sin is inherently perishable, and by its own gravitation, must subside into nonentity and oblivion. There is no natural or spiritual, in that there is no gracious life, in it or its perpetrators. This method of illuminating the mystery of evil and assuaging the agony of faith concerning it, more than any other, constrains the interrogatory — whether it had not been better to have set up no moral system at all, than to have thus created upcounted millions of men absolutely in vain ! Is such a scheme to be successfully bastioned with fine-spun metaphysical reasonings to show that sin is not a necessary means of a greater good ; that it is not wanted to illustrate the Divine justice, skill, holiness ; that all these would have an adequate glory without the displays of God's love in Christ to a rebel world, and the eternal discriminations of his sovereign mercy therewith connected ; that there can be a heaven of sufficient light and bliss without the background of a lurid and a quenchless hell ? If these and other like points

should be granted to the debate, (which we do not, however, intend) how does it therefore follow that sin, once getting foothold in human wills and loves, that revolt, once thoroughly entrenching itself in a broken commandment, shall not go on repeating itself in successive deeds of transgression and shame, forever and ever? If guilt accumulated in this world could be proved to fall so far short of the dimensions of an infinite crime as not to deserve and demand an everlasting penalty; how does this determine that it will not punish itself in another life, and be justly punished there by God also, because of its then persistent holding out against the throne and law of the Almighty? Sin wherever committed, in the body or out of the body, worketh death. As heavenly holiness shall complete the saintliness and the blessedness of the earthly sanctification, so the yet more giant viciousness of the doomed in the "outer darkness," may finish the demerit and perpetuate the punishment of that state without limits. Are not the terrible words a prophecy of the exact condition of lost souls through endless ages — in that kingdom of eternal midnight; "And they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores; *and repented not of their evil deeds.*" (Rev. xvi. 10.) What but this are the Devil and his angels now doing? And if doing it for six thousand years gone by, why may not they and all their confederates go on doing it, and suffering for it, evermore?

We regard the annihilation of the wicked as taking ground directly at issue with the Scripture doctrine of future punishment. This would, of course, weigh nothing with the rejectors of the ultimate authority of the Bible in matters of faith. Theodore Parker candidly confesses that it positively asserts our creed at this point; but then "our Theodore" always makes a Bible for himself, leaving out that "under world." Those, however, who go to our oracle for a last decision in these solemn inquiries may be expected to bow their pre-judgments to its arbitration. The pressure is obviously felt. This is shown in the very disproportionate space given to an investigation of the biblical views of the topic — one not lengthy chapter out of thirteen of otherwise miscellaneous discourses concerning it: and also in the following evasive treatment of the awkward difficulty: —

“It is hardly necessary to remind the reader that the question which we raise is not respecting the *duration* of future punishment, but respecting its *nature*. We are to show that exclusion from all life is a punishment, and that this is the revealed punishment of the lost. If it be so, then we may at once admit the words ‘eternal,’ ‘everlasting,’ and similar phrases, used to indicate the duration of the final doom, as denoting an absolute eternity; we shall waste no time in efforts to reduce their significance in the least.” (Debt and Grace, p. 160.)

Nor will the author attempt any new modes of interpretation, but admits “that the obvious sense of words is *primâ facie* their true sense.” Is not this a virtual surrender of the case? The punishment of rebellion against God is everlasting. Granted. What is its “nature”? Personal and conscious suffering is a part of it, by the instinctive verdict of mankind. And can this *nature* be evolved without taking account of the element of *duration*? The “duration” is essential to the “nature.” A convict is sentenced to fifty years in the state-prison. The *term* of his incarceration as well as the *fact* makes up the burden of that judgment. Is an infliction for an hour or a minute the same thing intrinsically as for half a century, or forever? But what is the idea of endlessness as applied to the punishment of sinners? Certainly, that of continuance without termination. Continuance of what? Of nothing, if the soul lapses into non-existence. Grant that the annihilating stroke were a punishment of terrific magnitude. It cannot be a perpetual striking. There is a glaring impropriety in speaking of a cessation of all consciousness and life as a never-ceasing endurance of punishment, whether of inward remorse or of positive pains.

Space precludes a quotation of the Biblical representations on this subject. Readers of Scripture are aware how often the doom of the unrighteous is declared, under every form of literal and figurative language, to be endless without qualification. Pages might be filled with these texts, singly asserting this truth, or giving it in yet clearer force as contrasted with the perpetual bliss of the saints. Without consuming exegetical paper or patience, we are content to ask, if the obviously designed and commonly understood meaning of these texts will

allow, without a violent wrench, the fact of an absolute destruction of Satan and all unpardoned spirits? We set the uninspired paragraph above cited over against a single statement of Christ; "And these shall go away into everlasting punishment; but the righteous into life eternal" — and request it to be read once more in the light of this verse, as a test of its truth. That demands the sinner's "exclusion from all life" — existence — as "the revealed punishment of the lost." On the contrary, these strong words of Jesus put emphasis on the immortal prolongation of the doom they threaten, while the other class of terms used by the sacred writers concerning the wicked — destruction, death, shall perish, be cut off — has a competent interpretation in the fearful truth of a spiritual undoing and desolation without the affix of a literal extinguishment of the soul itself, whether at death or ages beyond it. There is no verbal, textual necessity for the dogma of annihilation. There is a verbal, textual necessity for just the antagonist doctrine, in the terms which the soul's Maker has employed to set forth its endlessness of penal sorrows if unsaved. In this channel of exposition, Scripture flows freely. In the other, it is a forced, a resisting stream, and comes to many a place where it must be canalled through very stubborn rock. We deem this sufficient to settle the controversy as a question of Revelation (and this it mainly must be;) far better for all practical purposes than to appeal to thick volumes of citations from grammars and lexicons and commentaries on either side, whether heterodox or orthodox. How next to everlastingly these can be drawn out, our bookshelves furnish fatiguing proof and illustration.

By the way, if such citations are not made with more of scholarly care and common fairness than not a few of those which make up this patch-work, they can be of small use to any one who wishes to know what the authorities would say. In some of these excerpts from Olshausen, Barnes, and other familiar authors, we have been much reminded of the besetting sin of our recent telegraph operators. It is hardly the right thing to make a witness affirm just what he does not intend to, through this art of putting asunder what the writer joined together. It is more fitting for a lawyer's special pleading than for a theological investigation.

The necessities of the annihilator are painful. His exegesis is often like dragging a tree top foremost. He now and then comes so near contradicting himself, that it amounts quite to this privilege of erratic, shall we add, unsettled mental action? Then, the thought skims off on a swallow-flight into a tenuous airiness, where it is impossible to grasp its shadowy form or spirit. Here is an instance of both. Encountering the fact of the "resurrection of the unjust" he writes:—

"It is hard to believe that they are raised up by a miracle that ends in their destruction, or that accomplishes nothing but a judgment which in this view must appear simply vindictive. If they have no immortality why are their slumbers disturbed?" (D. and G. p. 263.)

Wherefore, indeed? What then is the reply to this very sensible interrogatory? Something which we confess a want of perspicacity to see, even as a tree walking.

"Now the Glad Tidings of the Redemption, quickening and invigorating the soul with new life, may so far repair the injury done it in the Fall, that even the unbelieving who derive many benefits therefrom in this life, may not altogether perish in the bodily death." (D. and G. pp. 263, 264.)

Is this restorationism; or what is it—thus resuscitating to a partial or perfect animation the almost drowned in that devouring flood of stagnant oblivion? We can find no intelligible answer.

So far as the force of words extends, the position now taken holds substantially of that group of gospel representations which makes Christ the author of "eternal life." At the risk of being thought superficial or disrespectful (possibly both) we deem it enough to reply to "The Scriptural Argument for Immortality through Christ alone"—that this phrase "eternal life" does not necessarily embrace the idea of imparting the principle of a continued existence. It is, on the contrary, the common term for a regenerate and sanctified state, as "death" denotes the condition of an unrenewed transgressor. To name the authorities which are with us here would be to catalogue the chief guides in sacred philology. The life thus spoken of finds accordingly a valid signification in the securing to men, through Christ's

atonement and Spirit, a salvation from sin and woe. Eternal or everlasting life of which Jesus is the dispenser is an endless holiness and blessedness. This is his “unspeakable gift.” To take the word *life* as signifying existence itself is neither grammatically demanded nor warranted. The relation of Christ to the fact of our eternal being is exactly taught us by the Apostle — that He “brought life and immortality *to light* through the Gospel.” He republished an obscured and fading truth ; set it in an illumination where it could never more be eclipsed. He reaffirmed man’s immortality, and disclosed therewith the only method of a holy and blessed life to those already endowed with this costliest of inheritances. “And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.” This experimental knowledge is the life thus eternal — an everlasting redemption, and reunion with God, from a doom of perpetual guilt and despair. Thus in Isaiah : — “By the knowledge of him shall my righteous servant justify many.” Eternal justification is eternal life. So is “Christ our Life,” beyond which sense no Scripture requires us to push its testimony.

There is another thought just here protruding. Christ’s proffered recovery to life only becomes ours as we freely accept its grace. If then the boon of endless *being* inheres in this grace, we have the power and the responsibility of making ourselves immortal — of literally “creating a soul under the ribs of death.” An act of choice in us breathes a never-dying spirit into a mere perishable mould of clay. This does indeed fulfil the tempting promise of the serpent to our first mother ; “ye shall be as gods” — investing us with truly deific functions. But again, the actually saved are virtually saved in the electing decree of God from before the foundation of the world. Can we avoid asking — whether their endowment with immortality dated at that pristine period, they thus being immortal from the first though not yet born or pardoned ; and did they then, consequently, immortalize themselves ? Or, is it at the moment of their regeneration that this gift is granted, so making the electing decree a very uninfluential transaction ? The author is not successful in clearing these problems. The theory which challenges our faith to its dismal embraces is responsible for

these queries, and for the palpable absurdities which they suggest.

Our intention was neither a detailed review of the treatises indicated under the title of this article, nor an exhaustive discussion of the subject in hand ; but rather a treatment of such prominent points of the doctrine of an endless life, by whomsoever and on whatever scale denied, as our limits might permit. We would ever handle a theme like this with proper seriousness, even when attempting to wring off the neck of fallacious and damaging errors. The denial of immortal being to a part alone is a less abhorrent idea than the promiscuous dying out or extinguishment of all human souls. Yet we regard the one as groundless as the other, and both to be utterly reprobated. It is strange to us that any one who knows what is the consciousness of a rational life should wish to throw into this "blooming world such an immeasurable grave-stone, that no time can lift." One would think that the most zealous advocate of that nightmare-fantasy must confess with the yielding Carlson, in the beautiful colloquy of Jean Paul ; "I can bear no annihilation but my own ! My *heart* is of your opinion ; my *head* will shortly follow."

ARTICLE IV.

THE PLACE OF ROMANCE IN LITERATURE.

It is the object of this paper to show the place held by Romance in the general field of Literature, to point out, as far as may be, its distinguishing characteristics, the elements in our human nature of which it is the representative, and which are therefore the ground of its popularity. We shall find, if we succeed, an element of Romance, potential or real, in each individual, not less than in the collective life of humanity ; the whole having the essential characteristics of the individual, only standing out in clearer view, and so becoming the proper object of scientific inquiry and investigation.

The name Romance was originally applied to the literature of the languages derived from the Latin or Roman languages, and continued to be applied to literature of a similar character in subsequent times. The present popular sense of the word, as the fanciful, the imaginary, the visionary, and especially as applied to the schemes and expectations of young persons, is a wholly derived sense. It is, however, not less important, as revealing the fundamental principles which this form of literature recognizes. They correspond, in our individual life, to that peculiar state of intellectual and moral life which prevailed in the latter part of the Middle Ages, and which found expression in Romance.

The most general division of Literature is into the literature of fact, and the literature of the imagination. To the first belong all works of history, science, and philosophy; to the second, all works of fiction, whether in prose or verse. Yet the distinction holds, in its strict sense, only on this wise. To the literature of fact belong only the simplest annals, narratives, historic records, and scientific observations; since the imagination enters largely into the construction of history, and has an important place in science and philosophy. In short, it comes into play the moment we pass beyond the pure outward fact and enter the sphere of ideas. It is essentially the organ of ideas, through which the scientific naturalist, like Owen, from a given part completes the whole of an organism no human eye has ever seen; or a Niebuhr, from a fragmentary record, a few scraps of ballad song, constructs the history of a nation; or a Prescott, or Motley, brings before us the scenes and the men of by-gone ages with all the freshness of the living present, and with a clearer conception of the ruling spirit of the men and their times.

So to the literature of the imagination, strictly so called, we should assign only the works of pure fiction. And yet we find it no easy task to separate the elements of fact from the pure artistic creation. As Bayne somewhere suggests, it is no easy thing for the imagination to flap its wings in a vacuum. The best works of the imagination have a basis of fact; even when its head is lost in the clouds, its feet rest upon and move along the solid earth. The epics of Homer and Virgil, the dramas

of Shakspeare, and the fictions of Scott, all have a basis in some historic fact, some fundamental law of human life and conduct. Poetry is but the idealization of the actual. The distinction we make, or attempt to make, in literature, is therefore quite imperfect, since the different elements mutually play into each other, and all the more as we ascend into its higher circles; in the literature of knowledge, to use De Quincey's phrase, the less so, but in the literature of power they are more completely fused and blended, like the prismatic colors in order to the pure white light. Yet, for convenience, we must make the distinction, according to the predominance of the one or the other element, of fact or of imagination; and, hence, though we must follow the usual division, and place Romance on the side of the literature of the imagination, we must not lose sight of the solid realities on which it rests.

And here again we must distinguish between poetry and prose fiction; and between the literature of the imagination properly so called, and the literature of the fancy. We might also divide prose fiction into the Romance and the Novel. But first it seems necessary to consider the distinction made with reference to the faculties more immediately concerned, whether the imagination or the fancy.

The imagination belongs to the sphere of ideas. A genuine work of the imagination is an organic whole, the embodiment of an idea; all its parts, even to the minutest detail, inspired, so to speak, and made vital by the informing principle, and so having a place in the whole. There is nothing accidental, nothing left to chance. There may be great freedom, as there always is in the expression of life; but, as in some of the Shakspearian dramas, every character introduced, every act exhibited, every word spoken, stands in relation to the whole, and is determined by laws as fixed as those regulating the growth of the plant, or any form of animal life. The highest exercise of the imagination, its loftiest flight, its greatest freedom, is still subject to law. As Allston says of Rubens, —

“ His lawless style, from vain pretension free,
Impetuous rolling like a troubled sea,
High o'er the rocks of Reason's ridgy verge
Impending hangs; but, ere the foaming surge

Breaks o'er the bound, the under-ebb of taste
Back from the shore impels the watery waste." *

A work of the imagination is always for the sake of the ideas. The material, whether marble, colors, or words, is wholly subordinate. The thought is the thing. It is not the strange adventure, the deed of heroism, the toil and struggle, in themselves, that interest us in the epic or the drama ; but the humanity that finds expression in them, the ideas that are independent of place and time, that give an abiding, ever fresh interest to the works of genius. The stories of Macbeth, Richard III., and Henry V. were familiar enough before they passed under the hand of the great dramatist ; but his imagination connected them with the eternal laws and principles of human nature, and they became as imperishable. The historian would have told the story of the loyalty of the Highlanders to the House of Stuart, and the lover of natural scenery would have found his way to the lochs of Scotland, and the lakes of Cumberland, had Scott never written, nor Wordsworth sung, — but where were the glory that invests them now, not of light and shadow, but of noble thoughts and human interests ?

The fancy, on the other hand, is the faculty of sense. It belongs to the sphere of material forms, the changing, the sensuous and temporary, rather than to the ideal and eternal. A work of the fancy, therefore, is not an organic but a mechanical whole, if a whole at all. No law prescribes the place, or the limits, or the number of its parts. It is lawless. Its conduct is inexplicable. It is the play of the spirit buoyant with its own life, and seeking expression, it matters not how ; it is the fountain overflowing, and sending its waters, it knows not and cares not whither. The lamb sporting on the greensward, the little child not less busy in the display of its joyous health and happiness, are the best representatives of the fancy. So the poet, sometimes relaxing the reins, allowing free play to his creative powers, as weaker souls indulge in revery, revels in wild sport amid the sensuous imagery with which his mind is stored. So Spenser often in the "Faëry Queen ;" and we follow the Red Cross Knight, Sir Guion, or Sir Calidore, little knowing where they may lead us, or through what adventure

* "Lectures," p. 376.

with painim or foul fiend, by land or sea, only with the general assurance that the imagination of the poet has set a limit to these wild excursions somewhere, possibly at the end of so many lines or cantos, and with the promise that each character will be sufficiently true to itself. A still better example is furnished in the strange freaks of Undine, justly amazing her supposed parents, because purely fanciful and lawless and so inexplicable. The fancy is thus the imagination acting without a definite controlling purpose.

Keeping in mind these radical differences in their nature, we may next notice the relative place and share of each in the different forms of what we have called the literature of the imagination. There are of course but few works in which they are not more or less intermingled; at least there are but few works of the fancy that have not more or less of the genuine marks of the imagination. The conception of a work, the general method pursued, and the limits are derived from the imagination; the details, the filling up of the outlines only are due to the fancy. Sometimes, too, in a work of the imagination, the poet gives free play to his fancy in some subordinate part, as in some of the speeches of Madame Quickly, or in the account of Queen Mab, but there is usually a method in this madness.

It will help us, also, if we distinguish between the higher and the lower exercise of the imagination; between what may be termed the creative or suggestive, and the delineative. The former, resting more on the side of ideas, and employing natural imagery rather to illustrate and suggest, is the special prerogative of the great masters, while the latter holds closely to fact, and invests the actual, as the historical narrative or the landscape, with something of its own ideality. To the first belong the higher creations of epic, dramatic, and lyric song; to the latter, the simpler ballad, the poetic narrative and description. Of these different forms, we shall notice only those more immediately related to our subject,—the epic and the ordinary poetic narrative. Both have an historical basis, but the first, besides the common poetic coloring, is elevated above the ordinary sphere of life and conduct by the grandeur of its ruling ideas, and the consequent grandeur of the representative characters and of the scenes in which they move, and by the

introduction of supernatural agents, in order to the better realization of the general purpose. Yet it is never the events, nor the characters, however great in themselves, that command our interest, but their truthfulness, not to the actual simply of human life, but to its ideal hopes and aspirations, to the fundamental instincts and longings of human nature. The epic is the work of the imagination in its largest, noblest exercise, representing to us ideas that belong rather to the ideal and supernatural world, yet strictly according to its own inward controlling laws. And it chooses verse, as the most appropriate dress not only of poetry in general, but especially of this, its highest form ; since the emotion, half suppressed in consequence of the laws of verse, adds to its suggestiveness and power.

Such lofty examples, such idealizations of human life and character, are fundamental needs of the human race. Christianity supplies them in its revelations of divine truth and of the divine character. Literature offers them in epic story. The “*Iliad*” and the “*Odyssey*” were the Greek Bible. The heroes of Homer were the ideals of the Greek youth, their highest conceptions of humanity. In the later epics, the conception and the range of thought are upon the same or a higher level, the highest possible known to the writers.

We may now locate Romance literature ; and we shall do so the more readily if we look back to the period of its greatest richness and splendor, to the close of the Middle Ages. Upon the waking up of the human mind from its long sleep, flooded with the superstitious conceptions of every barbarous tribe, Gothic or Saracenic, that had swept over the Roman empire, with fragments of historic and religious truth and more abundant error, its inheritance from Greek and Roman civilization, — yet waking up from its long slumber with renewed strength and creative power, its imagination, without ideas and without law, in other words its fancy, found expression in song and story, which, as distinguished from other births of the human mind, was called Romance. Common causes led to its almost simultaneous rise among the different nations of Europe. It was the embodiment of floating notions and superstitious fancies, half heathen, half christian, sometimes resting on a slight foundation of fact, sometimes pure creations, yet always sufficiently true to the real character of the time.

It is not our purpose to enter into a detailed notice of the different stories, or of the changes that Romance experienced under the constantly increasing light that announced and ushered in the modern period. It must suffice to say that after a time the word obtained a more restricted sense, and became confined to those historical narratives combining the popular ideas of the supernatural world with the events of ordinary life. And ere long the necessity of ideal models of character found expression in the two cycles of stories of which Arthur and Charlemagne respectively were the central figures. In them, according to an ingenious writer in the "Quarterly Review" for 1859, to whom we are indebted for the suggestion, — in them, and in the chiefs that surrounded them, as in the "Iliad," were represented the highest conceptions of humanity which the vague notions of Christianity and the supernatural then possessed, blended with barbaric ignorance and superstition, and feudal civilization, could attain to.

This Romance, therefore, for substance, corresponds to the old epic; but wholly unlike the epic as a work of imagination working according to law, it is rather the work of the imagination acting without law, or any clearly defined ideas to inform it. Hence, more strictly speaking, it was the work of the fancy, as the blind impulse of the creating power, working with such materials as it had, without the least regard to truth or probability, and with only the most general purpose in view. There was this same general purpose in both the epic and the Romance, realized in the one case by the imagination, and in the other attempted by the fancy. Yet it is not the fancy as the free *abandon* of the imagination, but the fancy in earnest, — not the fancy in any conscious exercise, but rather the imagination in such condition as to be no more than fancy, in consequence of the absence of clearly defined truthful ideas and of all discipline to realize them. Or we might term Romance the product of the creative powers while as yet the imagination and the fancy are working blindly together, waiting for the clear distinctions that are the result of the fuller development of the human mind.

The near relation of Romance to poetry was shown by the early adoption of verse as its form of composition; but soon

prose was employed because of its greater freedom. Just as comedy, which holds much the same relation to tragedy, in the drama, chooses prose as its fitting form of representation.

This condition of the public mind at the close of the Middle Ages has its counterpart in the experience of the individual; — in the waking up of conscious power, without as yet the sobering influence of truth to inform and direct, and the actual experience of the world to correct its illusive expectations. The ideal floats vaguely before the eye, the imagination undisciplined finds its pleasure in free play, and shrinks from the control of reason. The love of the ideal and the supernatural, and of the mysterious because giving play to the imagination, furnishes a lasting response to the fictions of Romance. And yet it is not the marvels alone, not the strange incidents alone, that so long interested and absorbed the human mind, and that still make the story of Arthur and the knights of the Round Table a favorite with English boys, but the real solid truth of character. “The Arthurian Romance,” observes the critic already cited, “is national; it is Christian. It is also human in the largest and deepest sense; and therefore, though highly national, it is universal, for it rests upon those depths and breadths of our nature to which all truly great developments in all nations are alike essentially and closely related.”* Hence it is that only those Romances have lived that were the earnest attempt to represent some substantial truth to the human mind. The wonders of magic, the hair-breadth escapes, all the usual material of the Romance writer, has no abiding hold upon the popular mind, save as it becomes the medium, coarse it may be, but really the medium of conveying truth to the human heart. And as such, these old stories have from time to time been revived in literary history. The story of Arthur has tempted men like Milton, Dryden, and Coleridge, as the fitting subject of a national epic. The genius of Spenser used the material of the old Romance for the gorgeous drapery of the Christian ideas of the modern period, refined, to be sure, and thus made to correspond to the advance of general culture attained by his age. And of late it has been subjected to another process of purification at the hands of Tennyson, “recommended to us,” as one of

* “London Quarterly,” 1859, p. 258, Am. ed.

his best critics remarks,* “by the measured grace of his verse, reflecting here and there the emotions and sympathies of a later age. And yet the “Idyls” of Tennyson are as nearly as possible reproductions of the letter and spirit of the Arthurian legends.” According to the practice of the original composers of Romance, the poet has allowed himself the utmost liberty in regard to the incidents he employs, only preserving truth of character, according to the old traditions.

As refined of its grossness and elaborated by modern culture, the old Romance still lives and finds its place in literature. It lives because it meets some of the deeper wants of the human soul, — its longings for freedom, its gladsome play of imagination, unhampered by the hard bonds of fact, which beset its finite capabilities. And though this indulgence must be coupled with temperance, and excess leads to a dangerous intoxication, yet on occasion the most earnest souls find pleasure in these excursions into fairy-land, away from common life, into the region of the strange, the mysterious, and the impossible, where fancy is at liberty to create and dissolve at will, and to disguise every object in shapes and colors of her own ; — all this in play and relaxation, and yet not wholly in vain, because of some thought which, however feebly and faintly, still shines through all, giving it the right to be and to engage the interest we bestow.

In the hazy atmosphere, or dim twilight rather, of the Middle Ages, were found, as at no other period in the history of literature, the conditions of Romance ; the grand outlines of truths rather than actual truths, and these, too, often running into each other, with just details enough to connect them with human interests and sympathy, and give a spring to the imagination to fill them up as it could. The necessity of such conditions was recognized by Scott in his poetical Romance, and later when he left the historical novel for prose Romance. He employs historical incident in the development of his plot, quite in the style of the old Romance, while he goes back to a period sufficiently remote, and to a state of society sufficiently unlike his own, to be free from the commonplace details that would otherwise have embarrassed his invention, and prevented that

* “Ed. Review,” July, 1859.

suspense of the mind on the part of his readers, necessary to give full effect to the marvellous and mysterious incident he introduces. He needs just distance enough for atmosphere, — the dim hazy atmosphere of the old Romance, over which to cast a visionary radiance from his imagination, — and so, as in “*Ivanhoe*,” he goes back to a period earlier than in his historical novels ; to a time in some sense mythical to us, and when we willingly allow him free play to his imagination.

The close relation of Romance to poetry was well illustrated in the literary history of Sir Walter Scott, in his early transition from the “*Lady of the Lake*” and “*Marmion*,” to the historical novel and Romance. Indeed Jeffrey does not hesitate to call “*Ivanhoe*” a poem. So Shakspeare took from the old stories much of his material, — incidents, manners, characters, and entire plots. He also goes back to the earlier periods in those plays, as “*Macbeth*” and “*King Lear*,” that bear most of those characteristics from which the name Romance drama is derived.

We have now noticed two of the forms in which the spirit of Romance has been preserved in modern times ; — the first in the “*Faëry Queen*” of Spenser and the “*Idyls*” of Tennyson ; and the second in the historical novels and romances of Scott. A third form is peculiar to our age, and is represented by Fouqué, Hawthorne, and Holmes. The two forms already noticed have preserved more faithfully the idea of Romance. Spenser and Tennyson retained for substance the old material, but threw over it, the one a gorgeous, the other a delicate, drapery of poetic thought. Scott toned down rather the quality of his material, and reproduced and revived a former age, freed of much of its grossness, and with its better qualities idealized. The later Romance abandons the old material altogether, adopts our modern society with all its habits, associations, and tastes, and then imports from the old the element of mystery, in some weird fancy, that might more properly belong to a former age, and yet is not so far removed from the ordinary range of our experience, as to prevent us from yielding to the necessary illusion. It thus approaches the novel, in fact differs from it only by this element of mystery, which allows of course a greater ideality of incident and a freer exercise of the

imagination, and so the introduction of the strange and the marvellous that would not be allowed in the novel, as, for instance, the land-slide that buried up Rattlesnake Ledge upon the death of Elsie Venner. Thus the field of modern Romance lies in the supposed subtle and mysterious sympathies between the powers of nature and the human soul, — in a kind of intermediate twilight between the known and the unknown, in which there is just enough of inexplicable facts to excite our curiosity and wonder, and make us willing to suspend our judgment at the will of any bold Romancer, and not enough for science or solid beliefs. In our modern Romance as compared with the old, there has been a change in the relative agencies of the fancy and the imagination, to correspond with the advancing intellectual discipline and culture of the age. The fancy now has a different part; instead of its free, bold play with the material of the Romance, it rather furnishes the essentially romantic element in the story, and this is worked out, developed in its various manifestations, under a much stricter supervision of the imagination.

The novel has remained substantially unchanged. It is still a picture of common life idealized. It corresponds therefore to the narrative poem, just as the higher forms of Romance do to the epic. Its incidents must always be truthful to common life, — only more truthful as presenting it stripped of its commonplaces, and thus holding up its essential features more distinctly to our contemplation. The interest of the Romance, so far as it is genuine, turns upon the marvellous and the mysterious. Notwithstanding the changes it has undergone, the essential grounds of interest have been preserved. In the old Romance the imagination furnished the idea of the characters and prescribed the general limits of their representation, but left the details almost wholly to fancy within those limits. So in *Undine*, *Donatello*, and *Elsie Venner*, the imagination first places us in a sort of fairy-land, makes us accept of certain impossible conditions, gratifies our love of the marvellous, our desire for freedom from the ordinary limitations of human life, and then leaves the fancy to develop the characters introduced under its supervision. This last form, as seen in Hawthorne and Holmes, is therefore rather a combination of the Romance

with the novel, than genuine Romance. It requires greater delicacy of treatment, it allows more of the niceties of art, but lacks in breadth and scope, in grandeur of character and incident, — giving proof of skilful analysis, subtle speculation, but having little of the primitive freshness and large-hearted simplicity of the old Romance.

If we were to inquire into the moral character of the literature of the imagination generally, and so of Romance, we should recognize the same principles we have been illustrating. The imagination works according to fundamental laws of the human mind. Its creatures are true, present in fact ideal truth. There is an old French story, that when Innocence left the world, she met Poetry on the confines. The sisters met, embraced, passed on their several ways, Innocence back to heaven, and Poetry down to earth, to present to men henceforth in ideals what could no longer be real. This gives in a word the office of poetry, of art, of all imaginative literature. Hence the work of the imagination, whether the epic, the drama, or the novel, is “a fit representation,” to use the words of Chevalier Bunsen, “of events consistent with the highest laws of moral government, whether it delineate the general history of a people, or narrate the fortunes of a chosen hero.” And those only have lived that have satisfied this requirement. Their excellence lies in this truthful apprehension and exhibition of the course of human life as determined by moral laws that have been made permanent in the moral constitution of the world. Every genuine work of the imagination is fitted to exert a moral influence, and failing to do so is to be condemned not less on literary than on moral grounds. Vinet, in a criticism upon the “*Henriade*” of Voltaire, says of epic poems, that they “are true human bibles: the commemoration of a great event in them serves to consecrate a great truth.” *

The Romance, as the work of the fancy, and so far as it is true to its character as Romance, is out of the pale of morals. Its influence is purely negative. It obtains a moral character, if at all, from the presence of the imagination to some extent, and from the character that may attach to the material it employs. Hence in the absence of the moral pur-

* “*French Lit. 18th Century*,” p. 268.

pose that presides over all works of the imagination, the general tone of Romance has often been on the side of immorality ; and we are not surprised that the old Romance soon degenerated to such a degree as to merit the severe censure and condemnation of the early Reformers, and ere long to die out. The novel has also been employed for the same unworthy ends ; but the human mind sooner or later casts off such abuses, and reserves for an abiding place in its literature only such works as really minister to the substantial needs of humanity.

ARTICLE V.

UZZEN-SHERAH ; AND ISRAEL'S RIGHT TO CANAAN. .

And his daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah. — 1 Chron. vii. 24.

WHAT portion of the Scriptures is so often passed over as uninteresting, in reading, as the genealogies in the beginning of the First Book of Chronicles ? And what name, in the whole dry catalogue, is less suggestive of instruction than Uzzen-Sherah, mentioned only that once in the whole Bible ? And yet, in what we may know of its history and relations, is evidence that the Israelites, under Joshua, had a right, even according to human law, to enter Canaan as they did, and recover, by force of arms, their ancient heritage.

Many, perhaps most, have justified that act on the ground of God's command to do it, virtually admitting that it had no other ground of justification. But probably few thinkers ever felt perfectly satisfied with that defence. The question will recur to considerate minds, whether God would or could make a wrong act right by simply commanding it. The assumption that he did, or could, seems to imply that he knows nothing of, or cares nothing for, any " eternal and immutable morality ; " that his will is perfectly lawless, conforming to no idea of right in his own mind ; and that Abraham, when he argued that " the Judge of all the earth " must " do right," was talking

perfect nonsense ; because, if nothing is right or wrong except as made so by his will, then destroying the righteous with the wicked, if he should please to do it, would be just as right as making a difference between them. A strong point, indeed, seems at first sight to be made, of God's command to Abraham, to offer up his son Isaac. But, perhaps, in an age when God is to be worshipped by sacrifices, it is not wrong for a man to offer up his son, when he knows, as Abraham did, that after the offering up, that son will be alive, and be the father of a numerous posterity, in whom all the families of the earth shall be blessed. So Paul, Heb. xi., evidently understood the case. But let us come back to Uzzen-Sherah.

When Abraham entered Canaan, a great part of the land was unoccupied. It belonged to the human race. No person, family, tribe or nation, had appropriated it since the flood, or laid any claim to it. Some Canaanites had come there before him, and occupied some parts of it ; as they had a right to do. He, as he had the same right to do, came and occupied other parts. God, who sees the end from the beginning, promised the whole of it to his seed, knowing that it would all ultimately come into their hands without injustice. But, independently of this promise, as a matter between man and man, between Abraham and the Canaanites, he had the same right as they, to come and occupy vacant lands between the Jordan and the Mediterranean. So they all understood it, and treated him accordingly. See, for proof, the history of his rescue of Lot, in association with Aner, Eshcol and Mamre ; his intercourse with Melchizedek, and his purchase of the cave of Machpelah at Hebron. In all these transactions he is treated, not as a lawless intruder, but as "a mighty prince," in every respect fully their equal. He neither acquired nor sought to acquire an exclusive property in any land except that at Hebron ; but his right to occupy and use any land in Canaan not yet appropriated by others, was perfect, and was universally acknowledged.

Isaac inherited his father's right of occupancy ; and in addition to it, acquired an acknowledged ownership of certain wells which he digged, and of course, as much land round about them as was necessary to their advantageous use. His

first movements in this direction were frustrated by the opposition of other claimants, to whom, we know not for what reason, he saw fit to yield ; but afterwards, especially at Beer-sheba, he acquired a title which was not only not disputed, but solemnly acknowledged. (Gen. xxvi.)

Esau having retired to Mount Seir, Jacob inherited his father's rights in Canaan, and made still further acquisitions. Especially, he bought, for a hundred pieces of money (Gen. xxxiii. 19,) "a parcel of ground" near Shechem, which he gave to his son Joseph, where was the well, afterwards made famous by Christ's conversation with the woman of Samaria. This land was, and still is, an excellent tract for pasturage. He made this gift to Joseph just as he was about to die, when he had been seventeen years in Egypt. (Gen. xlvii. 28 ; xlviii. 22.) He still regarded himself as the owner of that land. He claimed, also, the real estate of the family at Hebron. (Gen. xlix. 29-32.) This last claim was acknowledged valid by the Hittites at Hebron, on the occasion of his burial, as is evident from their behavior on that occasion. The sojourn of Jacob and his family in Egypt was not understood, either by themselves or the Canaanites, as a relinquishment or forfeiture of their right to their lands in Canaan.

The charge which Joseph gave concerning his bones, (Gen. l. 24-26,) shows that he then entertained the same views ; that he regarded the family lands in Canaan as still theirs, and to be reoccupied as aforetime. He "was thirty years old when he stood before Pharaoh," (Gen. xli. 46,) and thirty-nine when Jacob arrived in Egypt, as seven years of plenty and two years of famine had then elapsed, (Gen. xlv. 11 ;) so that when he died, aged one hundred and ten, the Israelites had been in Egypt seventy-one years. Up to that time, there had been no intentional or acknowledged relinquishment of their claim. As he was buried at Shechem, (Josh. xxiv. 32,) his charge probably referred to his land there, and implied a claim to it. But of this claim there is other proof, coming down to a later date, and connected with Uzzen-Sherah. We read, (1 Chron. vii. 20-28) : —

"20. And the sons of Ephraim ; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

“ 21. And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle.

“ 22. And Ephraim their father mourned many days, and his brethren came to comfort him.

“ 23. And when he went in to his wife, she conceived and bare a son, and he called his name Beriah, because it went evil with his house.

“ 24. (And his daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)

“ 25. And Rephah was his son, also Resheph, and Telah his son, and Tahan his son,

“ 26. Laadan his son, Ammihud his son, Elishama his son,

“ 27. Non his son, Jehoshua his son.

“ 28. And their possessions and habitations were Beth-el, and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof.”

The first Shuthelah and the first Tahath probably died young, and other sons, born after their death, were called by their names.

Ezer and Elead, the eighth and ninth sons, were slain by “ the men of Gath,” “ because they came down to take away their cattle.” They “ came down ” from the high region where Shechem was, to the low seaboard region in which Gath was situated, “ to take away their cattle.” Whether these cattle were their own, that had been pastured in the low country, or had strayed, or been stolen, or were cattle belonging to the men of Gath, that they attempted to take in reprisal for some alleged wrong, or from the mere love of plunder, we are not informed, nor is it of any importance in this inquiry. They were up among their pasture lands at and around Shechem, and they “ came down ” to the plains after cattle, and were slain. The point is, that the family of Ephraim, the son of Joseph, to whom Jacob had given that parcel of land, still occupied it for the rearing of cattle ; and that their occupation was rendered dangerous by encounters with “ the men of Gath, that were born in that land.”

But the occupation of that land by that family was not relinquished on the death of Ezer and Elead. They carried on a

very extensive grazing business there, with a very persistent determination, in the time of Sherah. She "built Beth-horon the nether, and the upper." The position of these towns deserves consideration. They guard the upper and lower terminations of the principal pass from Egypt, the low seaboard of the Philistines and the plain of Sharon, to the high lands of Shechem, "and the towns thereof." It was doubtless by this pass, that Ezer and Elead "came down to take away their cattle." By this pass, they would be obliged to return with the cattle to Shechem. And if the men of Gath waylaid them and fell upon them at unawares, this pass, then unguarded, furnished an excellent opportunity for doing it; the only favorable opportunity on the whole route. It was evidently to protect and accommodate travel by that pass, that Sherah built the two Beth-horons; as there is no other obvious reason why either of them should ever be built at all. The name seems to refer to this object, signifying, according to Gesenius, "the House of the Hollow; perhaps, of the Hollow Way." He derives it from an obsolete root, signifying "to hollow out, to bore;" whence come nouns signifying "hole," "cavern," "window," and in Arabic, the mouth of a river. Hence, naturally, place of entrance, passage.

Dr. Robinson, in his first exploration of Palestine, ascended this pass on his way from Ekron, (often mentioned in connection with Gath,) by Lud, now Lydda, to Jerusalem. The ascent is on a ridge between two ravines, which subside into shallow wadys and unite just below the nether Beth-horon. Upper Beth-horon was reached in one hour from leaving the lower; which corresponds well with the distance, about two miles, on Kiepert's map. Ekron is some twelve or fifteen miles a little south of west from the nether Beth-horon; and Shechem, about twenty-five miles from the upper, a little to the east of north.

"Down this pass, Joshua drove the five kings of the Amorites who made war upon Gibeon. Both the upper and the lower town were afterwards fortified by Solomon. At one of them, Nicanor was attacked by Judas Maccabæus; and the same was afterwards fortified by the Syrian Bacchides. Cestius Gallus, the Roman proconsul of Syria under Nero, after having burned Lydda, ascended the moun-

tain by Beth-horon, and encamped. near Gibeon. . . . From all this, it appears that in ancient times, as at the present day, the great road of communication and heavy transport between Jerusalem and the sea-coast was by the pass of Beth-horon."

(Bib. Researches, iii. 60, 61.)

The building of these two towns implies not only the erection of more or less houses in each, but the settling of her retainers in them, in sufficient numbers to answer the purpose for which the towns were built. The whole number of her retainers must have been large, when she could afford to detach so many of them from the main body for such a purpose. And her business, and that of "the house of her fathers," between Shechem and Egypt, must have been very large indeed, to justify such an appropriation of men and means for the protection of a single pass on the road.

But this is not all. She also built "Uzen-Sherah," — of which we can know only what we can learn from this mention of it. And first, we naturally ask the meaning of the word.

Gesenius (*Lex. in Voce*) says, that it means "ear of Sherah, or Sherah's corner." He derives Uzen from a conjectural root, signifying "to be sharp, acute, pointed," as are the ears of some animals; whence its cognate nouns, signifying "an ear," and a "pointed weapon." Taken in this sense, perhaps we should call the place Sherah's Point. The only other name which can throw light upon it, if it means an "ear," is Aznoth-Tabor, (Josh. xix. 34,) which he renders "ears, *i. e.* summits of Tabor." But Tabor is usually regarded as having only one summit. Dr. Robinson says (Bib. Res. iii. 212): "The proper summit consists of a beautiful little oblong plain, or basin, twelve or fifteen minutes in length from northwest to southeast, by six or eight in breadth." But he adds: "This is skirted on the southwest by a ledge of rocks of some altitude, covered with foundations and ruins, and on the northeast by lower rocks; and this higher ground on both sides is thickly overgrown with bushes and small trees." If the summit of Tabor is fancifully called a head, these two rocky elevations on opposite sides may not unnaturally be regarded as its "ears." And we may well suppose that in the time of Joshua, both had been built upon, for purposes of safety from attacks of enemies.

And this suggests the inference, that Uzzen-Sherah was built on some similar elevation, for the sake of easy defence.

But there are etymological difficulties in the way of considering Uzzen and Aznoth as the singular and plural of the same noun, and etymological reasons for suspecting, at least, that Uzzen is rather connected with such names as Uzai, (Neh. iii. 25,) and Uzzi, (1 Chron. vii. 2,) which Gesenius regards as identical. With these references, those who choose may easily investigate the matter in their Hebrew Bibles and Lexicons. If so, it comes from a root signifying "to make strong," "to protect," and some of the derivatives of which signify "fortified." If this is its etymology, Uzzen-Sherah means Sherah's Fort ; and we learn directly, from the definition of the name, what, on the other supposition, we are obliged to infer from the metaphorical description of the locality. Both etymologies lead us to the same conclusion : that Uzzen-Sherah was a place of military strength ; a place built for protection against enemies ; — in a word, a fort.

It might help us in our inquiries, could we ascertain where Uzzen-Sherah was situated ; but the attempt seems hopeless. If we understand it, with Gesenius, to mean Sherah's Point, the location of nether Beth-horon, on the point between two wadys where they join, would well answer to the description ; but the places are evidently distinguished from each other. On the ascent from nether to the upper Beth-horon, about one third of the way from the bottom, at "the top of the first offset or step of the ascent," Dr. Robinson saw "foundations of large stones, the remains, perhaps, of a castle which once guarded the pass." He describes nothing here like a "point," or "corner," or "ear ;" but if we read it Sherah's Fort, and if the fort was intended to guard the approach to Shechem against "the men of Gath" and their neighbors, this was the very spot for it. The sacred text certainly suggests that it had some connection with the Beth-horons. But that connection may have consisted only in being built for a common purpose — the protection of their herds and herdsmen against hostile Canaanites. The fort may have been far off, at another extremity of their possessions. But wherever it was, it seems to have disappeared before the time of Joshua. The name does not appear in any

list of towns conquered by him, or of towns assigned to any tribe, or as marking any boundary. In fact, after this record of the building of it, it is not mentioned at all. We shall recur to this fact, of the early disappearance of the name from history, while the name of Beth-horon remained, and remains, even to this day.

We shall succeed better, though but imperfectly, in inquiring when Uzen-Sherah was built. This is an important point; for up to that time, at least, there was no relinquishment, by the Hebrews, of their rights in Palestine. Holding military possession of a territory, and fortifying it, is the very strongest assertion of a claim of right, and of the intention to retain it, that can be made; unless making expensive facilities for travel and transportation may be equally strong.

The time from the arrival of Jacob in Egypt to the exodus under Moses is usually reckoned to have been two hundred and fifteen years. At the time of his arrival, there were yet five years of famine. Hence, there had been two years of famine and seven years of plenty since Joseph's elevation, to which his marriage was subsequent. Ephraim was his second son; perhaps five or six years old when Jacob arrived. We cannot well suppose that Elead, this child's eighth son, was born sooner than forty years afterwards; or that Elead was less than twenty, when he and Ezer headed a dangerous expedition down into the plain after cattle. Their death must have occurred at least sixty years after the arrival of Jacob in Egypt. After their death, and the long mourning of their father, in due time Beriah was born; and then the statement is interposed parenthetically, that "his daughter was Sherah." Whose daughter? Evidently, it seems to us, Beriah's; though Gesenius says Ephraim's; but of that hereafter. If Beriah was twenty-five when Sherah was born, and she was twenty-five when she began to build, these fifty years, added to sixty, make one hundred and ten, ending twenty-five years before the birth of Moses, who was eighty at the time of the exodus. Probably, most of these estimates are too small, especially the last, as Sherah could hardly act as the "head of the house of her fathers" at the age of twenty-five. More probably, she was fifty, and Moses was already born, when she began to build.

Indeed, it is difficult to suppose that she acted as head of the family during the life of her father, or of any of his elder brothers. Perhaps we are to understand that not only Ezer and Elead, but all Ephraim's sons then living, were slain in that expedition after cattle, Shuthelah leaving issue, from whom the family of the Shuthalhites (Num. xxvi. 35) were derived. If so, it certainly "went evil with his house," and we cannot wonder that he "mourned many days." And if Beriah died comparatively young, the position of his daughter Sherah is not unnatural.

In these genealogies, the ages of parents at the birth of their children are not given, nor are children carefully distinguished from more remote descendants. The writer was only as precise in his statements as was required by the purpose for which he wrote. Compare the list of the sons of Shem in 1 Chron. i. 17 with Gen. x. 22, 23, and it appears that the last four were Shem's grandsons. Nor is this any impeachment of the writer's inspiration. If he was as precise in his statements as would be of any use for the purpose for which he wrote, and as precise as he professed to be, he did all that inspiration implies in such cases.

Writing thus, he has left us, in these remote times, somewhat uncertain how many of those named in the passage before us were strictly Ephraim's sons, and who of them were his more remote descendants. We know, however, that Elishama, the son of Ammihud, was head of the tribe at the time of the exodus, (Num. i. 10 ;) and that his grandson, Joshua, was old enough to be the special attendant on Moses, and to command the forces in a battle, (Ex. xvii. 9-13.) Elishama, therefore, must have been a very old man at that time, and his father, Ammihud, may very well have been the son of Ephraim ; and if so, the same must be true of all the sons named before him. A comparison with other genealogies strengthens this conclusion, that Elishama was the great-grandson of Joseph.

Moses and Aaron, we know, (Ex. vi. 16-20,) were the great-grandsons of Levi ; being the sons of Amram, who was the son of Kohath, who was the son of Levi. Aaron's grandson, Phin-eas, appears, from the part he acted, (Num. xxv. 7,) to have been about as old as Joshua.

Zelophehad, who died early, leaving five unmarried daughters, was of the same generation with Joshua and Phinehas ; being the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, Ephraim's elder brother. (Num. xxvii. 1, and xxxvi.)

Nahshon, head of the tribe of Judah at the exodus, was also of the same generation. (1 Chron. ii. 3-10 ; Matt. i. 3, 4 ; Luke iii. 32, 33.) He was probably a young man for the office, but, like Joshua and Phinehas, old enough to be efficient.

Achan, the troubler of Israel at Jericho, was of the same generation with Amminadab, the father of Nahshon, Eleazer, the son of Aaron, and Nun, the father of Joshua. (Josh. vii. 1.)

Hur, who with Aaron, supported the hands of Moses during the battle (Ex. xvii.), was of the same generation with Eleazer, the son of Aaron ; being the son of Caleb, the son of Hezron, the son of Pharez, the son of Judah. His grandson, Bezaleel, the artist of the Tabernacle, was one generation later than any that we have mentioned as men in active life. (1 Chron. ii. 3-20 ; Ex. xxxv. 30.)

Perhaps the bearing of these facts will be more obvious, if they are presented in tabular form, thus : —

J A C O B .

L E V I .		J U D A H .		J O S E P H .	
Kohath.	Pharez.	Zerah.	Manasseh.	Ephraim.	
Amram.	Hezron.	Zabdi.	Machir.	Ammihud.	Beriah.
Aaron.	Ram.	Caleb.	Carmi.	Gilead.	Elishama. Sherah.
Eleazer.	Amminadab.	Hur.	Achan.	Hopher.	Nun.
Phinehas.	Nahshon.	Uri.	Sons.	Zelophehad.	Joshua.
		Bezaleel.		Daughters.	

Here, those of the same generation, counting from Jacob, are set against each other ; but it must not be supposed that they were all of the same age. Beriah, Sherah's father, was enough older than his brother Ammihud, Elishama's father, to allow the birth of five sons, and perhaps several daughters, between them. She had probably come to maturity before her cousin Elishama was born, and may have even been older than Ammihud. Still, she belonged to the same generation, counting from Jacob, with Moses, Aaron and Elishama, old men at the time of the exodus, and we cannot date her principal public

labors much earlier than the time of their birth. To so late a period, at least, we find the Israelites extensively engaged in pasturage on their lands in Canaan, occupying their country by military posts, and making costly arrangements for the safety of travel and transportation.

It cannot be objected, that the Israelites had not the numbers and wealth requisite for such large operations. Their force comprised, not merely the lineal descendants of Jacob, but numerous servants, or retainers. Abraham brought many with him into Canaan, and afterwards acquired others in Canaan and in Egypt. His herdsmen and those of Lot were so numerous, that they were forced to separate from each other. When he marched north to the rescue of Lot from captivity, he took with him three hundred and eighteen of his own men, armed, besides the forces of his allies. As men fit for military service are usually not more than one fifth of a population, and as some must have been left at home to guard the women and children and tend the flocks and herds, it would seem that the whole number of his people must have been at least two thousand. The portions which he gave to Ishmael and the sons of Keturah were probably from his subsequent increase, so that he left some two thousand servants, or more, to Isaac. Well might the sons of Heth say to him, (Gen. xxiii. 6,) "Thou art a mighty prince among us." From the several mentions of Isaac's prosperity and wealth, the property seems greatly to have increased under his management. Jacob was obliged to flee to Padan-aram with only his "staff;" but when he returned, twenty years afterwards, his adult male servants were numerous enough to form "two bands"; though, in his judgment, both bands were not a match for the four hundred armed men, with whom Esau came to meet him. Jacob was a good manager, and doubtless increased his wealth in Canaan, and on Isaac's death, inherited his vast property; for Esau had long since retired to Mount Seir, become rich there, so that he had "enough," and honorably stuck to his bargain about the birth-right. In view of such facts, it is not extravagant to suppose that Jacob, at the time of his descent to Egypt, may have been the head of a population of ten thousand persons, scattered over his various possessions, from Beer-sheba, in the extreme south,

where he then dwelt, eastward to Hebron and northward to Shechem and Dothan. These may well have increased, in the time of Sherah, to a formidable number.*

Jacob took with him into Egypt, all his lineal descendants, not already there ; but it is not said, nor is it probable, that he took with him all his people, collected from all parts of Canaan. They also “took their cattle, and their goods which they had gotten in the land of Canaan.” Probably they took, not all their cattle, carefully gathered from all the land, but only what they had with them at Beer-sheba. The language, (Gen. xlv. 5–7,) is not so strongly universal in respect to their cattle and goods, as it is in respect to Jacob’s descendants, of whom we are very carefully told that he took “all.” He may have left some of his people at Shechem and elsewhere, to subsist as they could, and as their Canaanitish neighbors did, and may have aided them by supplies sent from Egypt. Or, if literally all went down, many may have returned five years afterwards, when the famine had ceased ; and they may have multiplied greatly before the time of Sherah.

And as for wealth of other kinds, — Shechem belonged to the heirs of Joseph, who was “a first-rate business man,” and who could hardly fail to become immensely rich during his long viziership of eighty years, from his first standing before

* Patriarchal slavery seems to have originated soon after the flood, when each family was an independent government, and its head needed as many sons as his neighbors had, for defence against them, and for equality with them in wealth. Those who had not children enough of their own, would gladly give something for the privilege of adopting those of their neighbors, much as they gave something for their neighbors’ daughters, as wives for their sons. These adopted children, “souls gotten” with money, had an interest in the prosperity of the family, and some one of them, in default of natural heirs, would become the head of it. Such was the prospect of Eliezer of Damascus, while Abraham was childless. Still, they were only servants, bought with money, or children of such servants, reared at the expense of the family, and constituting a part of its wealth. Very naturally, in the hands of unprincipled men, this practice degenerated into that of buying slaves of any one who offered them, asking no questions as to how the seller came by them. In the time of Jacob, there was a mart of this kind in Egypt, known to Midianish traders and others as far as Dothan and Damascus ; as appears by the sale of his son Joseph. Africa seems to have invented this form of sin, and has been punished for it ever since by being made its victim. The Mosaic institutes concerning slavery seem intended to restrict it, as nearly as the hardness of the people’s hearts and other circumstances would permit, to its original patriarchal character. The transition from these patriarchal families to petty “kingdoms” of a thousand or a few thousand souls, was very natural. It had evidently begun before the death of Abraham, and was far advanced, and in many cases might be said to have been completed, in the time of Jacob.

Pharaoh at the age of thirty, to his death, aged an hundred and ten.

Or we may come at an estimate of their numbers from an opposite direction. At the time of the exodus, their fighting men were 603,550, which, if it was one fifth of the whole number, the usual estimate, implies a total population of more than three millions, besides the Levites. (Num. ii. 32, 33.) If they had been doubling once in twenty years, which is scarcely credible, there must have been, at the birth of Moses, 37,721 fighting men, and 188,605 in all. If they doubled only once in twenty-five years, which is much more probable, their number at that time must have been about twice as large.

The language and conduct of the Egyptians, about this time, fully justifies these estimates. The statement of the king, (Ex. i. 9,) that "the people of the children of Israel are more and mightier than we," was doubtless extravagant. Had it been literally true, the subsequent oppression would not have been attempted, much less executed. But the whole course of action shows that the Egyptians regarded them as formidable in numbers and in power. The next verse expresses the apprehension that if they continued to increase, they would be able, by taking advantage of the next war, when the Egyptian army would be engaged with other enemies, to fight their own way, "and so get them up out of the land."

The Egyptians knew, it seems, that they had a country to go to, and that their country was "up" from Egypt. In the phraseology of those days, people always went "up" from Egypt to Canaan, and "down" from Canaan into Egypt. They evidently thought that they saw signs of such an intention on the part of the Hebrews, and must guard against it. If it should be accomplished, they would lose, not only a large and useful population, but the constant influx of the productions of Canaan, which the Israelites, probably, were in the habit of bringing down from their possessions in that country, and expending in Egypt. The operations of Sherah, in building towns and forts, might very naturally excite, or at least strengthen, this apprehension. Their increase must, therefore, be checked.

The most violent repressive measure, that of destroying the

male children, was adopted after the birth of Aaron, eighty-three years before the exodus, and before that of Moses, who was three years younger. It appears to have been too atrocious to be executed to any considerable extent, or for any considerable time. The existence of the generations of men to which Eleazer, Phinehas, Nahshon and Joshua belonged, shows that the attempt was abortive. Nor did the severe labors to which they were forced, prevent their increase; though the oppression to which they were subjected, must have seriously embarrassed them in their protection and use of their possessions in Canaan.

The Canaanites, whose hostile proceedings had compelled them to fight, with loss of life, for the defence of their cattle, and to build towns and forts for the protection of their travel and possessions, would not fail to make the most of this advantage. They would naturally push on their encroachments with greater energy than ever before. And the Israelites in Egypt could not reinforce their posts in Canaan. Pharaoh was already apprehensive that they would "get them up out of the land," and "would not let the people go" to Canaan for such a purpose. The heads of the tribes were rigidly detained in Egypt. The herdsmen and other retainers, without leaders, without instructions, without support of men or means from Egypt, must gradually succumb to superior force. These are details of which we have no recorded history; but, from the nature of the case, they must have happened. The result was, that before the time of the exodus, the Israelites had been dispossessed of every town, every fort, every rood of land, every hoof of flock or herd, throughout Canaan. The Beth-horons remained, for they were needed for the accommodation of travel; but Uzen-Sherah was not needed for the protection of the Canaanites against themselves, and disappeared from history.

What became of the numerous population of herdsmen and other "servants" of the Israelitish nobility, we can only conjecture; but we may conjecture with a good degree of probability. Many of them must have fallen in defending themselves, their families, and their possessions against the Canaanites. Many would naturally fly to their masters in Egypt, if they

could ; and there is no evidence they could not. But on the other hand, the Canaanitish victors would naturally, according to the custom of the age, retain many of them in bondage to themselves ; and this may have been the fate of a large majority ; especially of the women and children. Certainly, when Joshua arrived, they had disappeared as a distinct people.

We are perfectly aware how many of our facts rest on no historic record, but are merely inferred from other facts. But we submit it to the reader, whether our inferred facts are not fairly inferred ; are not perfectly in harmony with those that are recorded ; and whether those on record do not necessarily imply the occurrence of these, or of others substantially like them. If so, it appears that Abraham and his seed came into possession of a large part of Canaan by fair, lawful, and righteous means, and retained their possession and use, even during their residence in Egypt, till they were unrighteously dispossessed by violence ; and that, according to the laws of nations, as understood and admitted always and everywhere, they had a perfect right to return and repossess their inheritance, and to use such force, and to inflict such damage and destruction on all opposers, as might be necessary for that purpose.

The original plan of Moses was, to have entered Canaan on the south, by way of Hebron ; but the opposition of the inhabitants of the land and the craven spirit of the Israelites compelled him to change it, (Num. xiii., xiv.,) and, after long wanderings in the wilderness, to beg a passage through Edom, which was refused. (Num. xx.) They were then attacked by the Canaanites under Arad, (Num. xxi.) and fought in their own defence. Then, after a long circuit round Edom, as they approached the Jordan from the east, first Sihon, and then Og, made war upon them, and suffered the result of unsuccessful war. The principal campaigns of Joshua, too, were made necessary by the hostile movements of the Canaanites themselves, who, making war on the Israelites, to keep them from repossessing their inheritance, were justly, by the laws of war and of nations, punished by the loss of their own. The record makes this plain in respect to his most important conquests ; and if it is not expressly stated in relation to some of his minor operations, fairness requires us to presume it.

If any object, that God gave the command to destroy those nations and possess their lands before they had made any attack on Israel, we reply, that it was not given before he knew that they would do it, nor without the foresight and consideration of their guilt in doing it. He gave the Israelites commands, which it would be right for them to execute in the circumstances in which he knew they would be placed. As he had said to Abraham, (Gen. xv. 16,) the Israelites were not allowed to take possession of the whole land, while "the iniquity of the Amorites" was "not yet full." But God knew when they would have filled up the measure of their iniquities, and he gave his promises and commands accordingly.

Doubtless, the Israelites, in their conquest of Canaan, did many things which God had not specifically commanded, and some of which were wrong; and doubtless many right things were done, which we are unable to justify, because, in the lapse of more than thirty centuries, the knowledge of the justifying facts has been irrecoverably lost. Some may think that God ought to have preserved that knowledge for our use, so that we might be able to see and prove the righteousness of every one of his acts and commands. But he is not careful to apologize with such minuteness, to those who have no confidence in him, for what it pleases him to do, or to command. If he has graciously enabled us to see his justice in the leading features and general course of these transactions; to show that the Canaanites deserved their doom, and brought it upon themselves by their rapacious and murderous injustice to the Hebrews; and that the Israelites, in reclaiming their possessions, acted in accordance with the universally acknowledged principles of international right, as well as the express command of God, this ought to be satisfactory, and to silence all misgivings as to the righteousness of any particular commands which we are unable to justify from our ignorance of all the facts, and from our inability, after so long a time, and such changes, social, moral, and intellectual, to appreciate the facts if we knew them.

There are two facts, which some may reject from such an investigation as being theological, but which are as really facts, to be taken into consideration in making out the history, as any others on record.

One is, that a righteous God, who requires all men to deal justly with each other, and who, at Sinai, forbade this very people to steal, and even to covet "anything that is thy neighbors," did command the Israelites to enter Canaan and take possession of it, by the use of all necessary force. This proves, if he was not most grossly inconsistent with himself, that taking possession of Canaan by the Israelites was not stealing, and that their desire to possess the lands then occupied by the Canaanites was not coveting anything that of right belonged to their neighbors and not to themselves. The history of the Israelites and of the Canaanites in relation to that land must have been such as justified the Israelites in desiring it and taking possession of it as their own. The facts which we have quoted from the Scriptures must have been a part of that history ; and the other parts of it must have been in harmony with these, and must have been morally equivalent to those which we have inferred.

The second is, that in all these transactions, God had regard to his great and holy name. One of his objects, often expressly declared, was, to manifest himself to all right-minded men, not only as an almighty sovereign, but also as a holy and righteous God. He could not, consistently with that design, exhibit himself as the patron and instigator of robbery and murder, by individuals or by nations. There must, then, have been facts, public facts, then known in that part of the world, in view of which the invasion and conquest of Canaan by the Israelites was an honest transaction. The known history of the Israelites and the Canaanites, and of their relations to that land, must have been such that, in view of them, God, in commanding and enabling the Israelites to conquer and possess the land, gave a favorable exhibition of his own moral character. The Israelites must have had well-known rights in the country, and the Canaanites must have been well-known wrongdoers, who deserved to be dispossessed and driven out. The history, as we have given it, consisting partly of recorded facts and partly of facts inferred, meets this requirement ; and this is a strong confirmation of its substantial truth.

This last consideration applies the more forcibly, if the struggle which ended in the expulsion of the Israelites from Canaan

continued many years, and could be remembered by old men at the time of the exodus ; and this our chronology very well permits, and even renders probable. One of the last places to be relinquished by the Hebrews would be the pass of Beth-horon, which covered their retreat into Egypt. Elishama, the venerable head of the Ephraimites at the exodus, might well remember when they held that pass, and may even have witnessed the capture and demolition of his cousin Sherah's Fort. As a prominent young man of the tribe to which that region belonged, he may have been the last captain of an hundred, or of fifty, who attempted the defence of Uzen-Sherah.

ARTICLE VI.

CREEDS.

THE communion and friendly coöperation of Christians of every type for practical Christian ends must be regarded as important and conducive to the credit and advancement of Christianity in the world. There can be no question, that it is the will of our Master that all his disciples should be "one," for their own good and for the sake of their influence upon "the world" ; a brotherhood, bound together, not by complete uniformity of administration and ceremonial, but by unity of spirit and mutual good-will. This is to be desired and earnestly labored for ; to some extent, it is realized. The great conflict in our day, as well as in past ages, is not between one and another of the different sections of the Christian world ; it is a contest between those who believe in the Gospel, and those who do not believe in it. The course of providential events, in recent times, has given fresh impulse to the desire of union, and has exercised a reconciling influence on the Christian sects. We rejoice in it ; we want a progressive Church, steadily contemplating the glory of the Lord Jesus, and so "changed into the same image" by the agency of the *Spirit of God*.

There is danger, however, that the earnest effort for hearty Christian union, which is generally encouraged, may be attended by an indifference to Gospel truth, ignoring many of its essential doctrines, and suppressing the distinct utterance of those doctrines in some quarters, where they are not expressly denied. "Not doctrine, but life," is the cry of many. In some instances, the creed is diluted, and fundamental doctrines are carefully eliminated in a well-meant, but misguided effort to fashion "a Christianity large enough to hold all Christians," and to find *the* truth, which shall make all *forms* of truth comparatively insignificant. In other instances, the prominent doctrines, set forth in the Calvinistic confessions of the churches, are spoken of in disparaging and contemptuous terms by ministers, or passed over in preaching with cautious and significant silence. In other instances, to evade the opprobrium of being called dogmatist and bigot, there is a practical sacrifice of doctrines of the creed to a show of visible ceremonial uniformity, offering an easy and unquestioning recognition of the Christian name for all who claim it. There are conflicts of opinion among the different sects of the Christian world, and various shades of theological thought among those who fraternize in the same communion. It is not likely that the wisdom of the intellect will soon fuse them into beautiful unity. They will exist for the present, whether they stand out or not in any formal symbol. The questioning of our times is free and searching; it reaches down to the very foundations of things; it relates to the essential attributes and government of God and the everlasting destiny of the human soul. And it is a poor conceit to deprecate religious discussions as distracting and divisive, or to turn away from detailed articles of faith in churches, as unwarranted or injurious.

Our churches favor the use of creeds. With few exceptions, they have a brief summary of the leading doctrines of Christian faith, which is the exponent of their faith, the bond of their organic union, and the test of church-membership. It must necessarily be brief and synoptical. All readily see the importance of comprehensiveness in standards of faith; but all do not so easily perceive the importance of their being sound, distinct, and complete.

The use of Creeds. — We shall reach the safest and most satisfactory conclusions by examining first the origin of creeds, and their proper relation to the church, and then considering their utility.

Our first question is, *What is the origin of creeds?* In the apostolic churches, it was the avowal of faith in Christ which entitled any one to baptism and the fellowship of the church. The formula of the confession, however brief it might be, had reference, not to the life, but to the faith, assuming that the life would be Christian, if the faith were real. The notion is becoming extremely popular in our day, that a respectable life in place of any discriminating regard to doctrinal correctness, is to be the panacea for our ecclesiastical ills. “Modify your creeds,” is the cry. “Remove the offensive definiteness; substitute a consideration of individual character instead of the acknowledgment of the truths of Christianity; make the life, not doctrine, the test of church-membership.” Now there may be, connected with this proposal in some minds, an earnest desire, which we honor, for a deep piety and a thorough Christian life. But we have to object to this scheme, that it wholly reverses the method of the New Testament, and therefore gives poor promise of securing the desired fruit of a holy life. It is true that the Epistles of the New Testament direct attention to the conduct, showing that “the grace of God teacheth” us to deny “ungodliness and worldly lusts,” and to live “soberly, righteously, and godly,” in the world. It should be remembered that the Epistles were addressed to those already in the church, and, therefore, supposed to have accepted the scheme of doctrinal points, so emphatically and prominently enforced by the Epistles of Paul. After pronouncing that anathema upon him who preached any other doctrine than he had delivered, what would he have said to any one who might have sought admission into the church with an avowed rejection of any material portion of Christian doctrine? The simple declaration of belief in Christ, which was required in order to baptism in apostolic days, was brief, but it admitted of no ambiguity. And if it was as little ambiguous now as it was then, the brevity of the formula and the essential comprehensive confession then employed might still suffice.

In subsequent periods of the Church, creeds were formed to meet the exigencies which arose, and give an expression to the conclusions of Christians on important or contested points of religious truth. Minorities might, and did, frame creeds to express their convictions, as well as majorities. Many of them have perished. Others have been preserved, and some of them have been treasured up in the heart of the Church, and transmitted down through the centuries as the common confession of Christian faith on the points at issue, which they define. There is extant a brief summary of Christian doctrines called the *Apostles' Creed*, which, though it was not composed in a council of apostles, yet appears to have been the general creed of the Christian church, from at least the close of the *second* century, down to the Reformation — serving as a test of Christian orthodoxy, and as a guide in training and instructing “catechumens” in the principles of Christianity. In the form in which it has been adopted by most Protestant churches, it reads thus : —

“I believe in God, the Father, Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose again from the dead, ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, in the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.”

This is a most valuable monument of the Church, as showing what in the early ages were considered the great, the peculiar, and the essential doctrines of the Gospel, namely, the *facts* here recounted.

New errors, at later periods, sprung up in succession. To testify against the heresy of Arius, the *Nicene Creed* was adopted, A. D. 325, in the celebrated council of three hundred eighteen members held at Nice, in Bithynia, and became the standard declaration of the Christian world down to the Reformation, on the doctrine of the Deity of Christ, — “God of God, Light of Light, very God of very God; begotten, not made; of the

same substance with the Father," &c. At the Reformation, the *Augsburg Confession* was the emphatic protest of the Lutheran reformers against the errors of the Papal Church, and a declaration of belief in the sufficiency of the Holy Scriptures, and the doctrines of the depravity of fallen man, the mediation of Christ, justification only by faith, and the sovereign grace of God. This became the standard of faith in the Lutheran churches. Subsequently, John Calvin embodied his views of Christian doctrine in his *Institutes* and the *Catechism of Heidelberg*. The Calvinistic system of doctrines is the basis of the Thirty-nine Articles of the English Church, and of the Catechisms and Confession of the Westminster Assembly of Divines, which were accepted substantially as their standard of faith by Old and New School Presbyterians, by Orthodox Congregationalists, and Baptists, in this country. The symbols of New England theology have reaffirmed and consented to the Confession of the Westminster Assembly of Divines. The Synod assembled in 1648, at Cambridge, to prepare a Platform and Confession for the Churches of Massachusetts, say : —

“The Synod, having perused and considered with much gladness of heart and thankfulness to God, the Confession of Faith published of late by the Reverend Assembly in England, do judge it to be very holy, orthodox, and judicious in all matters of faith, and do therefore freely and fully consent thereto, for substance thereof.”

If ministers and churches agree in receiving the great principles of religion which are contained in the Word of God, and which are distinctly stated in that confession of faith, it is difficult to perceive any good reason why they should not, for the honor of their religion, publicly express their union in sentiment by a Scriptural creed. Thus we may declare and show to the world, that in many respects we agree with other branches of the Protestant church, though in some respects we differ from them. Our principles should be known.

The glance which we have taken at the origin and history of creeds shows that they are authorized by the New Testament. The brief but unequivocal formula there indicated, contains the principle of having creeds. The varying phases of error have from time to time rendered it necessary to guard new points and extend the details of our creeds.

Another question, which requires a few words of exposition, is, *What is the relation of a creed to a church?* The creed of a church is the basis of its organic union, and the expression of its Christian thought. It is its *organism*, through which the vital functions of the church are to be performed. Naturalists tell us of some animals which have a very simple and rude structure. In some instances, a single duct is the organ of digestion; in others, the circulatory organs are nearly wanting, and the whole body seems a rude pulpy mass. In animals which have a defective or low organization, but few of the functions which pertain to higher organizations can be performed, and those imperfectly. So it is with churches. A church which is organized by accepting the great leading truths of the Gospel in its confession of faith, has a structure through which the vital forces of religion can work. If it does not work in all goodness, it will be because the vital springs have not been quickened by the Holy Spirit.

A creed is the distinctive characteristic of a church. It is the boundary line which distinguishes a church from the world without and from other churches. It is the exponent of its faith, the expression of the Christian doctrines which a church presents to the world. Things exist in the world by distinction one from another. You identify or distinguish them by their differences and likenesses. A church is like an edifice, and its confession of faith is its outline and interior plan, and it should be complete and symmetrical. In the lowest idea of a church, which you can conceive, there must be somewhere a boundary line, in a symbol, either expressed or understood, which defines it, and separates those who are in it from those who are without. Dr. Channing argued strongly against human creeds as bonds of Christian union, and avowed his aversion to them. But those who accept him as their theological leader, have been constrained since his day to acknowledge that Christian churches, as organized bodies, cannot exist without having at least one article of faith,—and that is the confession of the superhuman and divine origin of Christianity. Theodore Parker took his ground outside of that confession, and they generally disowned him. Bringing to his cause talent, wit, earnestness, and application, he gained hearers, and gathered a

congregation around him which listened to his stated discourses, signifying an open and avowed hostility to Christian doctrine. The large scope of the so-called "liberal church," is not large enough to recognize such congregations, as being Christian churches. Everything and everybody cannot be embraced in it. The symbols of Calvinistic churches generally embrace not only a declaration of belief in Christianity itself, but also a detailed confession of the fundamental doctrines of the Christian system, as the basis of organization, not as the ground of salvation. The Bible is distinctly recognized by them as the supreme and only rule of faith and practice ; — the only authoritative standard of appeal and of judgment. The creed tells how the church understands the Bible. If the creed becomes authoritative, dogmatic, final, and paramount to the Bible, as in the Papal Church, and, to a greater or less degree, in all hierarchies, this is an abuse of creeds, and the fault is in the administration of the church, not in its having a creed. This abuse is no reason for sweeping away all creeds any more than it is for abolishing all churches. In Congregational churches, the articles of faith define the church and distinguish its character ; they express its Christian faith ; they are its organic structure through which its vital functions are to be carried on ; the abolition of these would be the dissolution of the church organization and the end of the church. They are the human form of the religious thought of the church, which the members agree in supposing that they have discovered in the Word and works of God ; and within which they attempt to do the work which Providence has given them to do, never surrendering, of course, their individual right to explore the realm of truth for further light and knowledge.

The Israelites were enjoined to encamp "each by the standard of his tribe and the ensign of his father's house." They had the pillar of cloud and fire, in which the presence of the Lord went before them, as their great and authoritative ensign, which all the tribes followed. When that went forward, they marched ; when that rested, they encamped and remained stationary ; that was their rallying signal in all emergencies. But they had also their divisional standards, around which the respective tribes were to be marshalled for the march, for the

battle, or the encampment ; each family also had its ensign. Yet all these subordinate standards of single tribes and families took the signals of the central ensign, which God himself held out. So creeds are subordinate standards. They have no right to have authority further than they take and reiterate what the Bible teaches.

Says John Robinson : —

“ The constitution of the church is the orderly collection and conjunction of the saints into and in the covenant of the New Testament ; wherein the saints are the matter and the covenant is the form, from which two concurring, the church ariseth, and is by them constituted.”

The faith which a church professes determines the form and structure of that church.

We pass now to the question, *What is the use of creeds?* The relation of a creed to a church, as just described, affords in part an answer to this question. It supplies the organic system of Christian principles, upon which the existence of a church depends. A church, with a well-arranged creed, is like the human body, which has a system of organs for the purposes of sensation, nutrition, and motion. The organs of the body are necessary to its existence and action. They are not all that is wanted ; they are not sufficient without the vital powers to act through them. The body may have all the organs complete, and yet be dead. But the vital processes cannot go on in the body without the organs of digestion, circulation, respiration, sensation, and the like. The bodily organization in man is very complicated and wonderful ; in the oyster it is very simple and restricted ; but in each, it is indispensable to the processes of life. To apply the analogy, the creed, tacit or avowed, which a church adopts, supplies its organic structure, through which its life acts in its various forms. A church, as such, must have a belief, in order to be a church. If its confession can be carried no farther than the acceptance of Christianity in general, and a few elementary principles of the system, it will have a low and limited organization, and its life and work must be correspondingly feeble and circumscribed. If a church, to compromise with ignorance and prejudice, dilutes its creed, and

sloughs off one and another of the leading doctrines of the Bible, its organization will be proportionally narrow, and its living forces cramped. The best constitution of a church is where the leading doctrines of the Gospel are duly systematized and accepted in the creed, giving scope to the piety of the church to operate freely through all those doctrines, and leaving the way open to advance, by the study of the Word of God, into all the minor branches of Gospel truth.

A creed, moreover, lays a foundation for unity of action, *in unity of opinion*, in a church. It is evident, that all intelligent, harmonious action of a church must be based on coincidence of opinion, as to what the Bible teaches, at least in fundamentals. In an army, marching to subdue a revolted province, it is necessary that all, both officers and privates, should agree in firmly believing that the province is in a state of rebellion ; and if any deny the fact of the crime of rebellion, and justify the secession as a reasonable measure of the province, common sense would say that they ought not to be in the army. In opinion, certainly, they would be with the seceders. They would not be reliable, in the decisive action, to help the ends of the government, but might be expected to go over to the enemy. Those who believe in the reality of the revolt, would exclude from their ranks those who denied it ; and this measure would show not bigotry, not tyranny, but reason and common sense. How can those act together who do not think together, so far at least as to be able to aim at a common end, by common means ? We maintain that the Bible, which is the only authoritative test and standard of appeal, is adapted to produce such agreement of opinion, as is necessary to intelligent and harmonious church action, or else it is very imperfect, and not able thoroughly to furnish the man of God for every good work. The acceptance of a common belief, or creed, is a professed agreement of opinion without which the church cannot act together. Those who agree not only in accepting the Christian Scriptures as containing a revelation of religious truth, but also in understanding the Bible to teach that this world is a revolted province of God's kingdom, that all men are depraved, and need regeneration and atonement ; that the Word, who was God, became incarnate and died to make atonement, and

that the agency of the Holy Spirit works according to the eternal purpose of God, in regenerating and sanctifying the soul and delivering it from everlasting condemnation, can act together in a church ; they can aim at common ends, and use common means to gain those ends. And those who take the opposite side, and deny these doctrines, cannot act with them ; and the pretence of such to act with the former is a mockery of common sense. The utility of creeds, therefore, appears in the necessity of agreement of opinion in order to intelligent church action.

The utility of creeds is seen, also, in *preserving distinct and definite expressions* of truth, which the depravity of the world is constantly tending to displace with ignorance, error, and delusion. It is one doctrine of the Word of God, which ought to be in every church creed, that the unregenerate heart of man cherishes a dislike of the holy character, purposes, and law of God, and has ever "loved darkness rather than light." This is the true source of religious errors in the world. It is not so much the influence of false teachers, nor the original difference in the mental structure of men, which leads so many people into errors, as it is that "their foolish heart is darkened ;" and they do not "like to retain God in their knowledge." It is a mournful fact that the great doctrines of the Bible fade away from the minds of men, unless the church holds forth continually the word of life, and especially those doctrines which are most exclusively essential portions of the divinely revealed system of truth. The consenting voice of the church is needed in the confession of its faith in those doctrines which lead the sinner to true and genuine conviction of sin, to humble dependence on God, and to regeneration which is by repentance and faith in Christ. The efforts of "the rulers of the darkness of this world" are aimed to prevent this blessed result. They often assail those revealed truths whose logical connections with other parts of the revealed system are not readily seen by many, but which are essential to the full and proper operation of the system in convincing of sin and regenerating the soul. The consequences of denying the deity of Christ, or the personality of the Holy Spirit, are not at once clearly seen by common minds. A common mind would not, at the first glance,

suppose that Arianism, for example, would send a pernicious influence through the whole of that system, which God has given to convince of sin and save the soul. But so it does ; it sweeps away the doctrine of atonement, and so puts the sinner upon the vain effort to establish his own righteousness. Necessity is laid upon the churches to accept in their creeds the leading doctrines of Christianity for the sake of the emphatic and standing expression of those doctrines, which is thus given to the world. It has been objected that "errors have been canonized in creeds." Grant it ; Paganism has had its dogmas, Mohammedanism its tenets, Popery its corrupt doctrines,—and various religionists their errors. So it will continue to be for the present in the world. But this is far from supplying a reason for a church of Christ to suppress its declaration of the truth ; on the contrary, it is a good reason why the church should have a creed, and should make to the world a distinct and solemn expression of "the truth as it is in Jesus." It is thus that church membership comes to *mean* something ; and it is thus that the church becomes "the light of the world."

Again, the utility of a creed will appear further if we consider it as *a help in the study of the Scriptures*. It is good to be aided in our study of the Word of God by systematized and discriminating statements of divine truth, using a creed as we use accurate and condensed systems in studying science. The ultimate authority in science is the great book of God's works, and not any book of Newton, Laplace, Linneus, or Cuvier. But who will say that it is not highly beneficial to the scholar to study the "*Principia*" of Newton, or the "*Mécanique Célesté*" of Laplace, as an aid to a thorough acquaintance with Natural Philosophy or of Astronomy ? Yet the text-books of the schools are but scientific creeds derived from the great book of God's works. Nobody inveighs against the use of those creeds, as circumscribed, despotic, or unfavorable to progress. All consider it highly useful to have the facts of the world condensed and arranged into the creeds of science, and to study them as the wisest method of advancing to still further knowledge. Why should we not derive similar benefit from studying the accurate definitions and discriminating statements of a religious creed, and comparing it with the Word of God ?

Take, for instance, the Westminster Assembly's Catechisms and Confession of Faith. Can you read and study those documents, without admiring them as concise expositions of Scriptural truth, which they have stated with a clearness, consistency, and discriminating exactness never yet surpassed? We do not ascribe perfection to every sentiment. You may dissent from some shades of thought which are taught in them; but we question whether any man can carefully read and thoroughly study them without finding himself benefited in a high degree, or without being aided in the study of the Scriptures, and helped onward in the knowledge of God and of Jesus Christ our Saviour. The same is true, more or less, of many other confessions.

It must be added, that the creed of a church, if it is discriminating and faithful to the Scriptures, benefits *the children of the covenant*. It is a guide in teaching them the first principles of the Christian System. Surely the children of the church are not to be left to grow up in ignorance, but they are to be brought up "in the nurture and admonition of the Lord." This implies early instruction and training, which is a necessary preparation of children for hearing the preaching of the Gospel with saving benefit, and so for full admission to the privileges of the church. They are to be regarded as were the catechumens in the early periods of Christianity, who were a class held under instruction in the doctrines of the Christian religion, preparatory to full membership in the church. The creed of a church is a brief manual of systematized, Scriptural truth, which is of great service as a guide in the religious training of the young.

Looking at past ages, we may discern, perhaps, an excessive tendency to rely on creeds; but that is not the tendency of this age. The tendency now is to the other extreme, which is equally an error — the disposition to underrate them. We have come to understand that creeds will not save us; with many, at the same time, there is that rashness which casts away the fruit of the pious intellectual toil of centuries. The use of creeds has respect to the honor of God, to the edification of the church, and to the recovery of the world to Christ. For, if God has given us a revelation of a scheme of truth for glorify-

ing Himself and manifesting to principalities and powers his manifold wisdom in saving sinners, it is surely to his honor that we should credit that revelation, and frankly avow our faith in the record which He has given us of his Son. This is to confess Christ before men. It is, moreover, conducive to the stability and peace of the church, to have the principles of the Gospel distinctly declared in the confession which is the bond of Christian union. And when persons have, before uniting with the church, endeavored to obtain certainty, or a fair and full decision upon the fundamental doctrines of the Gospel, and can say, "I know what I believe," they may be expected to derive comfort and strength from the open profession of that faith. They will be more free and manly to work in it, to hope in it, and to die in it. Besides, the profession is a testimony to the world, which the world needs, and which can be conveyed to it in no way so impressively as by the public avowal of our faith in the leading doctrines of the Gospel. Be it that some of the doctrines are offensive to unregenerate minds, and are accounted foolishness; still they are a part of our revealed Christianity, and really they are the wisdom of God. We have no reason to be reluctant to avow them, much less to be ashamed of the Gospel of Christ. Men need to learn what Christianity is, and to learn it, not only from preaching, but from the profession of Christians, that they may read the true Gospel of Christ from his "living Epistles," and that they may understand what, we think, should be the condition of membership in the church. It is a poor compliment, which those pay to the Christian religion, who reduce their articles of faith to the minimum of a simple declaration of belief in Christianity, or a few general platitudes of religious doctrine; as if the Bible had no positive and distinct revelations of momentous truth, but left us to grope in wide and foggy regions of theological indefiniteness. Certainly the Christian Scriptures warrant that definiteness of doctrinal statement in the creeds of our churches, which characterizes the theological expositions of Calvin, Edwards, or the Westminster Assembly. The independence of Congregational churches with respect to their creeds operates to diminish the traditional authority of the creeds, which prevails more in consolidated bodies of Presbyterians,

Episcopalians, or Methodists, but it encourages thought and stanch intelligent conviction in individuals in consenting to the standard of faith. In our congregational polity, we sacrifice something of the *esprit du corps* for the sake of individual strength and discrimination, and thereby gain a more complete union to Jesus Christ through an enlightened faith in the doctrines professed.

We must not lose sight of the unquestionable fact, that Christianity has an intense individuality, beginning its benign work with the individual, and not with the corporate church. "The kingdom of God is within you." It aims to regenerate the world by the conversion of individuals. It advances, "not with observation," but by the silent, unseen work in the quiet parish, and in the quiet heart. A standing in the church is secondary to personal godliness. When a person is converted, he will desire to occupy his proper place in the organization of the church, which is Christ's body. He must survey the Christian sects, and inquire how they severally understand the Bible, that he may enter that one whose creed and polity suit him best, as containing the system of doctrines taught in the Holy Scriptures. If he sees himself depraved, polluted, ruined, lost, in need of regeneration and atonement, then he could not accept the Universalist system, nor the Unitarian, nor the Pelagian, nor the Arminian system; but he can, in fundamentals, agree with any evangelical denomination. He must join the denomination with which his faith best agrees, and with which he can best act in harmony; where he shall find himself in the ranks of a sympathizing and consciously agreeing people, each individual strengthening his neighbor's hand. This sort of unity is a blessed union, not a blazoned pretence; it is a reality, not a sham.

It is no doubt better that, for the present, there should be a diversity of denominations. The Almighty Governor of the world deduces good from it. For illustration of this, we need only to call attention to what may be called the division of labor, like what is developed more and more in the industrial processes of civilized society. Men gain in expedition, efficiency, and heartiness in the several departments of work, by each one working according to his adaptations, and attain bet-

ter results by this balancing of forces in the division of labor. There is very little reason for the antagonisms of professions and trades. But even the delusive preference and prominence which each individual is apt to accord to his own calling may work well for society. So the diversity of the Christian sects, in the wisdom of Providence, operates, to a considerable extent, to bring about good results. Ideas of vital moment are kept alive by the zeal of sects; activity is stimulated by a really noble emulation; earnestness is maintained by rival bodies provoking each other to love and good works, — whereas, otherwise, they might sink into the dulness of a stupid and lifeless uniformity. These are not the highest motives of action. But in speaking of man, we have to acknowledge at every step that he is fallen. In his best estate, his motives are not often the simplest and the highest which might be; but they are strongly mixed. In the multiplicity of sects, God is ordering it well, that Christian love and zeal should flow through the world not in one broad river, making its immediate banks verdant and fruitful, and leaving the rest an arid desert, but in many little rivers, creeks, and rills, fertilizing the mountain sides and the valleys in their course. There are differences of temperament, cast of mind, and education which demand different shades of doctrinal statement and different modes of administration and church action.

The advocacy of an honest and uncompromising creed is not a plea for sectarianism, nor is its aim or tendency to divide. Sectarianism, fired with “a zeal of God, but not according to knowledge,” is an evil, which has often plagued the church. But sectarianism in the church of Christ is not the only evil, nor the worst. Laodicean apathy is a deeper evil. The tendency of poor drowsy humanity is to fall asleep, and lapse into a spiritual state of stagnation, indifference, death. In that state, men hide their eyes from the light of God’s Word, — have a distaste for creeds and doctrinal discussion, and, omitting the weightier matters of the Christian religion, they content themselves with loyalty to man, with the custom of society, and an easy respectability. Sectarianism is antagonistic to this, and merits some mitigation of our condemnation of it for its protest and resistance against a form of depravity so odious and de-

structive. The Christian ought to desire union. But what union? The answer is, that union in which Christians are "of one mind and one spirit"; in which the watchmen shall "see eye to eye" and speak the same "truth in love"; and in which the church shall act together for common ends and by common means. A disposition to divide is surely bad in its nature. Yet, as the world is, there must be division, and the truth proves the occasion of it. The Lord Jesus apprised his disciples of his bringing division into the world. Every great revival of religion has occasioned division and debate. This fact is important. It is well to settle it in our minds that Christianity is an unwelcome light in this dark world, a fermenting leaven, a two-edged sword piercing to heal, and tending always to "turn the world upside down." And no yearning for peace must be permitted to neutralize this effect, nor to abate our zeal to spread the Gospel of our Lord.

In our endeavors to leaven the world with Christianity, we should work in hope, depending on God to give demonstration and power to the truth for the salvation of individual souls. The world has too entirely cut itself off from allegiance to God to warrant the hope of its being easily and speedily won back and reconciled by simple declaration of error, and proclamation of truth. Hope that kindles at the idea of the world's being friendly to the reception of Gospel truth, will end in disappointment and sorrow. We must hold fast the form of sound words, and preach the Gospel to all the world, — gathering ever fresh and exultant hope from the promise of our Lord, "Lo, I am with you alway, even unto the end of the world." Great is the office of the theologian and pastor. Soundness in doctrine is of vital importance. So is the Spirit of Christianity, the heart in the ministerial work, the human sympathy, which can be acquired in no school but that of Christ. The grand practical work before him is the world's conversion, — that done, all is done. He may not see it accomplished, but he should labor for it; so should all Christians, and then expect, at the end, to receive the crown.

ARTICLE VII.

GIBEAH — A LESSON FOR THE TIMES.

“ And the people repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel.” — *Judges xxi. 15.*

THIS was while Phinehas was high-priest, and therefore during “ the days of the elders that overlived Joshua,” and while Israel yet “ served the Lord.” Yet idolatry had begun to creep in, and had not been punished, and there was a growing relaxation of manners and morals, which the magistrates did not repress.

A crime, equalled in vileness and atrocity only by that attempted, but not accomplished, in Sodom on the night before its destruction, had been committed in Gibeah. Gibeah was a city of Benjamin, of seven hundred fighting men, and therefore of three or four thousand inhabitants. But a few of them could have been engaged in the crime, or had any knowledge of it when committed.

The principal surviving sufferer, though a conscientious, religious man, of easy temper, was terribly exasperated, and, instead of appealing to the elders of Gibeah, or of Benjamin, whose duty it was to punish the crime, made a most awfully exciting appeal to all Israel against them. The appeal took effect. A mass meeting of four hundred thousand was held at Mizpeh, and Benjamin “ heard ” of it. The sufferer addressed the meeting, and they swore vengeance against Gibeah. They sent messengers through the whole tribe of Benjamin, charging the tribe, virtually, with connivance at this wickedness, and demanding that the criminals should be delivered up to be punished. Many of the Benjamites, probably, never heard of the crime before, and were incensed at what seemed to them an unjust accusation. The demand, too, was unconstitutional. It was not the duty of Benjamin to deliver up the criminals, but to punish them ; and if they had felt as they ought about the crime, they would have punished them, notwithstanding any provocation to the contrary. But instead of that, they thought only of the unjust accusation and unlawful demand,

and prepared to defend their constitutional rights by force of arms.

Israel, not doubting that God was on their side against such atrocious wickedness, resolved on immediate war, without asking him whether further attempts should be made to procure justice peaceably. They only asked which tribe should go up first. He designated Judah, usually the leading tribe, and the tribe to which the murdered woman belonged. They had vowed a war of extermination, that should not leave man, woman, child, beast, or unburned city. And they devoted to utter destruction every Israelite who hesitated to go the full length with the party. Confident in their overwhelming numbers, they marched "onward to" Gibeah, and, to their astonishment and dismay, were driven back with the loss of twenty-two thousand men. They were not fit to conquer. Their fierce exasperation against one sin, while so careless about other sins, did not secure the favor of God.

They prepared for another battle; but, somewhat humbled and softened, they asked the Lord whether they should again attack Benjamin their "brother." They did not call him their "brother" before. The answer was, "Go up against him." Benjamin had decidedly put himself in the wrong by protecting the criminals, instead of punishing them, and must be punished. They made the second attack, much in the spirit of the first, and were again defeated, with the loss of eighteen thousand men.

This amount of blood-letting seems to have reduced the fever of their excitement, and they were now sincerely desirous of divine guidance, and even willing to abandon the war, if God should say that it was their duty; but God commanded them to go on with it; and though their spirit was even now but partially right, he promised them victory. No longer rash with self-confidence, they made prudent strategical arrangements for the third battle, which the Benjamites, elated by two victories, neglected. The result was, a complete victory of the Israelites, followed up with an exterminating fury, which, though they had vowed it, was unjustifiable. None were left of Benjamin, either man, woman, child, or beast, except six hundred fighting men, who escaped to the Rock Rimmon, where they abode four months.

These four months gave the Israelites time for reflection. They were shocked and distressed at their own horrid work in this fratricidal war. They “repented them for Benjamin their brother,” and “because the Lord had made a breach in the tribes of Israel.” They could not endure the thought, that even one tribe should be missing from their Union, and set themselves at work earnestly to reconstruct the ruins of Benjamin. In this work, they found themselves painfully embarrassed by the angry vows they had made in their exasperation, and forced to the adoption of measures which could not be justified. But nothing could hinder them from reëstablishing their “brother Benjamin” in his ancient position, as one of the co-equal tribes of Israel. The Benjamites, thoroughly humbled, gladly accepted the kind offices of their brethren. The original dispute seems to have been forgotten by both parties. It does not appear that the criminals were ever delivered up. Very probably, they all fell in battle, or in the indiscriminate butchery which followed; but no inquiry seems to have been made concerning them in the final settlement.

This lesson is too plain to need comment. It contains a prophecy, which has been fulfilled, as yet, only in part;—only as far as “BULL RUN.”

ARTICLE VIII.

LITERARY NOTICES.

Thomas Paine : New American Cyclopædia, Vol. XII. New York : D. Appleton & Co. 1861.

Is history what its compilers choose to make it; or is it that which actually lived and was? Are dictionaries, lexicons, cyclopædias, repositories of facts; or looms in which to weave tissues of fancy and fable? We are reminded of a small bit of authentic history in point. When this New American Cyclopædia began to fill its shelf in our sanctum with its successive instalments, we asked a friend if he in-

tended to take it in? With a knowing look he (himself both a fine philosophic and historical scholar), shook his head, affirming that the best of these compilations are only the opinions of their editors, and are no sufficient authority in thorough investigations. We begin to think our friend was right. Much as the work has pleased us in its former general features, we have here struck the *pons asinorum*, and find it a broken bridge. The life of Thomas Paine is written, leaving out just that which made him Thomas Paine, as much as *his* christian patriotism made George Washington the rightful owner of all which that name of honor and goodness covers.

It may be well enough, in a work like this, to let the members of a sect or a school tell its own story, if other guards are added to correct partial and unduly apologetic views. Thus, in the old "Encyclopædia Americana," we had the article "Jesuit" first by a member of that order, and then, by a Protestant writer, between which one could "square up the corners," as a bricklaying neighbor of ours is fond of saying. But here the corners are nowhere, and the whole thing *leans* worse than the campanile of Pisa. Paine was a coarse, licentious, drunken, swearing infidel; untrue to his friends, quarrelsome, and utterly unclean. He wrote the "Age of Reason" as well as the "Common Sense." What "common sense" he had was neither moral or religious, but only political. *His* "age of reason" never came. His name belongs to the catalogue of Cain and Judas, upon whom God may have mercy if he can; but whom men must only pity, not defend or excuse.

This article of a half dozen solid pages is full of perversions and suppressions. It is a piece of special pleading in a very bad cause. It brings in a verdict which the world will not accept, because it knows the judgment is not true. Thomas Paine cannot so be white-washed into a decent patriot and philanthropist. We would not ask, in a summary like this, a detailed account of so lost a life. But we had a right to expect a just *resumé* of the case; and particularly this, which is the chief lesson of his career — that no degree of intellectual power can save the memory of a thoroughly corrupted man from the deserved abhorrence of the ages which come after. What has our cyclopedist done? He glosses over the vulgar infidelity of Paine's writings as being no worse than the current free-thinking of the times (a slander on our fathers); he has a very broad cloak of obviously sympathetic charity to throw over a book which involved its publishers in America and in Britain in criminal prosecutions, on the sole charge of its blasphemies (of all of which this apology is profoundly ignorant); he says nothing about the sense of outraged virtue, in

both these countries, which rose up in righteous indignation against this man as a foe of goodness, when his full-grown vileness of mind and heart became visible — but attempts to show that, instead of this, the opposition against him was a Federalist persecution of a Jeffersonian politician ; he leaves out his personal dissipations, and domestic infidelities, as if he were a Rechab or a Joseph ; and the death-bed scenes detailed by his physician, Dr. Manly, will never startle the wicked with a looking-for of judgment, so far as this oblivious record is concerned. In all of this there is a *suppressio veri* which, on purely historical as well as moral and Christian grounds, amounts to an aggravated uttering of falsehood.

We speak strongly, for the offence is grievous. This article is not an ephemeral newspaper or magazine affair, nor even a book-biography which one may buy or refuse to buy as he pleases. It is installed in the heart of a serial which is to stand as an authority for years to come ; the volumes of which, its purchasers began to procure in good faith that (while it might not agree with many of their opinions) it should be at least historically just and reliable. Several of our periodicals have urged that this obnoxious article be removed from future editions of the volume in question. It is a perfectly right request. We should be glad if the purchasers of the work thus far would refuse to invest a mill in this volume of it, as some we know will do ; and let the gap in the set suggest its own explanation, until it can be better filled than with this lucubration of “ Mr. Joseph N. Morceau,” author of a contemporaneous tract entitled “ Testimonials to the merits of Thomas Paine,” as an appendix to which this *morceau* would find a much more appropriate place.

The History of England from the Accession of James II. By LORD MACAULAY. Vol. V. Edited by his Sister, LADY TREVELYAN. With Additional Notes to Vols. I., II., III. and IV. A Sketch of Lord Macaulay's Life and Writings. By S. AUSTIN ALLIBONE. And a Complete Index to the Entire Work. Boston : Crosby, Nichols, Lee & Co. 1861. pp. 335.

THE bare printing of this full title-page would be enough to suggest to our readers the value of this volume — the last we are to have from the gifted author. We could bestow no higher praise than to say, that this volume is written with all the brilliancy, research, and power of its predecessors ; while its Notes give additional value to them. The Sketch of his Life and Writings is a clear summary of

the evidences of his wonderful literary merit, his peerless memory, his genius as an essayist, an orator, a poet, and a most charming friend and conversationalist.

Minnie Carleton. By MARY BELLE BARTLETT. For sale at the Store of the Mass. S. S. Society. 1861. pp. 245.

THIS is a charming little book for putting into the hands of a bright, thoughtful girl, who sometimes longs to learn how to be good and useful. It is written in a beautiful and feeling style, and seems to aim to show how a young person may live so as to constrain brothers, sisters, associates, one after another, to say there is a beautiful and attractive reality in religion.

NEW PUBLICATIONS RECEIVED.

The Confessions of Augustine. Edited, with an Introduction, by WILLIAM G. T. SHEDD. Andover: Warren F. Draper. Boston: Gould & Lincoln. pp. 417.

The Recreations of a Country Parson. First Series. Boston: Ticknor & Fields.

The Recreations of a Country Parson. Second Series. Boston: Ticknor & Fields.

PAMPHLETS.

Scriptural Evidence of the Deity of Christ. By Rev. DAVID B. FORD, A. M. South Scituate, Mass. Reprinted from the Bibliotheca Sacra for July, 1860. Andover: Warren F. Draper. Boston: Gould & Lincoln. pp. 42.

The State and the Nation: Sacred to Christian Citizens. A Sermon preached in All Souls' Church, New York, April 21, 1861. By HENRY W. BELLOWES. New York: James Miller, Successor to C. S. Francis & Co. 522 Broadway. pp. 16.

Sermons on the Country's Crisis. Delivered in Mount Vernon, N. H., April 28, 1861. By C. E. LORD, Pastor of the Congregational Church. Milford: Printed at Boutwell's Newspaper, Book and Job Office. pp. 20.

ARTICLE IX.

SHORT SERMONS.

“For the nation and kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted.” — *Isaiah* lx. 12.

THE text is given as a reason for the future splendid triumph of Messiah's kingdom, which the prophet is here painting.

The object of the text is the clear and emphatic announcement of the fact that *the law of God applies to Nations*.

National governments as well as individual persons must keep the moral law. In their national capacity and public acts they must adhere to the letter and spirit of the Decalogue, or the God who gave it, and who stands behind it to enforce it, will grind them to powder in the constantly rolling mill of his providence.

The destruction of nations will of course be different from the destruction of persons, according to their difference of constitution and duration. Persons have a future state of being for which this life is probationary and disciplinary. Hence, contrary to the arguments of Job's friends, they never receive *punishment* in this world. The greatest offenders may be prospered through life. They have more than heart can wish, and there are no bands in their death. Not so with nations. It is thought no case can be found in history where a nation has prospered or long survived while setting the law of God at defiance. Such is the evidence abundantly furnished in the familiar volume entitled “God in History.”

The reason is plain enough. National governments exist for God and the accomplishment of his purposes. By his permission, and for the accomplishment of his kingdom, the magistrate bears the sword for the punishment of evil-doers.

If we inquire what constitutes a national refusal to serve God, the reply is at hand. The persistent disregard of any one of the ten commandments is clearly such a refusal. The law is the transcript of God and the rule for his service. It constitutes a unit. Every part is essential to every other part. If one may be allowed to disregard the sacredness of the Sabbath, stealing and murder cannot by any authority be prohibited, for the sacredness of property and life rests on the same authority with that of the Sabbath. Hence the Apostle declares, that the violator of one point of the law “is guilty of all.”

In the light of this subject, the late battle in Virginia, offered so needlessly by our government on the Sabbath, is full of portent and

warning. May not that inexplicable panic just on the eve of victory be regarded as the finger of God's rebuke to call the nation to solemn consideration?

Moreover we are constrained to say that the violations of God's day are multiplying all around us in the government. With all our resources we cannot contend with God and prosper. Our only hope now is that the people of the land are repudiating the act, and will cry out against it; that our rulers will repent of it, and of all our national corruption and disregard of moral principles. Here hangs the great question now asked so anxiously by tens of thousands, — Will the Constitution, the Government, and the Union right up again from the fearful tornado that, long gathering, has now suddenly burst upon us in all its fury? Will the good ship of State weather the storm and save its precious freight of freedom and equality for the world, or will she drift, break up, and go down?

“For the nation and kingdom that will not serve thee shall perish.”

“Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” — *Isaiah* i. 18.

Here the desperate *persistence and incurableness* of sin are set forth by comparing them to the deep and fixed colors so well known in the East. The prophet had just represented Israel as so stricken and bruised for his correction that there was no sound or sensitive spot left “from the sole of the foot even unto the head” on which a new wound could be inflicted. Neither multiplied blessings, nor long continued stripes and sufferings availed in the least for the eradication of sin and the purification of sinners. This permanent character of sin, therefore, is strikingly likened to those brilliant dyes which were wrought into the original fibres of cloth, and, among the ancients, regarded as ineradicable and unfading.

White being the common emblem of innocence and purity, guilt was naturally represented by that which is deepest stained. “Scarlet” is the bright red color which was obtained from the eggs of a small insect found on the leaves of the oak in Spain and in countries east of the Mediterranean. Cotton was dipped into it, and came out a livid, or blood red; some say it nearly resembled fire. It was worn by females in the time of Saul, and in later times was the distinguishing dress of kings and princes, and was finally adopted both by the Babylonian and Median soldiers. “Crimson” was the deep red slightly tinged with blue obtained from a shell-fish called “*purpura*,” which

abounded near Tyre. It is the celebrated Tyrian purple, used for dying wool, and is commonly rendered in the Bible "blue." It was much employed in the construction of the Tabernacle, and in the garments of the high-priest.

The force of the metaphor lies in the admitted strength and *fixedness*, as well as depth and glariness of these colors. No usage, exposure, nor washings could remove them. Such is the nature of sin in man. No human power, no rights, no repentance, no resolves, no prayers, nor tears nor penances avail to remove or lessen its guilt. It is deep-fixed in the heart, as scarlet in the cotton and crimson in the wool.

" No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away."

Sin is so fixed and incurable because its seat is so deep in the soul. In the centre of our moral being, where the will, the affections, the thoughts, imaginings, tastes, and aims, take their rise, there is its strong citadel and seat of government.

The guilty stain of sin is not in the actions, for the same actions may be right at one time and wrong at another. Nor is the crimson dye to be charged to the passions. For these may cool and change all the way from childhood to old age, and yet the soul constantly increase in guilt. The hot, impulsive passions of youth are certainly no *more* offensive than the more concealed and better controlled passions of manhood and age. The evil passions are but the outgrowth, the results of sin ruling in the heart and nature.

Nor yet is the source and seat of sin to be found in the direct, conscious *choices* of the soul. Paul speaks out the deeper experience of mankind when he says, (Rom. vii.) "The good that I would I do not; but the evil which I would not that I do. I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members." He closes by admitting his helplessness, and crying out for a deliverer.

David, in his confession, like Luther and Augustine, and thousands of eminent Christians, refers his guilt back to its deep native domination in the soul. "I was shapen in iniquity." An ancient and much used confessional hymn runs, —

" Lord I am vile — conceived in sin,
And born unholy and unclean;
Sprung from the man whose guilty fall
Corrupts the race, and taints us all.

“ Soon as we draw our infant breath,
The seeds of sin grow up for death ;
Thy law demands a perfect heart ;
But we're defiled in every part.”

But though sin is so deep and fixed in our nature, though we are so helpless in its slavery, thanks be to God, he hath found out a ransom. The text contains a positive and glorious pledge of God, that sin can be eradicated on the conditions given. “ Though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.”

ARTICLE X.

THE ROUND TABLE.

NEW WRECKS ON OLD ROCKS. — When one of our contributors reviewed “ The Theology of Plymouth Pulpit,” and showed its vast deficiencies in some respects and glaring unsoundness in others, it was thought by some to be a work uncalled for. A part deemed the weekly teachings of that Pulpit at home and through the *Independent* and *Traveller* unworthy of any public notice, however unsound they were. Others thought the critique the outburst of an old school feeling, so splenetic and dogmatic and illiberal, that it could tolerate no teachings unless set forth in the *ipsissimis verbis* of the Westminster Catechism. Doubtless our contributor wrote in all kindness of feeling toward the incumbent of Plymouth Pulpit, and with a deep sense of responsibility to Christ and his doctrine and church. If he had any fears that he had overdone a painful duty, or excited undue alarm among the lovers of the ancient faith, recent disclosures of that pulpit, and disclaimers of its teachings must quiet him.

We are comforted, in the trying work we performed, by the fact that the new Boston Light, thus placed on Beecher's Rocks, is beginning to be acknowledged and used by some of those who had denied that there were any rocks in that channel.

A sermon of the Plymouth Pulpit on Justification, and published in the *Independent* of July 4, has alarmed even his publishers and friends. Mr. Beecher takes occasion to say in this sermon, that “ theologians have put forth the absurd notion that God has made a plan of salvation.” After caricaturing, in his inimitable way, this notion of a plan, he continues : “ Is not the whole of this talk about a plan of salvation a mess of sheer ignorance, not to say nonsense ? ” . . . “ Not

on account of any arrangement he has made, not on account of any expedient he has set up, not on account of any settlement or plan that he has fixed, but on account of what he is, he looks upon a sinful man and says: 'I so love you that I accept you just as if you were not sinful.' "

The *Independent* confesses to be "somewhat surprised" at these sentiments of Mr. B.; admits that he "caricatures" the common theory of a plan of salvation, and "hardly mentions that which the Scriptures make the very essence of the atoning sacrifice — the death of Christ upon the Cross as a propitiation."

And it admits, too, that it is led to make this rebuke only after "the views of Mr. Beecher in the sermon here cited are condemned by several religious journals as a dangerous heresy, and the *Independent* is censured for giving them publicity." It excuses it all, however, as a "rhetorical excursus" against strait theologians of the *Princeton Repertory* and *Boston Review* stamp. For ourselves we confess frankly to believing that God has a plan of salvation, and that we are, therefore, justly exposed to such a "rhetorical excursus," as "hardly mentions the very essence of the atoning sacrifice," when unfolding the doctrine of Justification by Faith. As yet we are so far Protestants evangelical as to hold with Luther to this "*articulum stantis vel cadentis ecclesiæ*."

The *Chicago Herald* is "alternately filled with admiration and consternation," as it confesses. It "grieves to see such loose theology circulated in the columns of the *Independent*." And then to show how the friends of the *Independent* in the West feel about the publication of such teachings, it quotes from a private letter to the editors of the *Herald*. The writer, it says, is a "progressive minister," and has been a stanch friend of the *Independent*. The letter says: "Is H. W. Beecher as much of a Unitarian as his last published sermon would indicate? What are we to do? Are the editors of the *Independent* themselves on the high road to Unitarianism? . . . Beecher may ridicule orthodoxy once a month the year round, and pitch into the doctrines we preach, and on which we rest our salvation, and not an editorial pen has one word of reply or rebuke. . . . I am exceedingly distressed in view of that man's sermons. . . . I have taken the *Independent* a long time, have recommended it, and aided to some extent its circulation. May God forgive me! *All the religion* that it now brings to its readers is in the sermon, and that is such a religion as our denomination did not formerly relish."

The *Congregationalist* echoes by quotation the gentle and apologetic caveats of the *Independent*, but has no original warning, or protest, or surprise.

Nor must we omit the manly declaration of the *Congregational Journal*, — so like itself. “If we rightly understand him, the doctrine of Justification by Faith, as revealed in the Scriptures, and received by the Protestant world, as embodying all the cardinal doctrines of Christianity, he totally subverts, and treats with most offensive levity.”

The conviction grows with us that our contributor did not speak too early or too plainly of “The Theology of Plymouth Pulpit.”

MRS. ELIZABETH BARRETT BROWNING has gone from earth to join the immortals. Her frail body failed longer to imprison that soaring, mighty soul, and she died in Florence June 29th. In common with the religious literary world we lift up our wail of sorrow at her early departure. Yet our sorrow is tempered by the reflection that she is henceforth to be associated for higher and, it may be, more important and useful employment of her poetic genius, with the band of the world's greatest poets, at the head of whom are Isaiah and David, as they sing before the throne the growing praises and triumph of the “Lamb that was slain.”

But though she has gone, her bold and great creations remain; and we cling to them and wander over the new-found worlds of original beauty and literary and religious fruits with only increased interest. In “Aurora Leigh” we read perhaps the strangest and sublimest poetic prose novel that was ever written. In “The Seraphim” we shall never weary of trying to catch an awe-stricken angel's view of the crucifixion scene. In “The Drama of Exile” we tread the path of Milton's “Paradise Lost” as it were a new and better road under the guidance of the truest womanly grace and tenderness as well as the loftiest and most courageous genius.

In both the poems and letters of this gifted Christian woman we find the greatest strength, the highest imagination, and the most versatile knowledge that are ever given to mortals.

We trust she now realizes the anticipation which she addressed to the angels at the close of “The Seraphim.”

“I, too, may haply smile another day
At the far recollection of this lay,
When God may call me in your midst to dwell,
To hear your most sweet music's miracle
And see your wondrous faces. May it be!
For His remembered sake, the Slain on rood,
Who rolled his earthly garment red in blood
(Treading the wine-press) that the weak, like me,
Before his heavenly throne should walk in white.”

BOSTON REVIEW.

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ARTICLE I.

DISTINCTIONS WITH A DIFFERENCE.

WE have a new Gospel. Its title is — the Tares and the Wheat. Its burden of glad tidings — “let both grow together until the time of harvest.” That is; it is no use to try to separate the precious from the vile in this mixed state of things. This must be adjourned to the end of the dispensation. Christ will attend to that matter in due time. Does not the wise man say — “that which is crooked cannot be made straight?”

We accept the parable, but deny its interpretation. Christ did not intend thus to contradict the after inspiration of the one and self-same Spirit — that his word is a sword which is sharp to divide between the joints and marrow, and so to be a discernor of the thoughts and intents of the heart. Our discoverers of this new Gospel in an old one must be cautious how they preach a kind of husbandry which will be sure to leave in the Lord’s garden not a mixture of tares and wheat, but only a rank crop of thorns and thistles. Your field which is never weeded will soon produce nothing but weeds.

We are noting a tendency of not a few of our own pulpits and churches, with respect both to doctrine and discipline. Those of the Liberal types have long ago avowedly adopted the let-alone policy. They think it work enough to drag the net, without troubling themselves to sort over the fishes. They

rather think no one will ever set about that unpleasant task, notwithstanding certain quite unequivocal intimations to this effect in a book which has a Bible somewhere inside of it, if one could ever decide precisely where. We wish that these amiable gentlemen might retain a monopoly of this soft religionism. But it is progressive, if not aggressive. Our reference to the "tares and wheat" looks to a real case, not a hypothetical one; in an evangelical, not a latitudinarian pulpit; not thirty years ago, but in this present year of grace. Here is another as authentic an illustration.

The co-pastor of a venerable, Puritan church, is invited to a country-town to deliver a sermon, as part of a series of orthodox discourses in progress there, for the especial benefit of a large irreligious and prevailingly sceptical community. The preacher for the evening is a young man of popular abilities, and enjoys a strong professorial patronage where influence is a heavy weight in the scale. His audience is made up of almost every class of hearers, from the staid old deacons and one or two evangelical pastors, to the rankest infidels of the bar-room school. The occasion is responsible, and admirable for a defender of the faith to show that he is a workman who needeth not to be ashamed. The preacher will discourse of the natural character of man — a grave and vital theme. He does it; and in such a manner that seriously minded Christians are puzzled and pained beyond measure at the doctrine set forth; while the Universalist minister of the place is so thoroughly pleased with the views of human nature exhibited, that he forthwith indites a report of the sermon for the local paper, and prints it with a hearty God-speed to the author of so bland a theological disclaimer, and a general congratulation of himself, and the world at large, that Calvinism is exchanging its sharp-pointed horns for the unarmed front of such a lowing heifer as this. Of course, a man is not to be blamed if, for some misapprehended sentiment, a heretic shall thrust out upon him an obtrusive and uncalled-for "right hand of fellowship." Many a sound divine has been subjected to this annoying impertinence. But when, as in this instance, the drift of a whole discourse disaffects intelligent Christians, while it carries aid and comfort to the enemy, and even becomes a topic of surprised comment in adjoining

parishes among those who have no ends to gain but the purity of Christian teaching and living, one cannot help feeling that it is about time to commence pulling up the tares even at the risk of loosening a little of the wheat.

We dislike personal references, and have used but a small part of the facts at our command in this direction. Cases must be decided on their individual merits. As this communication has had an unchallenged, nine-months' newspaper circulation, perhaps it will be best to answer at once all questions by giving it at length as it stands in the columns of the *Milford Journal* of February 9th :—

“MR. EDITOR. Rev. Mr. Manning, of Boston, in his discourse at the Orthodox Church last Wednesday evening, chose for his subject, ‘Total Depravity.’ His definition of that phrase was so liberal, scriptural, and philosophical, that I cannot help expressing my very agreeable surprise at his position. Certainly the world moves in its opinions ; and theology, like everything else, is progressive. The reverend gentleman, whether conscious of it or not, gave just such a definition of the depravity of man as you find in ‘Burnap’s Rectitude of Human Nature,’ and every work of liberal theology with which I am acquainted, taking precisely the same view as liberal Christians have from the beginning of their existence.

He commenced by saying that the Scriptures define the wickedness of man in sufficiently strong terms, without resorting to the definitions of creed-makers. They assert that ‘the heart of man is desperately wicked ;’ that in time of the flood ‘all the imaginations of his heart were sinful ;’ that at the time of David, and as quoted by St. Paul and applied to the Pagan Rome, ‘all had gone out of the way, and that there were none good.’ No advocate for the dignity and native goodness of man disputes these passages, or attempts to prove that man is not a depraved being ; that he has not gone out of the way, and presents innumerable examples of desperate wickedness. We agree with the preacher, that the term ‘total depravity’ is ‘unfortunate’ and untruthful, an overstraining of the meaning of the Scriptures, and had better have been left out of the creeds of Christians.

Mr. Manning defined total depravity to be “a misuse of man’s faculties.” Man was created good and upright ; all the endowments which God gave him were good and upright. In his native capacity he was God’s noblest work — no depravity attached to his original nature. But character, which is the work of the individual, is where

depravity commences. When men swerve from the right line of duty, from the law of right as written in the moral nature and in the commands of God, they become wicked and begin to sink into depravity. "The new-born babe," said the speaker, "before it begins to act for itself, is not depraved, but is pure, possessing all the capacities for virtue and holiness, and may be trained up to all that is good; or it may be led astray and build up a character of sinfulness." "The entire humanity of man never becomes depraved, but only the will, the purpose." Men break God's law by yielding to their own lusts and enticements. Reason, philosophy, and Scripture "forbid the belief in bald, total depravity." The image of God in the soul is never destroyed, however deeply covered with the filth of transgression. There is always a moral and spiritual basis for the redeeming action of Divine Love.

"Unregenerated people are not always depraved in will and character, but often do works and deeds worthy of Christ," and in accordance with pure and undefiled religion. They are humane, honest, upright, and well-meaning, in nowise inferior in their lives to the converted.

"But still, without the regenerating grace of God, man is liable to go astray — he departs from rectitude; seeks out many inventions; follows his selfish and clamorous passions, and fills the world with the horrors and miseries of sin. And, in this, the full force of the doctrine of depravity was to be found. The sense of the word 'total' was to be understood not as implying complete destitution of all goodness, or power of doing good, but as a *complete departure* from the law of right and duty. Nero was totally aside from the law of divine right — wholly out of the way. So all sinners are totally wrong, so far as they violate the laws of God." No liberal Christian will feel much disposed to disagree with such views of the subject; and, as near as I can recollect, such is a fair representation of his positions in the above discourse.

Such views are greatly in advance not only of the creed, but of the manner of preaching among the Orthodox a few years ago. They sound very different to me from the language of the Westminster Confession: — 'From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgression.' Also, from the words of Dr. Wisner, who was formerly pastor of the Old South. In giving a summary of Orthodox faith, in the first article, he asserts, 'That since the fall of Adam, men are, in their natural state, altogether destitute of true holiness, and totally depraved.' Dr. Taylor, of Yale

College, says, 'that all men, from the commencement of moral agency, do, without the interposition of Divine grace, sin, and only sin, in all their moral conduct.' The Episcopal creed asserts, 'that man, in his own nature is so inclined to evil, that every person born into the world deserves God's wrath and damnation.' These opinions certainly need softening down, and I rejoice that there are so many liberal fearless men, springing up in the older churches, who are ready to cast the old, false dogmas of the past aside, and examine the Scriptures anew for themselves; preaching such doctrines as they find there, regardless of the traditions of the past. It will not be long before other objectionable doctrines will be treated in the same manner, and the Bible be presented to the people as a Book worthy of man's entire acceptance, because teaching doctrines not at war with human nature, but in accordance with it, presenting God as a being of love and impartiality, the friend and 'Saviour of all men.' G. H."

Our readers will interpret for themselves. If it be said that there must be a misconception of the doctrine intended to be set forth, we submit — that the next bad thing to the teaching of positive error is to deal with Christian truth in so indefinite a way that nobody can tell what the meaning of the speaker or writer is. But this case admits no such mantle of charity. Not merely a philosophical, but a broad theological difference divides it off from "the faith once delivered to the saints."

Putting the point of our strictures somewhat more generally, we will just here avail ourselves of a passage in Isaac Taylor's "Saturday Evening," which might be profitably pondered by perhaps all of us who handle the Scriptures as their professional expositors: —

"The tendency of the Christian ministry is always to move down from the high and arduous place which belongs to it as a Remedial Function, to the lower and more grateful position of an office of delectation, either intellectual or spiritual. Wherever much refinement and good taste prevail, the preacher is likely to become the organ of that species of grave and graceful entertainment which beseems 'the Sunday'; and so long as he keeps in view the rule which, by a tacit compact, he is bound to observe — that of furnishing an hour of pleasurable, meditative excitement, he may take a wide range as to style and subject; he may be argumentative or imaginative, epigrammatic and familiar, or lofty and ornate; . . . he may be emblematical or literal; mystical and profound, or neological and perspicuous: the wide

world is all before him, so that he is but skilful in gathering blooming flowers always from the surface over which he passes. But how shall any such honied lips utter (except as matter of gorgeous eloquence) the appalling verities of Divine justice? Nature forbids the incongruity; and more — the renovating Spirit refuses to yield the energies of his power to the sway of a mere minister of public recreation."

If the truth of God is a fire and a hammer, to break the flinty rock in men's bosoms in pieces, then a "minister of public recreation," or any pronouncer of smooth things where sharp and pointed ones are called for — is out of place in a Christian pulpit. If he will still stand there, then he ought to shut the Book and preach on its covers, or lay it significantly on the sofa behind him.

The function of the church, both in her ministry and government, is symbolized in the prediction of John concerning that greater than he who should come after him; "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner." As the body of believers is possessed and guided by his Spirit, promised for this express purpose, it will have grace and wisdom to do this both doctrinally and practically; if not infallibly, yet without committing serious mistakes. Otherwise, the idea of the church as "the pillar and ground of the truth," is a chimera; and, except for its antiquity and wider sweep of influence, it is no more sacred or respectable than any philanthropic association. Hence, the pulpits of some of our sects have already placarded themselves as mere Lyceum-lecture desks; and others are gravitating to that level by a law as sure as that of all descending weights.

As we write, the "Westminster" comes to our table with the full demands of this levelling-down process, in a vituperative article on "Christian Creeds, and their Defenders," — striking its key-note in the "Imple me, Deus, odio hereticorum," which it quotes as a prayer of one of the old confessors. One brick is quite enough to show what sort of a house is here in the market.

"Christian creeds have the generic quality of being all addicted to persecution. Their believers will not believe this; but what amounts to the same thing, they are found faithful in the practice One

will burn, another will only fetter, a third will use vituperation, a fourth is satisfied with false accusation In point of noise and tumult in pursuit of heresy, the 'Evangelicals,' Church and Dissenting, carry off the prize. Rome does her work with dignity — with every mark of drill and command ; but platitudinarianism is demonstrative and howling, and at times frantic in the extreme."

One would think that this writer had made "his dwelling among the tombs," such terrible sounds are in his ears ; perchance he may be one of the unfortunately "possessed" who does his own "howling," and then imagines it is somebody else that is doing it. But his scope is eminently practical. His pen pursues with a savage acrimony — strange for a liberal ! — the men who, trying to weed a corner of the common garden, have thought it needful to condemn the surpliced infidelity of the "Essays and Reviews ;" and were not willing to permit Dr. Davidson to teach neology to the young Independent theologues ; and have ventured to call in question the soundness of Bunsen's biblical criticisms, while not denying that he gave much evidence of a truly Christian character. These, and an indefinite amount of similar offences, make up the bitter indictment against the "obstructives," whose nature it seems to be to "hate innovations ;" to whom "the progress of science, the conclusions of advanced scholarship as affecting theology, are perfect ghosts, disturbing their season of repose ;" and who will not even be convicted of their inveterate stupidity and systematic interference with mankind's advancement to a secularized millennium, by the first two volumes of Mr. Henry Thomas Buckle's "History of Civilization in England !" The issue is boldly put ; we accept it : it is this — shall we continue to discriminate in our creeds, our preaching, our discipline, as God shall give us light and power, between truth and error, good and evil, Christ and Antichrist, for the salvation of sinners and the perfecting of saints ; or shall we let the whole of these interests settle down to the flat indifference of the professed ignoring of all vital distinctions in matters of faith, which goes to seed in a practical looseness of morals as surely as the thistle crop of this year will produce the thistle crop of the next ?

Our churches want a clearer definition of religious tolerance

and intolerance. We cannot accept that which is manufactured for us and urged upon us by such organs as we have just cited, and their sympathizers. Their fences are all down, their gates are all off the hinges. Their church, as well as their field, is the world. But Christ's church is a "fold," — an Eastern fold — closely walled and stoutly barred, because beasts which devour are prowling in the thickets when the sun is set. So has a true pulpit doors that have fastenings to them, spiritually if not (in these days) literally. What is to be kept outside them, and what admitted within the sacred inclosure, where Christ, through his ambassadors, is expected to show to lost men the way of salvation? What is to be tolerated, and what not? We are looking for essentials; secondary concerns can easily be adjusted when the main questions are determined.

We are not going to print a creed, or to draw out any detailed statement, in reply to this inquiry — not for any fear of the spent ball of "dead orthodoxy," which has not enough force in its exhausted flight to drive the wind before it; but because the point we aim at lies on a different line. The men, the churches, whose salt appears to be evaporating its savor in these heats of mental rarefaction and social excitements, have still the form of sound words as their professed summary of what the Scriptures require in order to holiness. But, could we hope to gain a patient, unprejudiced response, we should exceedingly like to start a train of self-inspection in some quarters, like this. While denying or repudiating no great position of the Christian system in any formal way, is there not an insidious sentiment creeping into and through many hearts, that the church and her ministry are not directly and designedly responsible to God and the world for keeping the kingdoms of Christ and Satan distinctly apart and in antagonism to each other, so long as the latter refuses to yield unconditionally to the former? The subtle art which invited Nehemiah to come down to the plain of Ono to hold a conference and make a compromise with Sanballat and the Arabians, is a harder thing to withstand than the assault of a thousand beleaguers upon the walls of Jerusalem. It will always be tried; but most busily when the Nehemiahs only whisper (if even that) the refusal which the old Hebrew sent back with no uncertain sound into the camp of

the aliens. The business of the church is to save and sanctify. But how concerning the imperativeness of the case? If it be not heartily and continually prosecuted, will men actually and forever perish in their sins? *Yes*, says the Word of God; *no*, half queries something within, whether intellect or heart, or what, it is not easy to detect. But how, again, concerning the method of this salvation? Must men's consciences be plied with the personal controversy of God against them as utterly guilty as well as hopelessly lost in themselves; and must the cross of an only sufficient expiation for them be kept standing straight before the eyes of the congregation, as distinctly as it confronted the crowd around Calvary, having this superscription emblazoned on it and speaking from it: "Behold the Lamb of God which taketh away the sin of the world!" *Yes*, says the Gospel of the Holy Spirit; *no*, half doubts the spiritual guide of others, who is feeling every week the paralyzing, undermining influence of surrounding preachers and professors, magazine-writers and fashionable wits, in whose sight all this evangelism is nothing better than a pitiable foolishness. Ministers and churches know well enough the pressure in this unbelieving direction, whose faith in Christ and the Divine Spirit has to be maintained under the shade of a rich and supercilious establishment of easy-going disciples of *the man* Jesus; who have all the literature, all the politeness, all the æsthetics, all the patronage, and of course, all the introductions worth noticing, in the community. In such locations, the offence of the cross has not ceased; it is as rank as ever it was in Rome or Athens. In such locations, many a heart has made as full acquaintance as can be made in this world, with the power of the temptation to be "ashamed of the Gospel of Christ."

This is emphatically a New England danger, threatening both the purity of doctrine and discipline in our denomination. And intensely is this so, beyond any other part of New England, in this eastern section of our own Commonwealth. The influence of our venerable, but backslidden university, has gone in this direction, with its great prestige, for half a century. What would feign call itself Boston culture, *par excellence*, in letters and manners, rolls a deep tide down the same channel. We sometimes wonder that it has been withstood as well as it

has, knowing how weak is the side which pride presents to flattery and raillery, even in good people. Then, our aspiring scholars must also be philosophers, original thinkers, explorers; and as there are no new quarries to be opened in theological science, what can be done but to pull down some of the old cathedrals in order to build better? So the great stones of the catechisms and confessions must be taken apart and tumbled about like blocks of granite awaiting a builder's orders; and the "living oracles" must be drilled and blasted with exegetical gunpowder to add more *debris* to the confusion. But when the street-screens are removed to show the reconstruction, alas! for the pattern which was given in the Mount; these new-fashioned temples are not after its divine model. "Ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice."

If there is to be no cause of apprehension respecting the integrity of the faith until a convention comes together to expunge the Epistle to the Romans, and to repeal the Protestant confessions, then there will assuredly never be any need to sound an alarm in Zion. History has recorded almost every folly but that. Yet apostasies have come in; but, at first, only like a noiseless rise of waters; then, as an overwhelming and devouring flood. *Obsta principiis*; but if the mischief has got a start, then dam it, dyke it off, as soon as possible. This mischief has always a start and a headway in the world, for the natural mind runs into it, and so does the regenerate under natural enticements, with a persistent proclivity. Then the hands that are not weary, and the hearts that are not faint, must still work and watch to counteract the ruinous infatuation.

We never expect to see the end of what we hesitate not to call the wilful misrepresentation of our position in this matter. As long as men choose to do it, they will write in the "Westminster" vein, against the most positive knowledge to the contrary, as thus:—

"You may as well now deny the entire Bible as hint a doubt whether every word in the Chronicles is inspired, or whether the book of Esther or Solomon's Song contains a deal of Christian divinity. Modern defenders of the faith do not their work slovenly or by bits; they enter into no compromise; you must take the faith as a whole as they offer, or abide the consequences."

This is false, with just enough of verisimilitude in it to make it look like a real, though rather exaggerated, portrait. The boundaries of the true and the untrue in a charge so indiscriminate, any honest person of but small intelligence can run for himself. But people who do not sympathize with this ultra antichristianism are tempted to yield to its spirit, in a sufficient degree to censure all earnest endeavors to hold in check the religious mind of the age from drifting off upon the sea of doubt and denial, where so many have sunk like lead in the deep waters. Thus, so far forth, they make common cause with the foe ; and by their fainter censures of the alarmists (as they call us) they encourage the bolder clamors of an outright Sadduceism for the privilege of letting every one think just as he pleases, which is the next-door-neighbor to every one's doing whatever seems best in his own eyes. We must come to some understanding at this point, or expect to see our forces cut in sunder with the sharp wedges of the opposing army. * Those who believe in the truth and necessity of the evangelical faith, must not be afraid of defending, and having others defend it, in a manly and unflinching way. They tell us, from the other side, that —

“ None but slaves
Find fault with free men's freedom.”

We must tell them back, with an earnestness which shall carry conviction, and an unanimity which shall turn their battery upon themselves, that —

“ He is a freeman whom the Truth makes free,
And all are slaves beside.”

We shall not be deterred, by fear of the worn-out fling of bigotry, from saying, that in this grand struggle of the last days, the truth is with the churches that are built on the Puritan foundations, so far as the issues of salvation from sin are involved. Can we learn a lesson from our national conflict? We say, that thus far the cause of constitutional government in our hands has had the worst of the struggle, because, while the South has been doing just one thing, and intends to do nothing else, that is, to cripple and destroy us as far as possible, we have been trying to do two entirely irreconcilable things: to conquer their rebellion without wounding very badly their feel-

ings. The Christianity which attempts to occupy that position might as well haul down its flag to-day ; for this, with it, can literally be only “ a question of time.” It will burn its powder and explode its shells to no purpose, save its own very useless expense.

ARTICLE II.

THE HOMES OF LITERARY MEN.

SEVERAL years ago there appeared a book called “Homes of American Authors.” In contrast to the notion we always have of English writers since the days of Johnson, and Grub-Street life, the public were overjoyed to find that our authors are not literary vagabonds, but really have homes, and sometimes domestic peace ; for the old notion that literary people must quarrel is nearly gone by. And yet it was but a few years since that poor Percival lived in a garret on sixty-five dollars a year, and feasted on every literature under heaven ; and the erratic genius of Poe, and of the wild William North — both suicides — led them into painful haps and hazards. And there has ever been a sort of fatality about the literary geniuses which no philosophy will fully account for, — a reverence, on our part, for the wonder-working mystery of genius ; a curiosity to hear the story of its wrongs, perhaps a jealousy of shining parts joined with contempt for mortal weakness ; — and on the part of authors an ever-abiding sense that the world is out of joint and they are born to set it right, and a familiarity with mental suffering which duller spirits wot nothing of. Ah ! the cost of being a genius ; yet you, reader, love them passionately after all ; and do you not grieve over the fate of that artist-poet neither whose poems nor whose paintings ever got the warm meed of praise, and whose last walk ended on the Bridge of Sighs ?

“ Alas for the rarity
Of Christian charity
Under the sun.”

It always thrills me when I see on the booksellers' shelves those thin, paper-bound volumes yet uncut, in which some young poet has sighed out his first passion, and gone back into obscurity, — his volume selling for a sixpence, and unread at that. I always buy such books and put them side by side in my library, and rarely I find that the early Tennysonian volume of 1833 develops into the "Idyls" of 1860. I love to trace those gentle aspiring steppings-out into the great world, and hope for the best, remembering that my dear Southey, and dearer Irving, were always kind to young authors. It is rather painful for me, looking back, to call up that club of college friends who were so eager to write themselves into notoriety. Where are those dreams now? Ah! my old friend, you have whittled away your quills at an editor's desk, and what has your life come to? Where are all those fine tastes you pleased us with, during those Attic nights? You remember the volumes you said you should write; yes, your volumes! but who would read them if collected out of stray newspapers now? Here is a fine reputation spoiled. And our class-poet settled down into a very steady farmer when he had published a National Ode; while the one solitary, unpromising, hard-thinking plodder we had has lately become very eminent as a political and judicial author. What memories a university life affords! How green they always keep! And here is the very place where young genius is nursed, — nursed as hardily as Schiller at the *Karls-schule* where he "enrolled himself in 1773; and turned, with a heavy heart, from freedom and cherished hopes, to Greek, and seclusion, and law."

Now I beg you, reader, to allow me to quote from the wise little volume of Rev. Dr. Osgood, wherein he discourses so sweetly of his Harvard reminiscences, and then we will return to our subject: —

"We sometimes had voluntary meetings in presence of our professors, and of these I remember with especial pleasure our evenings with Chaucer and Spenser at Professor Edward T. Channing's study. How his genial face shone in the light of the winter's fire, and threw new meaning upon the rare gems of thought and humor and imagination of those kings of ancient song. Who of us does not bless him every day that we write an English sentence, for his pure taste and admirable

simplicity? I remember well, also, a little coterie who met to declaim choice pieces of prose and verse with the professor of elocution, our enthusiastic friend, Dr. Barber. Those twelve or fourteen youths have had various destinies, but none of them has made more mark in the world than the handsome, brilliant, free-and-easy fellow who used to declaim Byron with down-turned collar, that showed a throat smooth and full as a girl's. He spoke and wrote well, but we never expected Motley to read Dutch and write the 'History of Holland.' "

A true picture. It does me good to read it. It nearly comes up to the glimpses we have of the earlier Stirling club at Trinity, Cambridge, when Milnes, and Trench, and Tennyson, and the Baconian Spedding were young.

But I must come back and say, that in my opinion the country is the Home of literary men. I have not written this sentence without thinking, nor have I given way to the prejudice coming from life in a country parsonage; but I fancy in such retirement one can look out upon the world and give calm, just decisions on men and books. Does not an author value such a man's criticism more than the sparkling magazinist's? I of course imply that the parson does not vegetate upon the glebe but has much experience of stirring life. It was said by a critic that the country parson had no romantic interest in the United States as compared with the pleasantly rural life of his English brother. But that critic was town-bred; yet the best living editor of Shakespeare should have known better than thus to insinuate that New England parsons are generally unsocial, prejudiced, bilious men. The city is the grand generator of bile and nervous periods. I challenge him to the proof that they are much less genial, or cultivated, than the Anglican vicars and curates; or that they have a less healthy growth than other professional men. You love to think of a parson living near a stone church beside a moss-grown church-yard; and to say truth there is something homely in a decaying pine meeting-house; and we lack the discipline which gains Fellowships. With these abatements the position is much the same in both countries. It only needs Hawthorne to embody our Puritan parsons in fiction, or Whittier to mellow them in poetry; and they will take on even a pleasant and social look. But our clergy are nearly all parochial; they enter largely into the economy

of village life ; it is just this position, humble yet dignified, midway between the aristocrat and the peasant, ruling the hearts of both, which gives them such a gradual and harmonious growth. The social is not starved at the expense of the intellectual man. Hence the equable, long-lived temperament prevails. Now I shall state the fact that a large number of them are literary men. They publish sermons ; they write in magazines and reviews ; they write town histories ; they aspire to the dignity of poet and novelist. Some, like the author of the "New Priest," give evidence of genius as rare as it is beautiful ; others gush out in sacred poetry alone, and warble hallowed notes. There is a peculiarity, too, about all they write, about even what their wives write. It is the absence of what I must call a false taste in letters. They are seldom dull ; never vapid ; always have something to say ; generally say it without beating the bush ; they think more than they say, but write so that you are made to think all they do. If the singular truthfulness of these authors is not due to their living among people of simple tastes, of truth-telling lips, among the fresh and living realities of Nature, how can you account for it ?

Now turn with me to our town-bred authors ; but first let us dwell upon what was just called a false taste in letters. This is by no means universal. But our most popular literature is strikingly wanting in what a Coleridgean would call ideas. It is not so very sentimental ; it is very spicy, brilliant, Frenchy ; it is very hard for a sane, cultivated mind to read. It is difficult to find more than one George Elliot ; you can count up any number of Beecher Stowes. The magazines are to blame for this. It is the age of magazines, just as Queen Anne's was of *Spectators*. The name of every popular author is blazoned on the cover ; articles written under high pressure of throbbing brains blaze inside. It is all very taking ; but is it true, is it real as seen in Nature and life ? We have poets who love daisies, who thrill with ecstasy at sight of a peony, who languish after "sweet sixteen" ; but who of our younger poets has watched Nature as keenly as Bryant, or even given signs of such watching ? Who is about to stir up the human soul like the venerable Dana ? Do poets believe that we have souls

other than to make love with, in these days? What a spirit of unrest has entered into our novel writers! I have tried to read *Trumps*; but Mr. Curtis has lost the gentle gracefulness of the Howadji, and his reckless exposure of city life is sickening enough. I daresay the story is powerfully written, but oh! the patience that can go through such moonshine. Are men real or not? Shall magazines swamp us, displacing all our stores of fine old English? It is not an ungentle hope, that among the benefits of civil war, a purer literature may arise to create healthier feeling, heartier action. Though our best authors contribute to periodicals and might thus seem to thwart merely magazinish tastes, their efforts must of necessity be fugitive — hardly such as can build up a reputation.

But this false taste is only set forth — not accounted for. The explanation is anticipated. As the country is natural, the city is artificial. So sensitive is literature that it reflects every hue and passion of the hour. It both comes from and appeals to human nature. If it takes in distorted views of life, it becomes only a curiosity when the distortions are set right; thus one age purges another, — what appeals to the essential in man alone surviving. Here, too, is De Quincey's distinction between literature as a power and as an accident. The city includes all those facts which have a factitious interest; one class quickly gives way to another; while the reflective powers act less freely. Society is engaged only with what is uppermost. But that eclectic mind which ranges freely through past and present, making each shed light upon the other — the light of first principles, — can it mingle in the din of metropolitan life and keep an eye intent upon its aim? Is not familiarity with vice and wretchedness apt to malign one's views of human nature, killing those sweet emotions that wed with truth and goodness? And what sort of man is this city author? He is a cynic in faith; he is shallow in philosophy; he loses sight of the great brotherhood of man; he affects a very amiable contempt for woman, save as material for "scenes"; virtue and morality is respected in name, but conventional at that; the spirit of the hour rules; a man may acquire influence and reputation, but his best efforts take the color of popular tastes; even the journalist finds himself merely the spokesman of public events.

There are writers certainly who have lived in cities all their lives, and have never lost those primal impulses which tend toward good ; but they are too strong or too dull to be much affected either way. Or if they do not live in the country, the country lives in them. The general influence upon literary men is to disturb their notions of character, to corrupt their feelings, to lower their aims. I could name many authors whose works are familiar, who have cut short their permanent influence in this way. Thackeray's writings, able as they are and kindly, show in what society he has lived, and a certain cynicism has eaten into his very style. A school of young writers has lately tried to cultivate French literature in New York ; but it has neither polish nor wit. It is consoling that they are so active to write down their own reputations.

Much may be claimed indeed for literary society, which, in the nature of the case away from a large city must be limited. But this may be an advantage to an author, especially if he venture on what are more truly called literary works — those which deal with man as an emotional and sensitive being. Histories must be written in large libraries ; and unless they embody the living wit of a Motley, too lifeless to be read they must await the birth of a more brilliant chronicler. Works of fiction or imagination are better written where the mind can genially revel in its own creations, yet be not too far removed from actual contact with those classes whose ultimate verdict, if favorable, is the happiest reputation. Metaphysics is the fruition of meditative energy, but adepts in this are chiefly professors at the University, and their speculations, like the theosophy of Jacob Behmen, are too abstruse to become a component part of literature. The same is true of those devoted to abstract science ; their writings seldom go outside their profession ; only its members read them. I pity editors ; they are ever tied up to desk and quill ; no wonder that they either narrow down to political partisans or let fine talents run to waste in

“ Quips and cranks and wanton wiles.”

But when literary men congregate in clubs and become isolated from the thoughts and feelings of the masses, they nurse pet conceits which few can appreciate ; they forget that the

true test of their writings is their universality of appeal. *Adam Bede* is a favorite with all classes simply because with a masterly hand it portrays life as it really is ; the same is true of the *Mill on the Floss*, and of *Silas Warner*. But authors meeting often with each other are apt to become too literary in their tastes — to go to books — not to men. Sir Walter Scott feared this ; and he has left on record his reasons for shunning merely literary society. He thought it would remove him too much in feeling and in thought from that universal public to which he was indebted for reputation. It is true Abbotsford was the rendezvous of the choicest spirits of the age, among whom Sir Walter was *facile princeps* ; but he never threw aside his English Bible, nor his habits of intimacy with the common people. Hence his works are little defiled by literary conceits ; both prose and poetry show a strong healthy man. I question whether our lamented Irving could ever have got so mellow and rich a reputation had he trusted to the inspirations of a merely literary brotherhood, instead of resorting, as he did, to Goldsmith and the elder drama, and the society of humble folk. In a word, geniality, universal good-humor, and a certain quaint but shrewd mellow wisdom are the more natural fruits of a country life. They come to us unsought and unconsciously. Did you ever notice the peculiar, bright, exact images farmers make use of ? And literary men with their delicate sympathies, their tendency to imaginative life, their relish for the simple and poetical, cannot find the full or genial exercise of their faculties when they meet in their peculiar circles only, or become habituated to a somewhat artificial mode of life. The country is their home, and like Scott, they find that the legends and proverbs, the joys and the sorrows of even the simplest country folk contain material enough for poem, play, or fiction. The society of their peers may be made up in great part by the periodicals and publications of the day ; but far better than all is the genial nurture of a true humanity, which cannot be secured unless the mind is in repose. And can you habitually secure this in the city ?

So you will find that the best examples of a truly happy literary life are found among those who spent their lives in the enjoyment of rural tastes. Cowper at Olney, with his hares

about him, and cheerful friends to beguile his leisure, is free from the melancholy which clung to him while a law-student at the Temple. Wordsworth, in his seclusion at Rydal Mount, giving full scope to a lofty meditative devoutness — his ear open to the secrets of flowers, woods, and streams, his heart in sympathy with each living thing, and the subtle analogies between the human spirit and the external world thrilling the poet's soul, — what a sweet and tranquil joy was his, when the Lyrical Ballads lay unread upon the shelf! What true joy his lone reading, of the woods, the waters, and the skies gave him! Shelley would have told you that his seasons of poetic inspiration were when he could revel in Windsor Forest, or by the grand and desolate sea. Southey would say to you, that no place could be compared to his library, with the window open upon the beautiful lake scenery, the air fragrant with flowers, and the proof-sheets of the *Doctor*, with its exquisite bits of English landscape-painting spread out before him, — just the picture given in the *Doctor* itself. His home was his library; but I doubt if he could have enjoyed it anywhere else than in the seclusion of Keswick. Dear Kit North would have cried fie on all your town-bred tastes, could you not sport and fish with the best; and the breezy spirit of his writings transmits the very zest and *afflatus* of his feelings. Well! go with me to the home of our humorist, Irving. Will you not detect the character of the man in the quiet, genial Sunnyside which he fashioned into beauty? The man that could live in the exercise of such simple tastes and feelings, knew the heart of the people far better than your claptrap author, who lives by his wits, and is at his wit's end for ideas. Irving's books reflect this quiet, wholesome spirit; they are mellow with soul-felt sympathy; hence all classes of readers love them. The picture which Hawthorne has drawn in the Introduction to his *Mosses from an old Manse*, must have struck the thoughtful reader as the very ideal of an author's home, — sketched in that finely imaginative spirit of which he is master.

You will also find that all authors of distinction in the literature of any nation, have held the country higher than the town. Milton was very happy at Horton, writing *L'Allegro*, and courting Mary Powell, and hearing daily the muffled roar of

“Great Tom” amid academic walks. Shakespeare left London as soon as he could buy a farm; Spenser wrote the “Faërie Queene” in an Irish castle; Sidney discoursed of poesy quaintly at Pembroke; Gray loved the country church-yard and rural solitudes no less than “the still air of delightful studies”; Burns loved the moss-grown traditions and venerated simplicity of “Auld Scotia”; Gœthe and Schiller, in their little Weimar, were quite shut up from the world, but only to delight and charm it with their genius; Richter is the very apostle of home-life and rural enjoyments; our Swedish Fredrika Bremer, has woven into nearly all her fictions the peasant-life of her native land; and the most popular poets of our own language live in picturesque solitudes, or seek, like Browning, (alas! for his loss and ours,) the mouldering beauty of another age, or wander, as did our Percival, up and down this beautiful world of ours, loving even the tenderest flower that blows, but with unspeakably sad hearts.

There is also something very attractive in the country-seat of an author, especially if he be a genial man, and his writings teem with rich quaint humor. We wish to localize him; to indulge sweet imaginings of his looks, his habits, and all the little actions which make up character; and if he lives away from the multitude and cultivates a few idiosyncrasies; if he gains a local reputation among the simple folk, his neighbors, on quite other grounds than literary, we feel that he is a truer man for all that; and the strong attachment to our favorites (and who is more so than an endeared author?) is pleasantly surprised. In the country he is not in the crowd. He owns so much land; he lives in a house which stands alone; he has peculiar tastes, also mannerisms; you can invent some excuse for calling on him and be sure of a gentlemanly welcome, and when he is gone you can make a Mecca of his home — the shrine of literary faith. Ah! how many tender thoughts have gone out to Sunnyside and Idlewild. But Willis yet lives, and long may he live to gladden us with his graceful, gentle waifs. And we treasure up carefully now all our memories of Sunnyside. Compare these homes with Grub-Street, or a “den” in New York! And will you believe now that circumstances have nothing to do with making men?

Enough has perhaps been said to show that the influences of country life cannot be lost without a diminution of personal power. One thing I cannot omit to mention, — the influence of Nature upon the soul. This has been so thoroughly infused into the earlier poetry of this century that one can hardly be pardoned for ignorance of the fact. It has made our poetry very rich in thought; it has removed it perhaps in some instances too far from common feelings. I am no pantheist; but I think that if Christian teachers would only make more of Nature and of God as seen in his works, as speaking to us in the dew-drop, the leaf, and the thunder-storm, as teaching us by countless analogies that truths are revealed in the shape of a leaf as well as in the Eternal Word, Christianity would gain power over the mind and heart far greater than at present. Nature, thus taken home to our hearts, would refine and elevate the soul by quickening its sympathy with the Infinite mind. The literary man who has no ear for the ten thousand harmonies of Nature shows himself without quick sympathy and detective imagination which, as among the beautiful and grand in Nature, so in the finer and better part of human nature, gives insight into hidden things. He has not learned the first axiom of authorship — that he must have a heart for all that interests mankind. But when the spirit delights in a forest solitude, and gladly drinks in the songs of birds, and makes the whole world populous with living thoughts and these thoughts reach down to what is inmost in man; when the dewy eve and sad twilight start “thoughts that wander through eternity,” and the stars raying out into the solemn night bring intelligence of countless other worlds perhaps inhabited like our own; when birth and death in Nature not less than in human life confound us with their mute mystery, and reveal to the soul something of its strange destiny, and we think of shutting our eyes upon the objects in Nature which have stood to us as the symbols of certain truths; when we find one who can thus make Nature familiar and instructive — then we can fully appreciate how such intercourse will subdue the passions, enlarge the heart, vitalize the mind, and give interest and significance even to those objects apparently farthest removed from our sympathy. Not every one will find so much in Nature,

but all will feel that she calms the troubled spirit and helps to restore our feelings to primitive quietude and joyousness ; and a very few in this calm ecstasy of soul will send out profound and grand thoughts to elevate the world. The few who can do this are the master-spirits in literature.

ARTICLE III.

BOSSUET.

PROFESSOR RANKÉ, in his History of the Popes, has described with artistic power the great movement of the Roman Catholic Church, towards a sounder faith and purer morals, in the 17th and 18th centuries. This counter reformation is the most impressive feature of the ecclesiastical condition of Europe, after the enthusiasm of the early reformers in questions of religious faith, was succeeded by political agitations. The reaction among Protestants, wearied with discussions and demoralized by wars, after the treaty of Westphalia, in Germany, and the return of the Stuarts in England, gave a signal advantage to Rome in her renewed attempts to impose her despotic yoke. Doubtless the humiliations and disasters which they had suffered turned the attention of the better portion of the Roman Catholic Church to that great question, — “What shall it profit a man to gain the whole world and lose his own soul ?” The Popes, for the first time for centuries, were devout and earnest, though narrow and bigoted. The Jesuits arose, and won universal admiration for their learning, piety, and zeal. The most fearless efforts were put forth by bishops and missionaries to regain the empire which was lost, — not by wars and massacres, not by inquisitions and Smithfield fires, but by arguments, severe morality, and enthusiastic zeal. The Catholics vied with Protestants in learning, self-denial, and a high religious life. The triumph of Catholicism was well earned, and there was a character in it such as has not appeared before or since. It secured the respect of the world, and furnished martyrs and

saints. Their labors and sacrifices veiled, as it were, the radical evils of their system. Their light shined gloriously in cottage and palace, and sanctified their convents, their schools and their missions. The great spiritual certitudes of Christianity were illustrated and taught and accredited in those cities and communities which had been the high seats of infidelity and frivolity. It even became the fashion in courts and salons to discuss the doctrines of grace and free-will, and Augustine and Anselm became the oracles of social *réunions*, even as they had reigned as despots in the schools of the Middle Ages.

It was in this inquiring, religious, and earnest epoch in the Roman Catholic Church that Bossuet was born, at Dijon, 1627, — about the time when Puritanism was most earnest and revolutionary, and about one hundred years after the great struggle had been made by Luther to emancipate his countrymen from the thralldom of Rome. He belonged to a respectable family, without the prestige, however, of rank or wealth. In very early life he was destined for the ecclesiastical profession, and all the influences to which he was subjected had reference to this end. His position and birth enabled him to aspire to the honors, though not to the highest preferments of the Church. To be trained and educated, he was sent to a Jesuit school, where he learned Greek and Latin, and laid the foundation of high classical attainments. The Jesuits then controlled the education of Catholic Europe, and their schools were models of discipline and severe study. They were unfavorable to intellectual expansion, and the encouragement of those impulses which lead to subsequent greatness. The Jesuit school-master was a pedant, — he could teach the difference between *ac* and *et*, he could enforce rules, he could subdue the spirit of a boy; but he had no sympathy with boldness or originality, and was the slave of precedents, authorities, and conventional proprieties. Poetry, enthusiasm, and philosophical enlargement, were crushed amid the petty competitions and pedantic technicalities of the system — very good for turbulent or stupid boys, but hostile to the highest aspirations of genius. It made plodding and industrious scholars, but not thinkers and enthusiasts. At the age of fourteen the young Bossuet could converse fluently in the language of ancient Rome, and could repeat Homer by

heart — a prodigy even in a Jesuit school for his linguistic powers.

The father of Bossuet — an enlightened and learned member of the magistracy — not wishing to make his son a Jesuit, or impelled by motives of ambition, or seeking a higher and broader culture than what could be acquired in a provincial school, secured the admission of his promising and precocious boy in the College of Navarre, at Paris, — an aristocratic institution, presided over by Nicholas Cornet, a doctor celebrated for his piety and attainments. And he arrived at the capital — then as now the centre of intellectual life in France — the delight of scholars, wits, philosophers, and men of fashion and pleasure — “the hub of the universe,” — the very day that Cardinal de Richelieu, then a feeble, exhausted, dying man, entered the city in triumph, borne, in his splendid litter, on the shoulders of twenty-four men fresh from the execution of Cinq Mars and De Thou — the proud minister of vengeance and power. His imposing procession made a profound impression on the mind of the young candidate for orders, for he beheld the monarch of France secondary and obedient to his minister, — and that minister a priest, wielding the weapons of both spiritual and temporal authority — a secular Churchman reviving the days of Dunstan and Becket. Yet Richelieu was not so much the mediæval priest — reigning over weak princes by appealing to their superstitious fears, and controlling the people by a stern and dismal dogmatism, as he was the worldly statesman adopting the policy of enlightened absolutism, and, in the guise of a bishop, ruling by the fears of bayonets, and the terror of his spies — a cold, hard, inflexible, crafty, indefatigable architect of an absolute throne.

At college, Bossuet was even more distinguished than he was at school — was the oracle and pride of his classmates, who regarded him with more profound admiration than they did even their teachers themselves, for there is no enthusiasm more sincere and hearty than that with which young men at college regard their acknowledged superiors in genius among their equals in age. He was also a pet in aristocratic circles, and was carried as a wonder to the Hotel de Rambouillet, that famous centre of wit and fashion in the 17th century. Here

he recited an extempore sermon, to the amazement and delight of Condé, Mazarin, De Retz, Corbinelli, Pelisson, the Duchess de Longueville, Mademoiselle de Scudéry, and the other great people whose celebrated *réunions* were the charm of society in those times. But he was not spoiled by their flatteries and admiration, although Voiture expressed the mind of the company when he said, — “*Qu’il n’avait jamais entendu prêcher si tôt ni si tard.*” At this period Bossuet selected sacred eloquence for his peculiar profession, and studied it as an art, — taking Cicero and Chrysostom for his models, and frequenting the theatres to hear the tragedies of Corneille recited. But he was soon disgusted with the vitiated taste and exaggerated action that ever have characterized the stage, even in its earlier triumphs. What artists call the legitimate drama, is and ever must be unpopular with the great majority who seek this amusement. The lower the appeals to false sentiment and vile taste, the better it will please the people — and as the theatre is supported by the people, and appeals to them, it never can soar beyond popular appreciation. Who are popular preachers, popular lecturers, popular orators? — never those whose productions are classical and severe, and from which the cultivated derive stimulus and the highest intellectual pleasure. Even Bossuet himself, in the height of his fame, was the idol of the court, of the cultivated circles of a refined capital, rather than of the people who, in Europe and America, have never yet been equal to the old Athenian audiences who were moved by the eloquence of Pericles and Demosthenes.

In 1648, at twenty years of age, Bossuet was admitted to the first grade in the Roman hierarchy, and, two years after, was ordained priest, distinguishing himself in the mean time by several remarkable efforts which brought great eclat. But he was a courtier from the beginning, and was ever more eager to gain the favor of the great than the applause of the people. It was the admiration of his *superiors* in rank and power which was the uniform object of his ambition. He gained the favor of the great Condé — then fresh with the laurels of Rocroi and Fribourg, by a eulogistic address, and the friendship and patronage of the Maréchal de Schomberg, who was Governor of

Metz, to which Bossuet retired as archdeacon, in 1652, and where he received a doctor's degree.

It was at Metz that the most laborious and profitable days of his life were spent, in the reading of the Fathers, the study of the Scriptures, and the assiduous duties of his profession. Augustine was his favorite author, whom he regarded as the profoundest master of Christian philosophy that any age has seen. He read Chrysostom for his sermons, Origen for his philosophical candor, Gregory Nazianzen for his sage instruction to kings, and Tertullian for his wild earnestness of style and masculine vigor of thought—the most vehement and impassioned of all the western Fathers. During the six years of study and meditation which he spent as Canon of the Episcopal Church of Metz, he avoided all frivolous and worldly society, and was intimate only in the family of the governor, whose wife, celebrated for virtues and attainments, honored him with a friendship, such as Paula gave to Jerome, Madame de Maintenon to Fenélon, and the Countess of Huntingdon to Whitefield. The friendship of lofty and cultivated ladies is necessary to all clergymen, even in Protestant churches;—much more so in the Catholic ranks, where priests have not the encouragement and counsel, and sympathy, of those whom they are authorized to call helpmeets. Doubtless there is no advice or support equal to what a wife can give; yet the sympathy of any noble woman is also a benediction and an inspiration, in those exhausting and discouraging labors which all ministers of the Church are bound to assume.

It was during this laborious retreat at Metz, that Bossuet formed an intimate friendship with the celebrated Vincent de Paul, canonized by the Catholic Church as one of the most illustrious of her saints. He surrendered himself to the instructions of this venerable sage, and was proud to call him master. And it cannot be doubted that intercourse with one so simple, so pure, so holy, so benevolent, and so humble, exercised the most benign influence on a young man already accustomed to the incense of fashionable circles.

In 1659, Bossuet returned to the capital to commence his memorable career, having already gained a great celebrity by his *Exposition de la Doctrine Catholique*, published in England,

Ireland, Germany, Holland, and Rome. "Never since the Council of Trent," says his biographer, Cardinal Bausset, "has there been such unanimity among the Catholic Churches in the adoption of this exposition of their faith." The Protestants united their forces to combat it, but the result was an increasing admiration for its author, who was now one of the recognized theological guides of Europe.

He commenced his career in Paris as Lent-preacher in one of the fashionable churches, as Richelieu had done before him. Everybody of culture and rank flocked to hear the rising oracle. His éclat was so great that the Queen, Anne of Austria, wished to retain his services as court preacher. In the Church of the Feuillant, in the Rue Saint Honoré, he preached his celebrated Sermon on the Character of Joseph, which won the plaudits of the court. Never had a popular orator made such a sensation from the times of Abelard. The poet Sauteul and the Queen Regent were equally his admirers. The following year, in the Church of the Carmelites, he won even greater celebrity; and the most celebrated of the Port royalists, and all distinguished in Paris for learning or position, were among his auditors. Marshal Turenne, the great Condé, the doctors of the Sorbonne, the heads of monastic houses, and even the proud ladies of the court, swelled his praises. His finished elocution, his classical purity of style, his severe taste, his graceful attitudes, his severe logic, his soaring imagination, and his lofty sentiments, marked him out as the most impressive and accomplished pulpit orator that France has ever seen. Ten years were thus consumed in the preparation and delivery of great pulpit orations. Nearly all the principal churches of Paris witnessed his triumphs; but it was in the Convent of the Carmelites — memorable as the retreat of the Duchess de Longueville, in her old age of penitence, and also of that still more famous and erring woman, at a later day, — the Duchess de la Vallière, — that his greatest efforts were displayed. Among his greatest productions were his panegyrics on Saint Paul, and Thomas of Canterbury; but that which created the greatest sensation was on "the Calling of the Gentiles," which drew the attention of the King, who made him Lent-preacher in the Chapel of the Louvre. Louis XIV. soon after appointed him

Bishop of Condom, and intrusted to his care the education of the Dauphin — a double honor, which made him an inmate of the palace, and one of the most influential persons of the court. From that period he preached only on grand occasions — such as when called to deliver funeral orations for princes and statesmen, and which are among his proudest claims to immortality.

The ten years which were passed as tutor to the heir of the monarchy, — from 1669 to 1679, — were perhaps the most eventful and brilliant of his life. He was a great ecclesiastical dignitary, filling an important office in the household of the King, and exercising a great influence, not merely on the court, but on the country. His time was chiefly spent in literary labors, and it was then that he wrote his famous “*Essay on Universal History*,” for which he was promoted to the Bishopric of Meaux. There were no honors of the Church to which he was not entitled, for his learning, his eloquence, his genius, and his exalted worth. But the narrowness and jealousy of the King would not allow his preferment to a bishopric of the highest rank, since none but nobles were allowed to occupy those sees, which made them peers of France. Louis XIV. was too aristocratic in his *régime* and sympathies to confer the highest honors on a plebeian, however brilliant in genius or lofty in character. Not even the most distinguished services could make him alter his settled custom in this respect. Bossuet felt bitterly the slight, but gracefully submitted, both as a courtier and as a Christian. But he obtained a seat in the French Academy ; and, as a prelate, exercised a vast influence on the Gallican Church. He was also the confidential adviser of the King in ecclesiastical matters, and had a seat at the royal councils. The circumstance to which he was most indebted for the favor of Louis XIV. was his sermon on the death of Queen Henriëtta of England, wife of Charles I., in which he painted, with masterly power, the influence of revolutionary principles, for which he had perfect abhorrence. He hated Cromwell and the Puritans, and showed the everlasting connection between absolutism in government with absolutism in religion — that all thrones must be supported by an established Church, and that Churchmen were capable of grasping great political

subjects. Louis XIV. saw how efficient the support of such a man would be to him in his career of tyranny, and ever listened to his counsels, when they did not militate with his passions or his pride.

During these years as tutor to the Dauphin, Bossuet enjoyed the friendship and intimacy of the greatest lights which adorned the overlauded age of Louis XIV. La Bruyère, Péllisson, Fleury, Varignon, Saurin, Valincourt, Fenélon, Bourdaloue, La Chaise, were, however, his chosen companions, and by them he was revered. He was simple in his tastes ; affable, though not genial ; accessible, but not free. No man ever more valued social position, and this he possessed. He had the ear of the King, and the adulation of the great, although neither a courtier nor a man of the world, but a scholar living among his books and his duties.

Nevertheless the excitements of the court had great attraction to so busy and ambitious a man. And who can wonder ? That court will ever form a subject of interest as long as history shall be studied. We know of nothing more instructive, more melancholy, and yet more fascinating than the details of that gilded life which have come down to us in the memoirs and letters of La Rochefoucauld, Sévigné, Daujeau, and other writers of the time. St. Germain, Fontainebleau, and the Louvre were, at the period when Bossuet was tutor to the Dauphin, the residences of the court, where La Vallière and Montespan alternately gloried in their charms ; but Versailles was already projected, — that wonderful palace which cost more than St. Peter's Church, — some \$200,000,000, — whose rooms were adorned with every wonder of art, and occupied, even to the attics, with aristocratic servitors in their varied dresses of gold and purple, especially decked out at the balls, banquets, and fêtes, which were held in almost uninterrupted succession, and at which figured all who were distinguished in France for genius, learning, rank, services, or beauty ; and where the proud monarch, accustomed to an atmosphere of lies and poisons, sat, as on an Olympian throne, to receive the homage of this crowd of worshippers, who vied with each other in the delicacy of their flatteries, and the servility of their homage. Whatever was grand, or costly, or rare, or beautiful in Europe was made to enrich and adorn this court.

Whoever was distinguished in France here assembled to reflect the glories of the central sun, — that grand egotist who said, “*l'état, c'est moi.*” Bossuet and Fenélon taught his children; Bourdaloue and Massillon reminded him of his duties; La Chaise and Le Tellier directed his conscience; Boileau and Molière sharpened his wit; La Rochefoucauld cultivated his taste; La Fontaine wrote his epigrams; Racine chronicled his wars; Turenne and Condé commanded his armies; Fouquet and Colbert arranged his finances; Molé and D’Aguessau pronounced his judgments; Louvois laid out his campaigns; Vauban fortified his citadels; Riquet dug his canals; Mansart constructed his palaces; Poussin decorated his chambers; Le Brun painted his ceilings; Le Notre laid out his gardens; Giardon sculptured his fountains; Montespan arranged his fêtes; while La Vallière, La Fayette, Montbazon, Coulanges, D’Olonne, Sévigné — all queens of beauty, displayed their graces in the Salon de Vénus. What an array of great men and brilliant women to reflect the splendors of an almost oriental throne, while he who sat upon it, — Cæsar arrayed like Artaxerxes, in purple, gold, and gems, — annihilated such a man as Racine with a frown, and kindled raptures into the souls of all the proud duchesses of the land by one benignant smile. Never was a monarch served by such geniuses; never was one more favored by birth, and accident, and circumstance. Beautiful, healthy, vigorous, dignified, with most exquisite manners, unusual tact, great aptitude for business, severe taste, generous in his impulses, ambitious in his aims, he commenced his reign with an unbounded éclat. Heir of the powers of Richelieu and the treasures of Mazarin, with facilities for doing whatever he pleased, courted by foreign potentates, absolute within his own dominions, the fountain of inexhaustible honor, arbiter of all fortunes, the observed of all observers, with supple ministers, subservient parliaments, loyal armies, and idolatrous courtiers, great boons were expected and great triumphs predicted.

Such was the man to whom the greatest divine of the age was proud to do homage, — to his person, to his opinions, to his accidents; and such was the court in which he figured as one of the lesser lights around the central sun. Life in such a court was full of excitement, intrigue, and vanity. Nor did Bossuet

escape altogether the influence of its dangerous fascinations. Still he maintained his dignity, practised the austere virtues, and commanded universal respect. He was still a priest in all his majesty, authority, and intellectual pride, — the minister of omnipotence rebuking sins and preventing scandals. The tonsure and purple assimilated well with his lofty deportment, and full and elegant figure. His hair was brown and silky, his eyes black and piercing, yet sweet, his face serene as Moses, his nose straight and delicate, his mouth large and expressive, his lips thin and compressed, and his countenance beaming with smiles and gentleness. “Nature made him tender, dogmatism rendered him hard, while the pallid hue of his cheeks showed the severity of the midnight studies, which drain the sap of life.”

On the death of the Dauphin, Bossuet passed his time between his palace of Meaux, his country-seat of Germigny, and the royal palace of Versailles, — pontiff at Meaux, philosopher at Germigny, and politician at court.

As a prelate, he took the highest rank, not in external dignity, but in real power. He was ambitious, and had aspired to the archbishopric of Paris, — a post which belonged to him, so far as genius, and learning, and sanctity, and services constituted the grounds of merit; but in this aim he was disappointed, because his birth was plebeian. No other monarch than Louis XIV. would have denied him this rank among ecclesiastics, but he atoned for the neglect, in a measure, by giving to him great spiritual powers, for it was the voice of Bossuet that had the most influence on the King in those ecclesiastical troubles which constitute a great feature of the reign and of the age. He was assiduous in the discharge of his duties, setting an example of labor and fidelity which was not lost even on an ungodly generation. He was accessible, courteous, hospitable, sympathetic, dignified, — like a primitive bishop, giving no scandal, and devoting his energies to the Church. He was indifferent to riches, and kept an open table, but lived with the simplicity of St. Chrysostom.

His greatest service to civilization as a prelate of the Church was the glorious stand he made against the Jesuits and the encroachments of Rome. He is celebrated as the defender of Gallican liberties against ultramontane pretensions. He drew

the line between allegiance to Rome and allegiance to the King ; and in all temporal questions exalted the State over the Church. He denied the infallibility of the Pope, and vested infallibility in the united voice of the Church itself. And he carried the French clergy with him in the great councils in which he occasionally presided, and thus contributed to weaken the papal power in France. And Rome never recovered from the rebuke which he gave to her foreign domination in temporal matters. And hence he is not a favorite with the Jesuits, for he undermined their power, even while they had their confessors in the courts of princes. We doubt if the Order itself would have been suppressed by Louis XV., had it not been for the stand which Bossuet had made against their encroachments. It was a tax on Christendom to build St. Peter's Church which led to the first outbreaks of the Reformation. The Message of Luther was prepared by the abuse of indulgences. So it was the desire of gold which led to the great quarrel between Innocent XI. and Louis XIV. The point in dispute was whether the revenues of bishoprics and abbacies, falling vacant, should be possessed by the King or by the Church. The contest was so violent that Louis XIV. was obliged to convoke an extraordinary council of his bishops and clergy. In the convocation, he claimed a right over all the livings in France, and the privilege of nominating bishops and pastors. Bossuet, in whose eyes the King was invested with supernatural power, advocated the claims of his master and patron. The Vatican stigmatized him as the father of revolt, after having before proclaimed him as a father of the Church. But, with his powerful logic, he demolished the theocratical pretensions of the Dark Ages, and rendered unto Cæsar the things that were Cæsar's. He caused the clergy to acknowledge their fealty to the Pope in matters of faith, and to the King in matters of property, — and this great question was decided forever in France. The oracle of the Gallican Church might have been made a cardinal, but for this rebellion against Rome ; but his efforts in behalf of the liberties of France have endeared him to his country, although they alienated the more violent of his Church.

As philosopher at Germigny he produced that renowned essay on which his fame as an historical student rests. From

forty-five to fifty-five years of age he retraced his studies to teach lessons to a listless boy, even as Fenélon displayed the riches of his imagination in his *Telemachus*. "The Discourse on Universal History," is a work of undoubted genius. It is not a catalogue of names and dates, persons and events, but a successful grouping of the great movements of the race. It does not give definite knowledge, but is a painting, like "The Last Judgment of Michael Angelo." Nor is it rich in philosophical deductions, but it shows the Providence of God, and recognizes him as a personality ruling in the affairs of nations. He exposes the vanity of man, while he exalts the majesty of God. Philosophers do not find in this famous treatise the light *they* seek; but Christians see in it a great tribute to the Power which rules the world. All human liberty sinks into insignificance before the awful decrees of the King of kings. Nor does he allow any other judge to kings than God himself. The tendency of the book, like that of all the writings of Bossuet, is to exalt absolutism, — nevertheless the spirit of it is religious and profound.

As politician at the court, Bossuet had an immense influence. He was mixed up with all the cabals of nobles — all the intrigues of women, with the love-matters of the King, and the persecutions which unfortunately rent France in his latter days. It was he who drove the Duchess de la Valliere to her cheerless convent, where she expiated, by such bitter grief, her criminal attachment for the egotistical Nebuchadnezzar of Versailles. He undermined the power of Montespan, and prepared the way for the ascendancy of Madame de Maintenon. It was he who favored the secret marriage, when Fenélon and Louvois complained of the *faux pas*, and her reign became the sovereignty of the priesthood, whose agent she was. He introduced Fenélon to the notice of the King, and quarrelled with him when he became his rival. He regulated the conference with the Protestant ministers, and submitted, with impatience, to their liberty of speech. He pronounced against the religious rhapsodies of Madame Guyon; opposed the saintly *coteries* of St. Cyr, and commenced the attack on the "Maxims of the Saints," which ended in his estrangement from Fenélon, and the banishment of his rival to Cambray.

This quarrel with Fenélon is the saddest event in the brilliant and noble career of Bossuet. In imagination, sensibility, independence, and sympathy, Fenélon was his superior. He was his equal in courtly manners, severe taste, and general scholarship. He was only inferior in eloquence as a preacher, in definite theological knowledge, and ecclesiastical influence. Both were pious, devout, and devoted to their duties. Fenélon was the more amiable and fascinating; Bossuet the more impressive and commanding — the former more aristocratic and refined — the latter more dignified and majestic. Bossuet was already the religious dictator of France, before Fenélon was tutor to the Duke of Burgundy. The intercourse between them was rather as teacher and disciple than as equals, though both entertained not only a profound friendship for each other, but unbounded mutual admiration. The aged Churchman was the professed guardian of the Faith, and he saw in the rhapsodies of Madame Guyon, whom Fenélon befriended and perhaps endorsed, danger, fallacy, and nonsense. They were unsound and heretical, and precisely of such as he himself, with his definite knowledge and dogmatic nature, had a peculiar dislike. He heard that his beloved disciple and son, whom he had patronized, whom he had consecrated as Archbishop of Cambray, had given himself up to ecstatic visions — had abandoned the august doctrines of the Church, and was led astray by the strange revelations of a female adventurer and dreamer; and it filled him with grief, astonishment, and horror. Liberty of thought had never penetrated his soul. His whole philosophy was embodied in his dogmas. He had no patience or toleration with those who differed from the standards, and the persecution of his old friend was the result. He committed great injustice, but it was because the integrity of the faith was more sacred than friendship. He was urged by the loftiest motives as a public guardian of the doctrines of his Church. Fenélon would have triumphed had it not been for the interposition of Louis XIV., for few saw with the eyes of the Bishop of Meaux. Though condemned, Fenélon obtained the sympathy of all Christian Europe, and even gained the moral victory; since he submitted, without expostulation, to the judgment of his ecclesiastical superiors, and even had the magnanimity to pronounce

his condemnation from his own pulpit. We do not know which of these two illustrious men to admire the more — the one who made religion a life, rather than a system of dogmas, and who soared above parties, above sects, above his own Church, and loved virtue and appreciated genius in whatever garb they were hidden from the world; or the other, to whom truth in its integrity was dearer than friendship, or peace, or popular favor.

Fortunate would it have been for the fame of Bossuet if his persecutions had been confined to Fenélon and Madame Guyon. But he encouraged the King in his warfare against the Protestants. Neither Richelieu nor Mazarin had dared to revoke the Edict of Nantes, much as both hated the Huguenots and religious toleration. But no sooner did Louis XIV. assume the reins of power than it became his settled policy to render the faith of his subjects uniform — to conform it to his own standard. Love and war for a long time suspended his plans. Amid the excitements of Versailles, he seemed to forget that there were dissentients from himself. But when he became satiated with glory and pleasure — when the vanities and follies, which he had pursued with such reckless disregard of the public interest, appeared in their true light, and he had been made to drink of the bitter cup of retributive justice, then Madame de Maintenon, Le Tellier his chancellor, Bossuet, and his Jesuit confessor, began to turn his attention to the religious state of the land. Missionaries, escorted by dragoons, spread themselves over France, and a hideous persecution commenced. Four hundred thousand were either exiled, or imprisoned, or executed, or sent to the galleys. The best people of the land suffered more cruelties than disgraced the reign of Charles IX. The blinded King excluded the Protestants from nearly every office, civil and military, and subjected them to taxes and humiliations, and innumerable vexations. All the cavalry of the kingdom was placed at the disposal of the clergy to uphold their bloody missions. The legalized persecutions, which recalled the worst days of the Roman emperors, decimated the land. The Protestants fled, for it was crime even to employ Catholic servants, lest the religion of the master should corrupt the household; or to have Protestant servants, lest their houses

should become asylums. Terror kindled fanaticism, and rebellion followed massacre. The whole power of the government was employed in extinguishing the liberties of the Protestants. And it succeeded. It accomplished what the League could not effect in the time of Catharine de Medici, and what Richelieu dared not attempt when conqueror of La Rochelle.

In these foul massacres Bossuet was implicated. He excused them, and at first stimulated them. He was not beyond the bigotry of his age and Church. Yet it was his logic, rather than his soul, which was cruel. Religious and political faith, in his eyes, justified the proscriptions. But he was not a sinner above all those who took up stones at Jerusalem. Madame de Sévigné, the Duke de Montausier, and Madame de Maintenon, — in fact the leaders of the court, — regarded the revocation of the Edict of Nantes as a virtual suppression of a hideous rebellion, and the reëstablishment of the royal power.

But we will not linger on the foul and memorable acts which disgraced that court of which Bossuet was one of its shining lights. It is not for his faults and errors, but his services to the Church, and his great and commanding genius, that he is best known in history.

It is as a pulpit orator that he is most famous. The eloquence of the pulpit was at a low ebb when he appeared. The sermons of priests were pedantic, frivolous, and without force. As it was the custom to preach without notes, sermons were generally ranting and inelegant. But Bossuet made eloquence an art — he prepared his discourses most carefully, and then committed them to memory. Such sermons are not always the most efficient on a popular audience; but few have been valued by posterity which have not been the result of study, and which are not also works of art. The great aim of preaching is doubtless conversion to God, but, among people of culture sermons have no force which are not able and profound. Nor do we speak of Bossuet as an evangelist or missionary; but one set apart for the instruction of the higher ranks of an ungodly city. As Lent orator — on occasions when all Catholics make it a duty to attend church, he won a great fame. His sermons are not only great masterpieces of art, but deeply pervaded with moral wisdom, and the

spirit of religion. His style was impressive and appropriate, though elaborate, — never stilted, and without pedantry and affectation of intensity, deriving its force from the matter rather than the words. It was not so finished as that of Bourdaloue, nor so polished as that of Massillon, but more majestic and severe. People did not go away from his discourses in rapture with *him*, so much as discontented with themselves. Even before the proud court of Louis XIV. he gave humiliating impressions of worldly grandeur. Like Augustine, he loved to dwell on the majesty of God rather than the majesty of man. He constantly spoke of the mutability of all mortal affairs, and presented the terrors of a judgment to come. He gave sombre views of human life, and was a perpetual rebuke to the false philosophy of the day, as well as to fashion and folly. He appealed to the conscience of kings and courtiers as if they were his humblest auditors. He dictated to all men the great doctrines and duties of the Church. His dogmatism might not be admired by the “more advanced” of our generation, but dogmatism is ever one of the secrets of pulpit power. The minister is an ambassador of Heaven, and he declares the messages of God to rebellious men. Persuasion and argument are not to be disdained ; but some truths are to be declared without argument as the declaration of the Lord. Bossuet communicated his messages without fear or favor, with all the sternness of an ancient prophet. He disdained to soften down the meaning of God Almighty to please even fastidious courtiers and fashionable women — any class of pedants or politicians or people of the world. He mounted the pulpit to teach and instruct them, not to win their praises or their rewards. Nor did he address his hearers as if they were skeptics, but believers in justice, temperance, and a judgment to come. He did not stoop to talk of the reasonableness of doctrines which had been handed down for fifteen hundred years, and which are beyond the range of reason to explain, but which are to be received as the test of obedience. He did not appeal to the people so much as judges as sinners, and he spoke with dignity because he recognized the greatness of his mission, and the overwhelming importance of the truths which he delivered. He was convinced himself of the doctrines he presented, and of the duties which he

enforced ; and preached with that irresistible eloquence which earnestness and sincerity alone produce. He thus raised the standard of pulpit eloquence in France, not by his rhetoric, but his fidelity to his cause. He never lowered the style of his discourses to suit perverted tastes. There was nothing of that sensation eloquence which finds admirers with the people. He was no clerical buffoon, relying on grimace, and anecdote, and humor, and abuse. There was a severe dignity in all his efforts — solemn, stern, impressive, a dispenser of momentous truths to rebellious man. Especially, in his funeral orations, he soars to the highest flights of eloquence ; and, as a minister of eternity, casts before the altar of Omnipotence the dust of mortal grandeur. He is never more at his ease than among the tombs, and his genius is never more fruitful than on the subject of death. He never departed from the standard authorities of the Church on all questions of religious belief. His creed was in harmony with Athanasius and St. Augustine. His leading idea was the all-controlling agency of God in human affairs, and the certainty of retribution. His view of special Providence pervades not only his sermons, but his discourse on Universal History. He believed in the permitted power of Satan, and recognized his personal presence. But all his doctrines were clothed in the most appropriate and lofty language. He condescended to no tricks. His style is classical and elegant, and will hence be admired in proportion as culture and taste prevail among the people. He never did anything to degrade the pulpit — or make men laugh, or even contented with themselves, or with their own shallow opinions. Such a man might not be popular with people of perverted tastes and unbounded self-conceit in our modern capitals, where curious strangers swell the fame of those who seek to amuse them. Not a deep bass voice, not a good elocution in the reading of the Scriptures, not theatrical gestures, not frivolous apostrophes to flowers and stars, not cutting hits on doctors of divinity, not the recognition of wisdom in collected masses, were the basis of his pulpit fame, but the presentation of man as the Gospel views him in his dependence, sinfulness, and danger — a worm of the dust, whose hope alone is in the grace of God. Nor did he expatiate on the dignity of human nature, and the progressive developments of a corrupt

society, but on man as fallen, and perverse, and blind, to whom immortality is brought to light by the Gospel of Christ. It is the seriousness, the earnestness, the solemnity of the matter of his discourses which impress us with his extraordinary power — his lasting power — and he remains a model even for Protestant clergymen, and in all ages and countries.

“His style, conformable with the majesty of his position, was simple as the oracle which disdains to please; unpremeditated as the word uttered, without selection, in the rapidity of thought; rapid as the inspiration which fears to escape from itself; slow as meditation, which forgets the lapse of time; unaimed as the shaft which is hurled at random, and which the eye does not even follow to witness the effect; naked as the truth from which every veil is torn and trampled under foot in the eagerness to display its natural purity; collected and reflective as the temple; always guided by nature to the idea or sentiment it desires to express; losing sight of the auditory and the chain of reasoning to utter an unexpected ebullition of joy or grief; and giving vent to involuntary feeling in direct communion with duty, either in dialogues or hymns which had had no parallel in these modern times.”

The man was forgotten in the inspired missionary, indifferent to praises, filled alone with the greatness of the truths he sought to illustrate and enforce. Bourdaloue may have had more logic, and Massillon more melody of style, but Bossuet was more poetical, pathetic, and profound.

It is in his funeral orations that his vast superiority over all the great orators of his age is seen. And those were peculiarly adapted to his lofty and sombre genius, in which he developed all the grandeur of his soul, knowledge of character, variety of language, pathos, sentiment, and acquaintance with history, and with political ideas. He also showed himself to be a great artist, as well as a deeply read divine. It is perhaps difficult, in reading those great discourses, to conceive fully the effect said to have been produced, for we are not familiar with all the circumstances under which they were delivered, nor with all the accessories which assisted his eloquence: —

“The temple hung with black; the uncovered altar; the funeral torches; the priests clothed in sombre vestments; the bier surrounded with the family and friends of the deceased; the tears of relatives;

the contrast between the greatness and fame of the dead with the inanimate corpse ; the presence of kings, and princes, and nobles ; the deep gloom which overspread the city and the land."

No sermons, no orations, no speeches, have the force on a reader that they have on a hearer ; but what sermons are more impressive than these, even after the lapse of generations ? How tame and unfinished are the discourses of our modern orators compared with these ? The most admired of these immortal orations, are perhaps those pronounced on the occasion of the death of the great Condé, Queen Henrietta of England, the Chancellor Le Tellier, and Maria Theresa of Austria. But it is admiration which is chiefly called out, for the great historical knowledge, acquaintance with political principles, profound moral wisdom, lofty sentiments, and exquisite art of composition. The affections and sympathies of the heart are not profoundly appealed to, nor are the higher aspirations of the soul recognized. They do not move us. They do not kindle us. We do not discover the impassioned ardor of Augustine, the fiery impetuosity of Tertullian, or the warm humanity of Bernard, or the appeal to popular instincts, such as made Luther the idol of the people, or the soaring imagination of Jeremy Taylor, nor the intense appreciation of spiritual interests which keep alive the fame and piety of Whitefield. They are classical productions — they belong to the head — are the effect of culture, taste, and learning. They are dogmatic ; they recognize too fully the distinctions of earth, they appeal to conventional life, they regard man in his accidents rather than himself. They are the productions of a courtier, a priest, a prelate, rather than of a philosopher or a saint. We do not warm with those sentiments which underlie all that is great in man, and charming in life. They are not food for patriots, like the speeches of Burke, with the glorious certitudes of loyalty, and love, and veneration, shining out in every page, forming anchors of hope and pillars of conservative strength. The loyalty of Bossuet was obedience to the King ; his faith the repose on consecrated dogmas ; his love, fidelity to his cause. He did not appeal to the universal heart of man ; he did not comprehend the ever-changing relations of society ; he did not meditate on abstract truth. Those ideas, which are eternal and

necessary, but hidden by the conventionalities of the world and the superstitions of a corrupt Church, were not those in which he gloried. Like Pascal, he taught the majesty of God and the littleness of man ; but, unlike him, he did not see debasement in glory, and glory in debasement. He was impressed with the grandeur of kings and the pomps of earth ; and could show how this grandeur would pass away, and how those pomps must end in vanity ; but he did not hear the wail of suffering mortals in their cruel chains, he did not sympathize with the aspirations which came from hovels and attics, and which cried to heaven for aid. He was orthodox, logical, fearless, dignified, grand ; but saw theology, history, philosophy, government, and social life only through the interpretations of the Church. Hence his eloquence was not unfettered, spontaneous, bold, and never can touch the heart of the world. There is nothing in it of holy abandon to truth wherever truth may lead, without which eloquence becomes rhetoric — art rather than nature. The greatest minds, like Plato, Bacon, Calvin, throw themselves upon the great ultimate verities to which the soul responds. Bossuet appealed to dogmas, decrees, authorities, courts, conventionalities. Nor can oratorical fame rest on a firm foundation when the aspirations of man as man are ignored or despised. It is not the art and culture in the “ *Pensées*,” which make Pascal immortal, but his fearless and steady gaze on the great certitudes of religious faith, untrammelled even by the deductions of reason. Bossuet never soared beyond what was taught by the oracles of the Catholic Church, beyond the conceptions of kings — beyond the appreciation of the wise and noble. He had nothing of the toleration of Fenélon ; he could not understand the rhapsodies of Madame Guyon ; he could not see wisdom or radiance among the Protestants. He was the orator of a church, of a court, of a caste. And as such, he has never been surpassed, or even equalled, — not by Chrysostom himself.

But the influence of Bossuet was perhaps even greater as a theologian than as an orator, inasmuch as it was more extended and permanent. He was not, however, like Athanasius, or Augustine, or Calvin, the representative of particular doctrines, which he systematized and defended to meet the exigencies and circumstances of the times. We do not associate

with him either human depravity, or free-will, or the Trinity, or justification by faith. He is celebrated chiefly as the guardian of all the great doctrines which the Church had indorsed. The Fathers, in his eyes, were sacred authorities; and their writings were the groundwork of his own creed; nor did he aspire to be a system-maker, or impress his individual opinions on the mind of Christendom. He had no opinions apart from what the Church had consecrated. He had great contempt for what is called the progress of theological knowledge. He repudiated the idea that theology is a science capable of an indefinite improvement. He sought merely to preserve the old landmarks — the treasures which were endangered by philosophical speculation. In regard to the established doctrines of the Church, as the Fathers had systematized them, no man ever wrote more luminously than Bossuet. He neither added to them, nor subtracted from them, but enforced them with great eloquence and logic. He did much to incite the spirit of theological discussion, the taste for which, in the seventeenth century, was not confined to Protestants. It characterized the age and all Christendom. Nobles and magistrates disputed on the great articles of religious belief as well as divines and scholars. Even ladies entered into the charmed arena, and quoted Origen and Thomas Aquinas. Louis XIV. loved a theological argument as well as Henry VIII.; and as for Madame de Maintenon, she was always surrounded with doctors and priests.

Some may smile at this antiquated taste, which distinguished Puritans and Jansenists alike, and all the lofty spirits of an intensely intellectual age, and may regard it as one of the proofs of a lower civilization, as a mawkish sympathy with the dark ages. To them there are no certitudes but the generalizations of naturalists, and the deductions of philosophy. A material civilization alone has charms to them — political rights, theories of government, discoveries in science, applications of mechanical forces. But the more earnest men of greater ages, looked upon theological inquiry as the loftiest direction of human thought, since it pertains to God, and the soul, and immortality, — the source of all moral wisdom, the life of all true inspiration, and upon which a man can fall back when he has exhausted the wisdom and experiences of this world, like Plato,

and Anselm, and Augustine, and Pascal, and Edwards, and Howe. Even Daniel Webster once said in the hearing of the writer —

“That he believed there was more valuable truth yet to be gleaned from the Sacred Writings, which has thus far escaped the attention of commentators, than from all other sources of human knowledge combined.”

Now no man gave greater dignity to theological inquiries in the seventeenth century than Bossuet himself, even at the worldly court of Louis XIV. Unfortunately he attached more value to the Fathers of the Church, and the decrees of councils, than is consistent with the rights of private judgment and the ultimate authority of the Scriptures. Hence he can never take rank among theologians — such as Calvin will enjoy to the end of time — who subjected all dogmas to the revelations of God, and the deductions of a cloudless reason. He even did not soar to the highest realms of truth like Pascal in his “Thoughts.” Nor is it possible for Roman Catholicism to produce as great a theologian as Protestantism, with all the aid of traditions and ecclesiastical treasures, since the latter simply consults the oracles of the Church without being enslaved by them. Catholicism is shy of the aid of science, and new discoveries which shed light on interpretation. But Protestantism, while it does not disdain the voices of venerated fathers and saints, still refers all theological truth ultimately to authority in its highest form.

The Roman Catholics boast much of the unity of the Church, and profess a pious horror of sects and religious diversities. They forget the squabbles of Dominicans and Franciscans, Jesuits and Jansenists, when the questions at issue were precisely those which have ever divided the Protestant world — the everlasting questions pertaining to grace and free-will — and go back even to the discussions of the primitive Church on the atonement, the incarnation, and the depravity and helplessness of man. The protests of Pelagians against this incurable imbecility and wickedness of unregenerated man have been heard in every age, and were the subject of mockery with Abelard as well as defiance with Theodore Parker. It is hard for those who boast

of the dignity of our nature to accept the humility which is learned only at the foot of the Cross. Man defies God even in the gifts which God bestows, and refuses to accept that which gives the only title to his favor, or even to immortality itself, which is a gift. In regard to the connection of divine grace with the self determining power of the will in the work of repentance and salvation, the Catholics ever have been as much divided as the Protestants themselves, and probably ever will be.

In regard, however, to an external unity, of creed, of government and general polity, Bossuet, it must be allowed, rendered more service to *his* church than to the Church universal, and for which he received the thanks of the Roman hierarchy, without, however, receiving the highest prizes which Rome holds out to her defenders. With his profound knowledge of the writings of the Fathers and the doctrines of the Church, with his subtle mind and inexorable logic, he detected the least variation from the orthodox standard. He could not be imposed upon by casuistry, nor attractive speculation, nor transcendental mysticism. He was a foe to everything indefinite, and to all opinions which could be perverted. He knew the exact ground on which he himself stood and his opponents stood. An expression, casually dropped, by friend or foe, was a key to unlock a system or reveal a heresy. Feathers show the way that winds blow, and heedless remarks sometimes expose more truly the general current of the thoughts — the deeper sympathies of the soul — enmities or friendships, — than a studied exposition of opinions. Little does a Spiritualist, or a Pantheist, or Socinian dream that, in free conversation, a single word will reveal the *animus* of his life to a man profoundly versed in the relations of philosophical truth, and in the logical sequence of opinions. Bossuet had a great insight because he had great experience and knowledge. Thus he early detected the unsoundness of Fénelon, with all his piety and weight of character. Thus he saw, in the ecstasies of Madame Guyon, a boundless conceit, as well as honest cravings for spiritual union with Christ. Thus he perceived the unrelenting hostilities of the Jansenists to the despotism of the Church ; — and when he was certain of a variation from the doctrines he defended, he was uncompromising and fierce. He took part against the Port

royalists, the Jesuits, and the Quietists, on different grounds, but with exceeding rigor, — demonstrating that their opinions logically led to conclusions at war with the Church under whose banners they enlisted.

But Bossuet, as a theologian, is most distinguished for his controversies with the Protestants. He was the most triumphant assailant they ever had, who resorted to arguments rather than to the sword. Though dogmatic and intolerant, he cannot be called a persecutor, except in the encouragement he gave to Louis XIV. As a prelate, in his own diocese, he resorted to no unusual cruelties. He fought with the pen. He was a controversialist. He wrote a great book against the variations of the Protestants. It was not published till 1688, and it made a great sensation. So far as such a work can be called immortal, this may claim immortality. If a book lives one hundred years, it will be treasured, at least, as a monument of genius. There was nobody to be found who could answer it, although many attempted it. It was answered, as “Gibbons’ History” was answered, by abuse and vituperation, which of course it survived. It was not demolished like Mr. Buckle’s history; for, in the main, it is true. It may be exaggerated, yet its great features are incontrovertible. Those who attempted its refutation injured rather than advanced their cause, since they denied the fact that Protestants do differ. They foolishly attempted to prove the unity of the Protestant creed, while everybody knows that Protestants are not united in their articles of belief. While dissensions were scandalizing the Protestants, the adversaries of Bossuet ignored so great a fact — a necessary result of one of the fundamental principles of Protestantism. So long as private judgment is recognized, how can men interpret the Scriptures the same? Protestants recognize the Bible as the only standard of authority, and human reason as its interpreter. But human reason is clouded and perverse. The same admitted declaration will be interpreted differently, nor can it be otherwise. Nor can there be union unless one sect ignores the existence of all the rest. The Episcopalians call themselves *the* Church, and have even gone so far, in some cases, as to pretend that they alone are Protestants. In this sense there may be no variation among Protestants such as what Bossuet affirms.

But who would exclude Presbyterians, Baptists, and Unitarians from the Protestant ranks? They may not all be orthodox, yet they recognize alike the principle of private judgment and allegiance to the Scriptures, which constitute the genius of Protestantism. And even Episcopalians differ really among themselves. There is no uniformity of belief among Protestants, even though they may unite in its standard. And even orthodoxy, — by which we mean the evangelical doctrines of our faith, — those which recognize the depravity of the heart, and the need of regeneration, and the divinity of Christ, and the Trinity and other doctrines which the Fathers systematized and endorsed — may be and have been held by Catholics as well as by Protestants. In orthodoxy, who was sounder than St. Augustine, Anselm, and Pascal? The Catholics are unsound because they have added to the creed of the early Fathers; because they maintain views of Church polity irreconcilable with primitive usage; because they have endorsed superstitious rights; because their worship is allied with idolatry; because they believe in a Pope, and indulgences for sin, and a pompous ceremonial, and an imposing hierarchy, and in numberless superstitions. Yet, when they have treated of the doctrines of faith, many of them have not differed from St. Augustine or Athanasius. Many Catholics are nearer to the truth, as it is in Jesus, than many *enlightened and progressive* Protestants. In the realm of pure theology, Bossuet did not differ essentially from Calvin and Cranmer. Calvin and Cranmer have only repudiated additional doctrines which were adopted in the dark ages. Protestantism, when liberal, has only cut off the absurdities of Romanism, not denied its fundamental theological creed. Do not Catholics accept the Apostles' creed, and the Nicene and Athanasian also? The life of Protestantism is not in rejecting doctrines which the Catholics have accepted, — this is stupidity and narrowness, — but such as reason shows are not in accordance with the word of God. And when this right is conceded, of judging what is in accordance with the Scriptures, there must be diversities. Extravagant, and even absurd views, are incident to a system which allows every man to draw his own creed from the Bible. This is one of the evils of Protestantism, if it be an evil. But Christianity is greater than either Roman-

ism or Protestantism. It would be well for the Protestants to accept some truths which they have repudiated *because* the Catholics have endorsed them. The Church of the Middle Ages dwelt on some of the passive virtues which we have overlooked. There may be as much evil engendered by an unrestrained liberty as a slavish submission. There is no liberty commended in the Scriptures aside from that which is produced by the Spirit of the Lord.

The error of the antagonists of Bossuet was, that they had not faith in their own principles, and did not understand the genius of Protestantism itself. They wished to cling to the very spirit which has been the disgrace of Romanism — even intolerance — the standing error and infirmity of all sects and parties. Jurieu and Basnage, of Holland, evinced the very soul of Jesuitism itself when they denied that Protestants differed. Such bigots could not stand before the logic and eloquence of Bossuet, nor the indignant spirit of an awakened age. It was mean and paltry to deny the very thing of which many Protestants glory. They should have admitted Bossuet's position, and so have said — what then? Protestantism can stand in spite of its contradiction and diversities. Its glory is in giving light to the people, in emancipating reason from the trammels of a ghostly and dismal authority, in the free circulation of the Scriptures, in the spirit of activity which it encourages in works of philanthropy, in the unbounded facilities of the worship of God according to the dictates of conscience. These are great boons to the human race. And they have produced magnificent results, and led to unbounded triumphs in civilization itself. Religious liberty is connected with civil liberty, and all the recognized rights of man. It is the cause of the little progress of which we can boast. It has made England superior to France, and the United States the home of the oppressed. It may fail in emancipating mankind. What then? All human efforts are a failure, in one sense. That is, they do not produce the good we expect. But where would we have been without *experiments* in liberty? Have the Puritans lived in vain? Is the world the worse for the colonization of America, even should America be split up into an hundred governments, and its great hopes pass away like antediluvian schemes?

The opponents of Bossuet committed another error. They had the weakness to invoke ecclesiastical authority, when the genius of Protestantism is in despising it. They professed to use the weapons of reason, and threw themselves under the shelter of councils, and prelates, and synods, and opinions of eminent men. They tried to reconcile authority with reason; Church establishments with primitive usage; the ancient with the present. They ridiculed the Fathers in relation to celibacy, and quoted their authority on predestination. They virtually denied the conclusion to which their doctrine logically led. They wanted the support of the Fathers when they agreed with them, but were willing to reject them whenever they disagreed. The opinions of the wise and good ever will have force on the human understanding; but they are never to be received as authorities in matters which the Scriptures have settled. And in things concerning which the Scriptures are silent, these reason and circumstances alone can settle. The Scriptures say but little of the forms of government. In the distracted and peculiar state of the Roman empire in the 3d and 4th centuries, the Christians submitted to the dictation of bishops, and bishops availed themselves of circumstances. Circumstances alone created the organization of the hierarchy. This may have been wise or unwise, fortunate or unfortunate, but the authors of an external polity appealed to circumstances, of which they were the best judges. And when the authority of the Fathers is rejected, there is no other law but circumstances in those organizations which the Scriptures do not recommend. How absurd to appeal to the authority of the Fathers in support of governments which they adopted from their peculiar circumstances.

But the work of Bossuet rather confounded the Protestants than rendered any peculiar service to his own church. He silenced his adversaries by showing diversities of which they themselves were ashamed. He saw their weak points, and adapted his arguments to the existing prejudices of the world. He did not, by proving diversities among Protestants, conceal the defects of his own system, or show its superiority on any lofty grounds.

In regard, however, to his theological doctrines, he did show



loftiness of mind and profound respect as to the spirit of the Gospel. He grappled with the doctrines which St. Augustine had defended with the stern earnestness of a man who felt that they were vital to salvation — were revelations of infinite wisdom which could not be disregarded. He recognized the majesty of God and the littleness of man, and these were fundamental ; — on these truths were built his whole system. A sublime realism pervades his writings, like those of Bernard and Arnauld. Like Pascal, he showed the everlasting gulf which lies between Reason and Faith. Like Bacon, he showed that one would not explain the other. Persuaded of this, he did not attempt to harmonize, with his intellectual pride, the things that angels desire to know. Here he was like all the great master-intellec[t]s which have adorned our race — the real giants of the mind who have penetrated to the limits of useless inquiry. Here he was unlike those quacks and pretenders who have disbelieved or ridiculed what they could not understand, from those flippant philosophers who combated St. Augustine, to the observers of rocks, and shells, and bugs, who call themselves *savants*, in our own day — wise men, like the Sophoi among the Greeks. There is no profound theology which does not recognize the helplessness and misery of man until aided by supernatural grace. The cant about the dignity of human nature is Pagan and shallow. The Bible speaks of man as a worm of the dust — defiled and polluted by sin — and hopelessly enslaved by the Prince of the Power of the air, until released by a greater arm than his. When man is seen in his true relations to God, then his divine sovereignty is accepted as the only ground of rest ; and it is divested of every repulsive feature which the proud and rebellious profess to see in its application. We lose ourselves in the divine glory, and attain the end for which we were created. God be merciful to me a sinner — O God, thou infinite and holy, give me the spirit of abasement and gratitude ; it is then, in these depths of penitence we begin to live, and from these only do we begin to rise. Such is the spirit of Bossuet's theology, in accordance with the views of St. Augustine, pervading all his writings, and carried by him to the chamber of death. From the helplessness of man, of which Augustine was so firmly persuaded, by his own experiences and

the word of God, Bossuet was led, like him, to meditate on the Power which had rescued him from bondage, and his profound meditations made him exalt the Divine Majesty and Sovereignty as the highest subject of thought, as well as the only glory of the universe. Not on a mystic theology would he, like Plato and Porphyry, repose, but in the arms of Christian faith, which alone explained the origin of life and the destiny of man. A positive religion alone could bring him consolation, and he embraced, with profound conviction, the dogmas he did not profess or seek to explain on principles of reason. The spiritual philosophy with which this doctrine harmonized, inspired him with incomparable eloquence, and set at defiance his mental doubts and weaknesses. And Bossuet was also a stern guardian of public morals, as he was of the Catholic faith. He did not hesitate to expostulate with the King himself, in view of the scandals he created, though he was too much of a blind worshipper of royalty to reprove him openly in his sermons as Bourdaloue did not scruple to do. Like Fenélon, he attempted to impress on the mind of the royal egotist, that he reigned for the good of his people, rather than for his own pleasure. He preached the vanity of military glory to an infatuated people as he did to a blinded monarch. He lifted up his voice against theatres, and all demoralizing intellectual enjoyments. At the court of an absolute prince, he was a censor rather than a flatterer.

Thus this great man lived, a father of the Church, surrounded with admiring friends, and universally revered for his learning, sanctity, and lofty principles. As he grew old, he retired more and more, to the quiet repose of his diocesan city; but literary and theological labors employed his mind and hand to the last. He resigned himself, without bitterness, to the great disappointment of his life in not attaining an archbishopric and a cardinal's hat. He was never heard to murmur the words of *Strafford*, "*Nolite fidem principibus,*" and faith and piety closed, to all human eyes, the wounds of his ambition. A lamp was always seen burning in his chamber, and he frequently arose from his bed to write down the thoughts which visited his waking hours. He slept but little, and lived with frugality, although he dispensed a splendid hospitality. His opulence for-

tunately permitted him to neglect domestic affairs, and he led a life of alternate study and active labor, devoted to the duties of his cathedral, yet finding leisure for conversation and familiar intercourse with friends, among whom might be mentioned those most distinguished in France for learning and renown. The conqueror of Rocroi was one of the most ardent of his admirers. D'Ormesson the Administrator, D'Herbelot the Orientalist, Pellisson the Dramatist, La Bruyère, Boileau himself, Racine, Santeuil, Fleury, Leduc, Bourdaloue, Massillon, were his chosen companions. He was cheerful and easy in conversation, but he avoided jests, and raillery, and laughter. He was accessible and courteous to all. His nature, however, was reserved, proud, and ambitious, and dogmatism was the stain of his private life.

He died 1704, worn out with a lingering disease, leaving no equals to succeed him, and a fame which has not been dimmed by time. France lost in him one of the most enlightened of her patriots, and the church one of the brightest of her ornaments — a man of genius — a man faithful to his trust — a man of unblemished virtue — a man who fought a fight, and believed in God.

But his greatness is seen in himself rather than in his works — one of the highest prerogatives of those who are immortal, illustrated by Michael Angelo, Dr. Johnson, Sir Robert Walpole, Mackintosh, Dr. Dwight, Henry Clay, — in the force of character and marked individuality, rather than in original genius or majestic labors. His memory is august. He is identified with the glory of France, and the splendid reign of Louis XIV. It was his own nature that survives his writings. These are not much prized except as bursts of magnificent words — high-sounding witnesses of the insignificance of those who were only great in their generation. But his name, and example, and influence still live. Nor will either his country or his Church ever suffer him to be forgotten, since he reflected immeasurable glory on both.

ARTICLE IV.

COMMUNING WITH SPIRITS.

ONE of the popular opinions of the day is that all systems of Idolatry are only so many different modes of worshipping the true God ; that though the forms of Idolatry differ from those of Christianity, yet one and the same God is worshipped through them all ; and to this it is added, that the peculiarities of each form of worship are those best adapted for the people that use them.

We do not propose to examine all that has been advanced in favor of this opinion, for that were an endless task, and would lead us very far away from that infallible guide which is the only arbiter in such a debate ; but our purpose is to consider the subject briefly in the light of the written word.

This testifies that all outside of Christ is under the control of Satan. For the divine commission of Paul appointed him "to turn men from darkness unto light, and from the *power of Satan* unto God." (Acts xxvi. 18.) And he testifies to the Ephesians, that previous to conversion they "walked according to the course of this world," and that was according to "the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. ii. 2.) Satan is elsewhere called the Prince of this world, the God of this world, and is represented as "blinding the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. iv. 4.) These Scriptures would lead us to infer that we must either serve God or Satan ; and that all refusal to worship God, in his appointed way, is so much service rendered to Satan, and places us entirely at his mercy ; or, to use the expressive words of Scripture, makes us to be led captive by him at his will.

It may be objected to this, that there is nothing in the "course of this world," *as it now appears*, to justify such awful statements. That this may be so, to the superficial observer, we do not deny ; but the danger does not lie in the *apparent* charac-

ter of any act whereby we conform to this world or serve its Prince ; no, nor in the real nature of such an act viewed in itself alone. But the danger lies in this, that it is something whereby the Adversary is working out our eternal ruin. The act itself may seem like that tree in Eden, good and pleasant, and to be desired ; but it brings death to every one who yields to the temptation. The bait may be something wholesome in itself, but it conceals the fatal hook, and the enemy of God and man holds the other end of the line. Little do the simple ones, who play round the tempting bait, think of the Satanic eyes that watch their every motion. They may reason, “ all natural instincts must be innocent ; God would not create in me a taste for any gratification which I may not indulge ; ” but they forget that such reasoning would fill the earth with transgressions of the sixth, the seventh, the eighth, indeed of all the commandments.

These general views would lead us to expect some special connection of Satan with Idolatry ; if, indeed, the extensive prevalence of Idol worship did not of itself lead us to suspect some powerful secret influence coöperating with apparent causes that are themselves insufficient to explain the phenomenon.

But we are not left to deductions from general statements. The Bible explicitly affirms the connection of Satan with Idolatry. There is one passage especially that does this so plainly, we wonder it has not received more notice from students of the Bible. The apostle expressly declares, in his Epistle to the Corinthians, that “ the things which the Gentiles sacrifice they sacrifice to devils and not to God.” (1 Cor. x. 20.) This declaration is so much to the point as to claim particular attention in this connection, for if it means just what it says, it settles the question once for all.

The notion that heathens worship the true God only after a different manner from Christians, and the truth that whatever they sacrifice they sacrifice to devils and not to God, are totally irreconcilable. Either the modern notion is false, or the apostle affirms what is not true. The latter alternative we cannot think of for a moment. “ Holy men of God who spake as they were moved by the Holy Ghost,” (2 Pet. i. 21,) are infallible in all their teachings. How can they be other-

wise, when their word is to be received “not as the word of men, but as it is in truth, the word of God.” (1 Thess. ii. 13.)

Then let us see whether the apostle’s words are accurately rendered. The only word that is not translated literally is that rendered “devils.” In the original it is *δαιμόνιοις* — demons. As the meaning of the passage hinges on this word, let us examine it carefully. The word “*Διάβολος*” — Devil in Scripture — is never used in the plural except when applied to men, in the sense of an accuser or slanderer, as in that Scripture, teach “the aged women likewise, that they be in behavior as becometh holiness, not false accusers,” *Διάβολοι* — devils, (Tit. ii. 3,) whenever applied to a fallen spirit. The word is always used in the singular, and denotes that old serpent who is the Devil and Satan.

His angels, on the other hand, are never called *Διάβολοι*, but always *Δαιμόνια* — demons. Now what is the precise meaning of this last term? In classic Greek it had several meanings, as “a God,” or “Goddess,” “Fate or Destiny,” “deified heroes or guardian spirits.” In this last sense Socrates averred that a demon was always with him, and instructed him in wisdom. But all these meanings are confined to heathen writings, and are unknown to the New Testament except in one passage, when heathen are speaking, and their words are recorded in their own sense. The Athenians said of Paul: “He seemeth to be a setter forth of” *ξενων δαιμόνων*, literally “foreign demons,” rightly rendered in our version “strange gods” — (Acts xvii. 18.) In every other place in the New Testament, where the word occurs, it has the meaning of fallen angels, or as they are often called “wicked or unclean spirits.” The heathen meaning of “God” is inapplicable to the case before us, for then it would read “they sacrifice to *gods* and not to God.” Whereas Demetrius, the silversmith, complains that Paul persuaded and turned away many people saying, that they be *no gods* who are made with hands. (Acts xix. 26.) And the apostle tells the Galatians, that when they knew not God they did service unto them who by nature are *no gods*. (Gal. iv. 8.) We are shut up then to the well-known Scripture meaning, which will be sufficiently clear from the following passages:

Peter tells Cornelius that Christ went about doing good, and healing all that were oppressed of the *Devil*; (Acts x. 38;) but everywhere the Gospels represent our Saviour as healing those that were oppressed with *demons*. Satan and demon, then, are interchangeable terms, just as we say either that Cornwallis or the British surrendered at Yorktown, meaning in both cases, the British army which he commanded and controlled. Christ teaches the same thing when he asks, "If Satan cast out Satan how then shall his kingdom stand?" (Matt. xii. 26.) *i. e.* If the leader fight with his subordinates, how can he prosper? Indeed, the charge to which this was a reply, shows how the matter stood in the Jewish mind, for that affirmed that he cast out demons by the prince of the demons. The Devil and his demons, then, are equivalent to that other expression, the Devil and his angels. So that though our translators rendered *Δαιμόνια* by the term "devils," they were right in spirit and in fact, though not in the letter. Paul then affirms that the things which the heathen sacrifice they sacrifice to the subordinates of Satan, and of course through them to Satan himself.

But do the heathen do this knowingly and of set purpose? The answer is,—men often do what they never intended to do. The pilgrims did not intend to trespass on the domain of giant Despair when they preferred that soft velvet turf to the rough highway. The question is not, what does a man intend, but, what is the inevitable consequence of his conduct? Adam did not intend to "bring death into the world and all our woe," when he eat of that forbidden fruit; but no power could force the two things apart.

Nor does the statement of the apostle imply that the same demon always stood behind the same idol, or that Jupiter was the name of one fallen angel, Pluto of another, and Neptune of a third. Indeed, in this same epistle he tells us that no reality corresponded to the idolater's idea of his idol, for he says,—

"We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

That is, the whole heathen mythology, *as they understand it*, is a fable. There are no such gods in existence, though there are demons of various ranks and powers that are called gods, and take advantage of this apostasy of man from God to do him mischief. Because the man to whom I intrust my vessel for a voyage to China has not the qualifications that I supposed he had, it does not follow that he is nobody and will do no injury to the ship. So though the demon behind the idol is not the god idolators suppose him to be, (yea, as a god, is nothing,) yet he is a real existence, and as mischievous as real.

Demons are not omnipotent, yet can show such superhuman power as to make men think they are so. They are not benevolent, yet can put on such a show of good feeling as to secure their fiendish ends more surely, for Satan is a liar and the father of it. (John viii. 44.) It is no marvel that idolatry deludes its votaries, for Satan himself is transformed into an angel of light. (2 Cor. xi. 14.)

But can evil spirits be allowed so to deceive men under the government of a holy God? We might reply by asking, can wicked men be allowed to injure others under the government of the same God? But there is a stronger answer than even that. See the prince of these demons in Eden, and the ruin he was allowed to work there, and then say if, after that, fallen angels may do no harm under the government of God? If they cannot, then the inspired record of the fall is false.

Indeed, that statement of the apostle is not half so hard to believe as is the idea that the greater part of our race have worshipped mere images, without any thought of something back of the visible form, or that the outward symbol really represented a higher power without some such evidence as fallen angels were capable of producing. Idolaters were not always the ignorant degraded beings that they are to-day. There is, doubtless, a marked difference between Christian and heathen nations in the present age. But is not that the result of the influence of true and false religion exerted for ages? Christianity would lose one of its divine evidences if it were not so. But remember that the time has been when this difference was not so great as at present, for the true religion and false systems have now had time to mature their fruits; men notice the nature of

that fruit, and the result is that Idolatry is in its dotage. But it was not so formerly. Time was when it flourished with a vigorous and wide-spreading growth. And what were the sources of that growth? I know no better answer than that suggested by the apostle. Fallen spirits took advantage of idolatry to work evil to man, and expended their superhuman skill in the support and perpetuation of that system through which they could work so well. The men were not weaklings who erected that famous temple in Ephesus, that was two hundred and twenty years in building, and as many feet in breadth; while the roof, four hundred and twenty-five feet long, rested on one hundred and twenty-seven marble columns, each sixty feet high and each the contribution of a king, containing an altar wrought by Praxiteles, and pictures painted by Apelles; while its treasures of silver and gold and costly offerings exceeded computation. That temple burned down the same night that Alexander the Great was born, was rebuilt during the golden age of Greek learning with even greater magnificence. And was such an edifice constructed, while Plato taught in the academy and Aristotle wrote his enduring works, erected for a mere image? Or could such an age have admitted a connection between the image and some higher power without at least plausible evidence of such connection? Then comes the question, how could such evidence have been forthcoming only through the agency of demons? It will not do to say that we have no existing instance of such evidence, for when our Saviour sent forth his seventy disciples, as he looked out on the results of their mission he said, "I beheld Satan as lightning fall from heaven;" the effect of the dissemination of his gospel being to cast down Satan from the high position he had maintained up to that moment through the prevalence of idolatry. At that time his kingdom received its death-blow. The stroke was felt not only in the erection of the church out of what had constituted a part of his kingdom, but even in the portion that still remained idolatrous. Two augurs, dressed in the robes of their order, could not meet in the streets of Rome without a smile; and though the temples were more splendid and the ceremonies more imposing, — though art lent a splendor that shamed the rudeness of preceding ages, — nothing could restore

the implicit faith of those ages, for the satanic power that had created and maintained it, fell before the greater power of the Gospel. A mightier than the strong man armed had entered in and bound him, and commenced the spoliation of his goods.

. But the question arises — How did Satan secure so great power through idolatry, and at the same time employ it for the maintenance of that system through which he secured it? The answer to this opens up a wide field of thought. The apostle teaches that there is a peculiar fellowship between the worshipper and the Being whom he worships; that just as the Christian has fellowship with Christ in the sacrament of the Lord's Supper, so he who sacrifices at a heathen altar has not fellowship with a God, as he supposes, for there is no reality corresponding to his idea of a God. But he enters into fellowship with the demons who personate the idols whom he serves, and in a special sense comes under their dominion and lies at their mercy.

And if the question is as to the specific mode or modes in which the demons secure the control of their worshippers, various answers might be given. We might allude to the skilful adaptation of idolatry to the depraved passions of men; first degrading them into a base subjection to their lower appetites, and then pandering to those appetites in their very forms of worship. Allusion might be made to other modes. But the most effectual of all is yet to be mentioned. Does not that eight thousand five hundred dollars' worth of books of curious arts burned by the converts in sight of that same temple of Ephesus explain the mystery?

We cannot now trace out its manifold forms, developments most cunningly adapted to the circumstances of the age and the place where they occurred, but everywhere, in the most polished cities and among the rudest tribes, *magic* was the mysterious life-blood of heathenism.* And while modern scepticism would have us look on it as a system of jugglery, on the one hand, and credulity on the other, the Bible teaches us to think carefully before assenting to a view so superficial.

When God brought Israel into the promised land, it was with the solemn charge, —

* See Kurtz's History of the Old Covenant, Vol. II. pp. 245 *et seq.*

“Thou shalt not learn to do after the abominations of those nations. There shall not be found among you any that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for all that do these things are an abomination to the Lord, and because of these abominations the Lord thy God doth drive them out from before thee.” (Deut. xviii. 10–12.)

Then, magic constituted the special abomination of the Canaanites, and was the great crime which, in the mind of God, justified their extermination. One cannot help asking — Would the Most High have been so moved by tricks and sleight of hand if there had been nothing more? Would he for such a cause consign whole nations to the sword? Reason teaches that there must have been something more to justify such language; and if idolatry was the worship of spiritual beings at war with God, and magic the means by which those wicked spirits secured and maintained their power, is not this a satisfactory explanation of such legislation; and is there any other?

Here again bear in mind that the bastard imitations of such things to-day, are no measure of what they were in lands “where Satan’s seat was,” and in ages before he was cast down from his pre-messianic pinnacle of power.

It may throw some light on the special heinousness of this sin in the sight of God, if we look at the source of the power of magic over the human mind, — and no one can deny to it a very great and wonderful power. No doubt it has its foundation partly in that restless curiosity that ever seeks to pry into things unseen, the desire to know ever more keen as the knowledge is forbidden. But is its power not derived mainly from laying hold of those capacities and susceptibilities which God created in us on purpose to draw us to himself, and perverting, yea, prostituting them to the service of fallen spirits: taking the avenues God had opened for communion with himself, and making them the avenues for communion with his implacable and eternal foes — beings invisible and possessed of superhuman power and knowledge, and so fitted to awaken in us some of those feelings which are due to God, yet fixing them on his most unholy and malignant adversaries.

Again, when God says to Moses, "Against all *the gods* of Egypt will I execute judgment; I am Jehovah;" and then, not with confused noise of the warrior and garments rolled in blood, but in a contest on their own boasted vantage-ground, conquers *the magicians* of Egypt; does this teach nothing of the true connection between magic and idolatry on the one hand, and both of these with demons on the other?

Or when Moses at the Red Sea sings, "Who is like unto thee, O Lord, among the gods," or in Sinai exhorts Israel to be no more stiff-necked, "for the Lord their God is God of gods and Lord of lords;" when David chants "The Lord is a great God, and a great King above all gods; he is to be feared above all gods;" "Thou, Lord, art exalted far above all gods;" "Among the gods there are none like unto thee, O Lord, neither are there any works like unto thy works;" are we to understand, by all this, merely that God is exalted above pieces of carved wood and melted brass, or above the fancies of the human brain, for an idol, as idolaters understand it, has no real existence? Is it not rather a showing forth of his greatness above those principalities and powers, that, overcome on the scene of their original rebellion, yet dare in our world to lengthen out a war of malignity against the Lord? Thus explained, these praises are every way worthy of the Most High; and shall we put a meaning on them that insults his majesty?

And here let us ask what motive could have induced those priests of Baal, on Mount Carmel, to gash their flesh with knives and lancets, till the blood gushed out upon them, (1 Kings xviii. 28,) had not previous experience led them to expect the intervention of spiritual beings in that way? It is written, that this was done "*after their manner*," and what beings could have taught their votaries to serve them by such methods but demons? Truly they who procured themselves to be invoked in this way, and worshipped by living children being made to pass through the fire, could not have been very different from the demons who tormented men in the days of our Redeemer.

If any object that the statement of the apostle stands alone in Scripture, and we must not hang too much on a single pas-

sage that may be misunderstood, then read the inspired description of the sin of Israel, "He forsook God who made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils," (Septuagint *Δαιμόνιοις*,) "not to God," (Deut. xxxii. 15-17.) This is near the beginning of the Old Testament; and in the last book of the New it is written, that "the rest of the men who were not killed by these plagues, still repented not, that they should not worship *demons and idols* of gold, and silver, and brass, and stone, and of wood: . . . neither repented they of their murders, nor of their *sorceries*." (Rev. ix. 20-21.) Why are demons, idols, and sorceries mentioned together if they have no connection?

It is written, moreover, in the Old Testament, that when Moses and Aaron wrought miracles, the magicians did likewise with their enchantments, not *seemed to do* likewise, as modern scepticism would read, but *did* likewise. (Exod. vii. 11-22, and viii. 7.) Men stumble at this as though it lifted up Satan to a level with God; but so far from that, it only is letting him do his worst to show how infinitely higher and mightier God is than he. The Most High begins down on a level where Satan can oppose him, to show all men with what ease he can rise above and overwhelm him. We do not mean to affirm that the magicians in Egypt never resorted to any tricks, or that they had no knowledge of what is sometimes called natural magic, imposing on the masses through their superior knowledge of natural laws, but only that along with these other things, this coöperation of demons is not to be excluded, or the Scripture wrested from its obvious meaning on purpose to exclude it. As for difficulty in this taking of the record just as it reads, when we see Satan in Eden transform himself into a serpent, we see no difficulty in his transforming the rods of the magicians into the same form. When we see him drive a large herd of swine down a steep cliff into the sea, we see no difficulty in his making frogs to cover the land of Egypt.

If demons have had power over man to cause disease, to deprive of speech, to afflict with madness, we see nothing strange in their having power over inferior animals and the

inanimate creation ; but we do see something out of character in professed followers of Christ having anything to do to-day with physicians who depend for success, not on the efficacy of known remedies, but on some mysterious magical virtue of their own.

Man, with all the boasted skill of this nineteenth century, cannot produce particular diseases at will ; but if demons have been able to do this as long ago as when Christ was on earth, we see nothing to hinder their working such wonders now or hereafter as shall if possible deceive the very elect. Do we not read of the spirits of demons working miracles who go forth unto the kings of the earth to gather them unto the battle of the great day ? (Rev. xvi. 14.) Does not the Spirit speak expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils ? (1 Tim. iv. 1.) And is it not written, " then shall that wicked be revealed, . . . whose coming is after the *working of Satan* with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved ? " (2 Thess. ii. 9-10.)

Is it a mark of folly, then, if we stand aloof from all ensnaring marvels at the present day ; remembering that Satan is still the spirit that now worketh in the children of disobedience ? Is it unwise, especially, to beware of all attempts to pass beyond the limits God has assigned to our knowledge of another world ? His Word tells us all that he intends we should know at present of that future state, and the effort to go beyond is rebellion against God. It is a crime against his wisdom, in that it is not satisfied with what He deems sufficient. It is a crime against his power, in that it defies Him to hide that which we are determined to know ; and it is a crime against his love, in that it questions the benevolence of his so limiting our knowledge.

When God created man upright, he may have created him with certain latent powers that obedience would have developed in a manner now unknown. But if there were any such, the fall nipped them in the bud, and if disordered nerves or approaching death sometimes reveals a glimpse of the possibility

of what might have been, the fact that only unnatural states of the body do this, is a sufficient indication of the will of God. The builder of the house may, for the present, defer carrying out his original plan; but if that which is built is finished so completely that only a violent dislocation reveals any trace of the original idea, we know it is his will that it should not be completed now. The rebel should not snatch at anything his sin has forfeited. Faith waits submissively for the development of spiritual powers in that world of holiness where they belong.

As to discoveries made to man by beings not now on the earth, we may rest assured that there is not an angel before the throne, or the spirit of a just man made perfect, that would even think of revealing the secret things that belong to God. If any pretend to open a door that God has shut, be sure it is one of those fallen spirits that once organized and maintained the system of idolatry, that by means of it they might most thoroughly debase and imbrute our race. Shall we put ourselves again in their power? If we do, we do so at our peril; for God forbids, most explicitly, all resort to such lying vanities.

ARTICLE V.

ESCAPING OBLIVION.

GRAVESTONES will not insure this. The ancient Carian king who gave his name to the ambitious *mausoleum* has not even kept nine tenths of mankind aware of the paternity of this word; and the other tenth cares nothing for his personal record. Pyramid-builders and the patrons of sepulchral marble discover more ambition than foresight, so far as their own individual commemoration is concerned. Nobody can tell whose dust slept in those sumptuous sarcophagi of porphyry, and basalt, and red granite, and jasper, and alabaster, which glitter in perpetual polish through the galleries of Roman and Florentine palaces.

“ The Scipios’ tomb contains no ashes now ;
 The very sepulchres lie tenantless
 Of their heroic dwellers.”

Sir Thomas Browne, in his quaintly rich “ *Urn Burial*,” works out this affluent theme in an elaborate mosaic of pathos and humor : —

“ Circles and right-lines limit and close all bodies, and the mortal right-lined circle must conclude and shut up all. There is no antidote against the opium of time, which temporarily considereth all things ; our fathers find their graves in our short memories, and sadly tell us how we may be buried in our survivors. Gravestones tell truth scarce forty years ; generations pass while some trees stand, and old families last not three oaks. To be read by bare inscriptions like many in Gruter, to hope for eternity by enigmatical epithets, or first letters of our names, to be studied by antiquaries, who we were, and have new names given us like many of the mummies, are cold consolations unto the students of perpetuity, even by everlasting languages.”

The traveller from the south across the Campagna into the Eternal City sees, near the Appian Way, a huge tower or fortress —

“ Such as an army’s baffled strength delays,
 Standing with half its battlements alone,
 And with two thousand years of ivy grown.
 The garland of eternity, where wave
 The green leaves over all by time o’erthrown.”

He turns to his “ *Murray* ” to know what so unique an antique may be, and it answers — “ The tomb of Cæcilia Metella.” And who was she ; and why entitled to so grand a memorial ? “ The wife of Crassus,” replies the red-covered oracle ; and that is the end of the story. How much more does our tourist know than before he put his very natural inquiry ? How much he would like to have known, and with how much of possible history a fervid imagination may invest a hoary old ruin thus imposing and inspiring, the reader may readily find by turning to a half dozen of the best stanzas in the fourth canto of “ *Childe Harold’s Pilgrimage*.” *What might not have been where nothing is told ?*

“ ——— But whither would Conjecture stray ?
 Thus much alone we know — Metella died,
 The wealthiest Roman’s wife : behold his love or pride.”

His *pride*, of course, insists the cynic. Yet, possibly, his *love*. But no competent arbiter may determine —

“For,” continues Sir Thomas, “the iniquity of oblivion blindly scattereth her poppy, and deals with the memory of men without distinction of perpetuity. Herostratus lives that burnt the temple of Diana; he is almost lost that built it. Time hath spared the epitaph of Adrian’s horse, confounded that of himself; — and Thersites is like to live as long as Agamemnon, without the favor of the everlasting register.”

Is all this hap-hazard, which it sometimes so nearly resembles?

Some people’s oddities act like *burrs* in sticking their names and doings on to the flowing skirts of history. Where these are genuine, the hold which they take of memory and tradition is often quite tenacious. Where they seem cultivated for a purpose, they generally go the way of all shams in a tolerably brief period. It would indeed be a blessing to not a few mortals, could they be known, for the few centuries during which their titles will maintain a waning perpetuation, only by the eccentric and absurd peculiarities of their characters. For instance, the Terrorists of the Paris of 1792–5, might be glad to exchange their memorials of blood-stained atheism for such trivialities as the memoirs of the times still relate concerning their individual habits: — as, that Conthon carried even into the Convention a little spaniel, which he was constantly fondling in the most caressing, flute-like voice, and with a smile so sweet that “figure d’ange” was this villain’s familiar appellation; — and Chaumette had an aviary for a pet-pleasure; — and Fournier carried on his shoulder a squirrel held by a silver chain; — and Marat, who could not forego one of the three hundred thousand heads which he demanded, reared doves; — and another of these monsters doated on a pair of golden pheasants; — and another would not listen to a lady’s prayer for a suspected friend; yet as she, going from his presence in tears, by accident trod on the foot of his poodle-dog, the man exclaimed, in an outburst of rage — “Madam, have you no humanity?” But things, however ill-assorted, which grow together must go together. And it is a curious fact in history, that very great wickedness almost always makes itself contemptible by some weakness or silliness which it affects or inherits. The tragic

devil must now and then try the comic, the burlesque, the sentimental; else there might possibly be such a thing as a consistent dignity of guilt, which would be a very dangerous influence for the historic pen to send down to the future. Milton's picture of Satan shows what fascination for evil might lurk in that idea. Milton came near enough to committing that mistake, even for the admitted license of poetry. Sober reality will always put enough of meanness and absurdity into crime to make "the memory of the wicked rot." No monuments, on which an immortal spirit should wish to have its earthly date engraven, can be reared out of such miserable disintegration.

With the records of some sixty centuries of human progress behind us, it is an interesting and not wholly impracticable question — what things are likely to escape that vortex of oblivion which swallows so much that is done under the sun? A vast amount of history has been acted; not a small part of this has been written in one way or another. By far the larger half of this has fallen out from the knowledge of mankind by an inexorable law of gravitation; or more correctly perhaps, has never entered that knowledge at all. For what is learned only by the few "Dryasdusts," and encyclopædical scholars of successive ages, is not to be reckoned in the common stock of the world's information; it is not a power among men to guide their advance into a broader intellectual life. But even the most studious of curious lore, delvers in moth-eaten libraries, can make out little more than the tables of contents of these old chapters of the by-gone, and not all of these even. The remembered are to the forgotten as the island-peaks of a submerged continent to the wide plains and deep valleys which lie beyond the sounding lead of the navigator. John Foster adds, "We can just descry, by the dying glimmer of ancient history, that that ocean is of *blood*!" Time has not only carried the scythe of the slayer, but the spade of the grave-digger, covering his victims in unknown pits of silence, when they fancied themselves sure of an earthly, if not a heavenly, immortality. A moment ago the query was flashing on us — what of the accepted narrative of the earlier past is possibly the mere creation of the poetic and romantic dreamers of the dim ages behind us? But some things have eluded entombment; have come down the

centuries, not as “fictions founded on fact,” not as dry abstractions, or sounds without significance conveying no impulse to our hearts ; some names and deeds, some personal inspirations from the remotest and obscurest periods are with us to-day, not as the fleshless skeletons of what once was a force making only a hollow rattling noise in our ears, but are here as the living ministers of most benignant gifts, the active helpers of our highest social and spiritual nurture. What is the discriminating principle thus at work continually ? What, that thus saves from and consigns to forgetfulness ?

We may not respond to such a question hastily or sweepingly. Historic problems are complicated with many considerations often not easy of evolution. But leading facts and laws of the world's progress offer us safe guidance along this path. We are not called upon to speculate, but to observe. One of the most suggestive of modern authors, — Charles Julius Hare, — in “*Guesses at Truth*,” has some thoughts on this precise topic, which slightly condensed, we make no apology for impressing into our service :

Of all the works of all the men who were living eighteen hundred years ago, what is remaining now ? One man was then lord of half the known earth. In power none could vie with him, in the wisdom of this world few. He had sagacious ministers and able generals. Of all his works, of all theirs, of all the works of the other princes and rulers in those ages, what is left now ? Here and there a name, and here and there a ruin. So of those whose weapons were mightier than the sword — drawn from the armory of thought — some live and act, and are cherished and revered by the learned ; but on a narrower range of influence, confined to a few of the meditative, not the active hours, of the few. But at the same time there issued from a nation among the most despised of the earth, twelve poor men, with no sword in their hands, scantily supplied with the stores of human learning. They went forth into all quarters of the world. They were reviled ; trampled under foot ; every engine of torture, every mode of death was employed to crush them. And where is their work now ? It is set as a diadem on the brows of nations. Their voice sounds at this day in all parts of the earth. High and low hear it ; kings on their thrones bow to it ; senates acknowledge it as their law ; the poor and afflicted rejoice in it ; and as it has triumphed over all the powers that destroy the works of man — as instead of falling before them, it has

gone on increasing, age after age, in power and in glory — so it is the only voice which can triumph over Death and turn the king of terrors into an angel of light. . . . Thus, too, will it be eighteen hundred years hence, if the world lasts so long. Of the works of our generals and statesmen, eminent as they have been, all traces will have vanished. For they who deal in death are mostly given up soon to death. Of our poets and philosophers some may survive ; and many a thoughtful youth in distant regions may repair for wisdom to the fountains of Burke and Wordsworth. But the works which will assuredly live and be great and glorious are the works of those poor, unregarded men, who have gone forth in the spirit of the twelve from Judea, whether to India, to Africa, to Greenland, or to the isles of the Pacific. . . . So inherent is permanence in religion, so akin is it to eternity, that the monuments even of a false and corrupt religion will outlast every other memorial of its age and people. With what power does this thought come upon us when standing amidst the temples of antiquity. . . . The country about, a wide waste ; the earth barren with age ; Nature herself grown old and dead — yet the mighty columns lift up their heads toward heaven . . . a lesson how the glory of all man's works passes away, and nothing of them abides save that which he gives to God. When Mary anointed our Lord's feet, the act was a transient one ; it was done for his burial : the holy feet which she anointed ceased soon to walk on earth. Yet he declared that wheresoever his gospel was preached in the whole world that act should also be told as a memorial of her. So has it ever been with what has been given to God, albeit blindly and erringly. While other things have perished, this has endured.

A distinguished scholar, Von Müller, — “the German Tacitus,” — tells us as the result of his researches, that “Jesus Christ is the centre of the history of the world, and the only key to the solution of its mysteries.” Paul told the Colossians the same thing, with perhaps a much profounder conception of the truth, when he wrote them that “in Christ all things were created,” — his existence being the condition of all creation ; and that “in him all things subsist,” — the life of the universe being conditioned by his life ; “that in all things his place might be first.”* If the person and kingdom of Christ be thus the key and the keystone, the unifying fact, of the entire finite system, we can see the connection of an act of love to him, be it noth-

* Cf. Coneybeare's and Howson's Translation and Notes.

ing more than the gift of Mary, with a deathless remembrance and an everlasting praise. It was laid on the right altar. That deed went up among the constellations to shine down on our pathway as constantly as Arcturus or the Pleiades. So the widow's two mites, and the cup of cold water, and the Good Samaritan's oil and wine. The epitaph which, cut in marble or not, never fades out, is this — "And for my name's sake hast labored, and hast not fainted." Who said this to the Ephesian disciples need not here be recorded.

We have wished, in a few pages, rather to point to a track of remunerative thought than to pursue the road very far ourselves in this paper. We think we have come upon the true direction of the religious spirit; consequently, upon the true line of individual life and ambition; that just here lies the law of the permanent and of the perishable, alike for nations and for individuals. Little as it now may look like it, a time may arrive when "the noblest memorial of England (we quote again from Archdeacon Hare) will be the Christian empire of New Zealand." The future will test the prophecy. Meanwhile, we fall back upon the less public walks of men, and are quite sure of carrying the reader to the side of our pleasant friend of the "Urn-burial," in another of his apt allusions: "To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name than Herodias with one. And who had not rather have been the good thief than Pilate?" So Wordsworth sings the satisfying consciousness and lasting remembrance of —

"That best portion of a good man's life; —
His little, nameless, unremembered acts
Of kindness and of love."

Interpreted under the rule of a genuine consecration to Christ, this is the really imperishable memorial whether of few or many years. Tennyson might have written his charming stanza "after reading a life and letters," of thousands of Christian workers in lowly places, as well as of a single one: —

"But you have made the wiser choice,
A life that moves to gracious ends
Thro' troops of unrecording friends;
A deedful life, a silent voice;" —

which is only braiding into four lines a bit of gold that the great dramatist has run into a single verse of his own matchless finishing, —

“So shines a good deed in a naughty world.”

ARTICLE VI.

AN EXEGESIS ON EPHESIANS I.: 3–6.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; (4.) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; (5.) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, (6.) To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.”

The persons addressed in this passage are Christians. For they are “blessed with all spiritual blessings,” and have “the adoption of children.” In the context they are called “saints,” and “the faithful,” and those who have “trusted in Christ.” They have “believed” in him, and are “sealed with the Holy Spirit.” So they have “the forgiveness of sins,” and in prospect “redemption” and “an inheritance” through Christ.

Such persons are Christians. They are not Jews, as such, nor yet Gentiles, in distinction from Jews. They are rather the body of believers embraced in the church at Ephesus, in which Jews and Gentiles were mingled. This body, referred to in the text and context, has not the characteristics of a national, but of a spiritual body. So their blessings, for which Paul is so grateful, are spiritual, and come on them as individuals.

These persons were made Christians in accordance with a previous purpose and plan. This is the import of the connective clause that introduces the fourth verse, “According as.” That is, in a compliance with, and in the carrying out of, a previous arrangement.

So we find the same Greek word, καθὼς, used elsewhere in the New Testament. "The disciples went and did as [καθὼς] Jesus commanded them." Matt. xxi. 6. "One of his disciples said unto him, Lord, teach us to pray as [καθὼς] John also taught his disciples." Luke xi. 1. These blessings enjoyed so richly by those individuals at Ephesus — this great and so manifest fact that they were Christians, — came not at hazard, or incidentally. Such result came from the intention, arrangement, and working cause of God.

The plan indicated by the words "according as," is set forth specifically in the phrase following: "According as *he hath chosen us.*" In that word "chosen," there is wrapped up a purpose and plan, in the execution of which there is discrimination and separation, as a taking and a leaving, a giving and a withholding. A few examples of its use in the New Testament will make this evident.

"He put forth a parable to those which were bidden, when he marked how they *chose out* [ἐξελέγοντο] the chief rooms." Luke xiv. 7. Here is seen the radical idea of the word. There is an intentional occupation of "the chief rooms," and as intentional a neglect of the others. "God *hath chosen* the foolish things of the world to confound the wise." 1 Cor. i. 27. Of all the things offered, he takes these by preference. "When it was day he called unto him his disciples; and of them he *chose* twelve." Luke vi. 13. "I speak not of you all; I know whom I have *chosen.*" John xiii. 18. "Ye have not chosen me but I have chosen you." John xv. 16. In these three passages the Saviour refers to that discriminating, separating love, by which he fixed on and drew unto himself the twelve. It was not a call for twelve volunteers, nor yet the acceptance only of twelve uncalled and offered. It was a specific and efficient selecting of twelve certain ones out of a multitude. In the case of filling the apostolate vacated by Judas, the exactness of the idea in the word "chosen," as an act of thoughtful and matured preference, is very sharply set forth. "They prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast *chosen.*" Acts i. 24. No less plain is the case of the choice of the seven deacons. The twelve would be relieved of secular cares, and so

they call on "the multitude of the disciples" to appoint men for this purpose. The multitude consider the work to be done, and then canvass their number for the proper men. Then "they chose Stephen," etc., seven in all. Acts vi. 1-5. Here is a thoughtful, judicious proceeding, consummated in that act of choosing the seven. The same considerate and discriminating policy was adopted by "the apostles and elders, with the whole church," at Jerusalem, when it pleased them "to send *chosen* men of their own company to Antioch, with Paul and Barnabas; namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren," on the question of circumcision. Acts xv. Here for a specific purpose a definite and select appointment of men was made.

In all these uses of the word "to choose," and in the New Testament use of the word generally, this idea is the central and essential element in its meaning — to select certain persons or things through love and favor, and to the neglect of others.

Thus did God choose those individuals at Ephesus, on whom he afterward bestowed such spiritual blessings. In his act there was a selection and an omission, the same as where the guests chose "the chief rooms," and the Saviour "the twelve" and the disciples Matthias to the vacant apostleship, and the pentecostal brethren the seven deacons, and the church at Jerusalem the delegation to Antioch.

This purpose and plan of God, according to which he chose these individuals to such blessedness, had an inevitable fixedness and certainty of result. For so we are to understand the phrase — "having predestinated us unto the adoption of children." This means evidently more than a willingness on the part of God that they should be children of grace, — more than an earnest desire for it. It means more than nominating them to such a promotion, leaving their attainment of it doubtful. The significant word here is "predestinated." Προορίζω means to bound or set limits to a thing beforehand, and when an event is spoken of as predestinated, the essential and substantial part of the meaning is, that that event had an antecedent, a forerunning fixedness or certainty that it was to be. In strictness of meaning it declares the setting of metes and bounds in advance to the work or result that it contemplates. It is the proper Greek

word to designate the act of a commissioner when he lays out a highway, or of a civil engineer when he determines and marks off the route of a future railroad.

In classical Greek its root, ὄρος, is the name for a goal, pillar, or boundary-stone. It also means a mark, with writing attached, affixed to property, to show that it has been previously mortgaged. So the verb προορίζομαι is used to declare that certain property had received the mark of mortgage.

A few examples will show in what sense the writers of the New Testament used the word.

God "hath made of one blood all nations, . . . and *hath determined* the times before appointed and the bounds of their habitation." Acts xvii. 26. As in a gift of real estate to several persons a man marks off and designates by lines and metes the farm or house-lot for each fortunate receiver. "Truly the Son of man goeth as it was *determined*." "Him being delivered by the *determinate* counsel and foreknowledge of God." Luke xxii. 22; Acts ii. 23. Here it is declared that the betrayal and crucifixion of our Lord had a fixedness and a certainty of result, absolute and inevitable, by the appointment of God. "And he commanded us to preach unto the people, and to testify that it is he [Christ] which was *ordained* of God to be the Judge of quick and dead." Acts x. 42. Thus we see that the appointment of the Lord Jesus as final Judge, and the appointment of those Ephesian Christians to the adoption of children, are events equally fixed and certain, since the same agent, God, acts in both cases, and the same word is used to express his act.

It is true, in each of the passages now cited, illustrative of God's predestinating those Ephesians, the preposition πρό, before, is wanting in the verb. But this is no variation from the word in the passage we are examining that qualifies the great fact that God made the event in question absolutely certain. That preposition is one of time, and merely marks the priority of the determining to the executing of the act. The time when God predestinated those heathen at Ephesus to become Christians, another part of this passage will show us beyond any questioning.

We give but one more parallel passage to illustrate the point now in hand. "Of a truth against thy holy child, Jesus, whom

thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand, and thy counsel *determined before* [πρώορισε] to be done.” Acts iv. 27, 28. In all which solemn scene and awful transactions of the crucifixion that mixed multitude accomplished only what had been purposed and planned and made certain of God.

Here the word is identical with the one in the text under examination. So by the same word and with the same certainty with which God is said to have predetermined the crucifixion he called out and bounded off from the rest that Ephesian company that was “blessed with all spiritual blessings.” As property, previously mortgaged and marked for the benefit of some one, was said to be “predestinated,” so bringing the word, and perhaps idea, over from classic to evangelical Greek, those privately marked of God and secured to his Son as a part of his inheritance, were said to be “predestinated” to that end. So do we find from the New Testament use of this word that it is employed to express a purpose or plan that has a fixedness and certainty of result.

The purpose of God, in the execution of which those persons were made Christians, was eternal. For they were chosen in Christ “before the foundation of the world.” This was a common expression for those days, meaning before the foundation of the world was laid, or before the world began. It is one of the simplest terms they had to express eternity. It refers to a time anterior to which we can fix no date. Back of and beyond that head-land is illimitable ocean. So the Psalmist, when wishing to ascribe eternity to God, says, “Before the mountains were brought forth,” etc. Psalms xc. 2.

In that dim, unknown past, therefore, unmarked by eras or epochs in the cycles of time, God chose those Ephesians for adoption through Christ into his family. It was no afterthought with him when he saw what the apostle was doing in that heathen city. It was no second thought with him to choose some of them to be Christians after he saw that they had chosen Christ. It was no carrying out of some previous indefinite and general purpose to save somebody at the city of the great Diana if some apostle should happen to preach

Christ there, and some of the people should happen to believe in him. "According as he hath chosen us in him before the foundation of the world." So then — before Paul preached at Ephesus ; before the coming of Christ ; before a Saviour was promised to Adam ; before the dust of which Adam was formed was created ; "before the foundation of the world ;" far back in that unmeasured, undefinable eternity, occupied as yet only by God and his waiting purposes, — then he chose certain of those worshippers of Diana to become members of Christ's church, "holy and without blame before him."

This choosing and predestinating of certain men was unto holiness. They were to be "holy and without blame before him in love." Heaven and eternal life were doubtless ultimate aims with God, yet the direct object had in view was their holiness. The object was not that they might live in sin, and dying enter into glory. Such act of God as is shown in predestinating and choosing does in no way encourage sin, for it is a divine act put forth specifically to secure holiness.

So no one may comfort himself under this predestinating doctrine except as he is holy. Holiness is the only proof that one is chosen of God. If one has no holiness he may so far infer that he is passed by. If one would make his calling and election sure, he must strive for it by striving for personal holiness. It is both untrue and sinful for one to say that if he is chosen of God to eternal life he will be saved, do what he may. For God chooses a man that he may become "holy and without blame," and that he become such, the man himself must look to it.

God chose and predestinated those individuals unto such holiness and privilege because it pleased him so to do. It was done "according to the good pleasure of his will." That he chose some and omitted others is evident, both from the language and from the fact. Why he chose one rather than another is unexplained, except by the statement, "according to the good pleasure of his will." It was not that he foresaw that they would be Christians. This would be contrary to the reason here given, while it would be but allowing God to endorse a conclusion to which they had of themselves come. Foreseen good works were not the cause or ground of their being chosen.

For Paul says they were chosen that they “should be holy,” not because they were, or because it was foreseen that they would be. Their holiness and unblamableness were that whereunto they were predestined, and not the reason for their predestination. That reason lay only in “the good pleasure of his will.” He chose some and omitted others because it was his pleasure so to do.

Elsewhere God announces with great clearness this policy, — “I will have mercy on whom I will have mercy.”

Of course this cannot imply that God acts without good and sufficient reasons in this thing. A being of infinite wisdom, all his conduct is with infinite reasonableness. What this passage affirms is, that the ground for the distinction, that God made among those worshippers of Diana, was not in the persons themselves. They were alike in claim and equally and totally unworthy. The reason for taking some rather than others, or for leaving others, lay far back in “the good pleasure of his will.” Wise and well were it for us to leave the matter there, remembering that “it is the glory of God to conceal a thing.”

This purpose and work of God by which he secured the salvation of certain ones at Ephesus were the fruit of his glorious grace. That it was done was “to the praise of the glory of his grace.” “The glory of his grace,” is a Hebraism, for “his glorious grace.” This grace, Paul teaches us, must have all the credit and praise for that saving work at Ephesus. Those persons had no title to such favors. Unchosen and unmoved of God, they never would have become “holy and without blame before him.” They would have remained as hostile to Christianity and as heathenish, as their fellow-citizens whom God’s choosing passed over. Unobligated and self-moved, what God did in this thing was wholly a gratuity, a charity. It was bestowed on those both undeserving and ill-deserving. Nay, more, on those both undesiring and resisting. To make holy men and dear children of such persons in such circumstances, was, most assuredly, “to the praise of the glory of his grace.”

And if God should adopt the same number into his family in any place, at any time, there would be good reason for saying with Paul — “Blessed be the God and Father of our Lord Jesus Christ.”

This passage, that we have thus opened in a popular way, is not without its practical lessons. If it is right for God to regenerate a man, and constitute him an heir of eternal life, it is right to intend to do it. And if it would be right to intend to do it immediately before doing it, then it would be right for God to intend to do it so long before, even centuries, as he could foresee all the attendant circumstances. Then, since God foresees all events from eternity, it is right for him to have eternal intentions and purposes to regenerate and save certain men.

Nor can there be any reasonable complaint of God's executing these eternal purposes, since they work out only holiness and happiness and heaven for men. The entire result is good, and that exceedingly, to the subject. To purpose to make a man holy, and then do it, cannot be improper. It makes an unregenerate man regenerate, an impure man pure, a sinful man holy, a miserable man happy, an enemy of God his friend. This is all right, praiseworthy, glorious. It makes no man more impure, or sinful, or miserable.

If one dislikes this choosing unto holiness, and this predestinating unto the adoption of children, and is jealous lest God's purpose and plan infringe on human liberty, he may be quieted and comforted by one of two considerations. First, if God does not predestinate a man to holiness, he lets him alone, and so no complaint can arise that his liberty is injured, by coming under the power of predestination. Or, secondly, if God infringes on the rights of any by predestinating them to holiness and heaven, it is to be remembered that they will forever praise him for doing it, and so others who have no personal interest in it should be content.

Some men dislike this doctrine. They esteem it repulsive, giving harsh views of God, making men bold in sin if converted, and careless in impenitence if unconverted, since salvation is a matter of naked, stern, and eternal predestination. They think the doctrine unprofitable to a congregation or individual. Yet Paul opens this Epistle with it. To him it is practical, profitable, comforting. He is very grateful to God for such truth, and after the first formula of salutation in his letter to Ephesus, he breaks forth in exultation and thanksgiving for it. Would all our churches, that profess to follow

Paul, like such letters? Would all our preachers, who confess loudly to a Pauline theology, like to write and read such letters to the churches? If candidates for settlement, would they do it?

Men fail of appreciating the goodness of God by shutting up this doctrine in too narrow limits in their system of faith. They crowd it into a corner, as a small item, or unprofitable, and then, some of them, out of their creed.

But as a matter of fact this doctrine of predestination to holiness stands in the scheme of redemption just where Paul has placed it in this Epistle — at the opening. It has the first place. The goodness of God moves him to save. He determines that he will. The determination, to prove certain in result and beyond failure, must rest on persons. This is predestinating them. Then the atonement follows, as a means to a previously fixed end; then gospel truth, then conviction and regeneration by the Holy Ghost. So predestination to eternal life leads off in this series of glorious truths. So Paul exults first in this truth, and first exalts the goodness of God out of which it springs.

ARTICLE VII.

AFTER THE STORM.

ALL night, in the pauses of sleep, I heard
The moan of the Snow-wind and the Sea,
Like the wail of Thy sorrowing children, O God!
Who cry unto Thee.

But in beauty and silence the morning broke,
O'erflowing creation the glad light streamed;
And earth stood shining and white as the souls
Of the blessed redeemed.

O glorious marvel in darkness wrought!
With smiles of promise the blue sky bent,
As if to whisper to all who mourn —
Love's hidden intent.

ARTICLE VIII.

CENTRES OF MINISTERIAL INFLUENCE.

By such centres, we mean high places in the church from which the streams of influence naturally flow ; cities set on an hill whose light cannot be shut out of the valleys ; vortices towards which the multitude gravitates. Of course, then, ours is the popular rather than the scientific meaning of the word.

It has seemed to us that the genus Minister falls into three species with reference to such centres.

First, those who care little or nothing about them. They go where they are first called. Conscious chiefly of a love to the people for Christ's sake, they have little care for the latitude or the altitude of the place in which they exercise that love. Their daily influence streams into the character of their people as the imponderable sunlight enters into the solid substance of vegetation.

They do what the rain-drops do, falling on the smooth surface of a lake, — each a distinct centre of force and movement, yet soon lost to human sight because contributing itself wholly to a common useful result. But as to the world's recognizing and honoring this influence, it never enters their thought save perhaps as a flitting vision, or as an intruder that is at once to be cast out.

By far the larger part of all the good done by the Christian ministry, is done by men of this type. From the hills and valleys of New England to the broad levels of the Western prairies these are the saving forces in the ministry ; the silent gravitation that gives to the church consistency and perpetuity ; the oxygen that is the vital element of the atmosphere, although no mortal sustained by it hath ever heard its voice or seen its shape.

Secondly, those who make a centre of influence of whatever place they chance to fall upon. They are conscious of power, and know that it will make itself felt. They are ambitious of influence, but indifferent as to the place from which it is sent abroad. So they work on resolutely and with high motive, depending more upon what they are and do than upon their

surroundings ; more willing to be founders and builders than inheritors and incumbents. Instead of astonishing their fellows by a vain Archimedean boast that they could move the world if only they had a suitable position, they proceed at once to lift away at whatever their lever can reach, knowing, that if they positively raise one atom from its low level, they change somewhat the status of every associated atom, and thus inaugurate a movement whose final reach none but the Omniscient can estimate.

So lived and labored our great early New England preachers and theologians. So were trained almost all of our best living presidents, and professors, and preachers. In like manner, almost all of our profoundest books germinated and matured. Hence many an obscure Luz has become a Bethel in history. Stockbridge and Bethlehem, and Newport and Litchfield, and Thetford and Franklin, have risen from rural obscurity to an honored position in our ecclesiastical history. Green herbage suddenly starting up where all was desert, indicated that somebody had opened a living well, and soon weary pilgrims from every quarter were bending their steps thitherward.

This seems to us the natural, because it is the divinely-appointed method for superior talents to accomplish their great work. Even Paul had respect unto this principle ; for he says : “ Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man’s foundation.”

Thirdly, those who anxiously seek centres of influence, as starting points.

With a plausible mixture of sense and sophistry they seem to say — “ Why should we, who have been so long schooled in culture, pause for the rough heavy work of laying foundations ? Why not begin where the fathers left off ? Position, we admit, does not make a man, but it helps a man already made. A high pulpit exalts him above the multitude ; a grand old sounding-board lends the dignity of past generations to his voice. Such a central church aids by its prestige. Its history and position stimulate him to his utmost ; its ample resources furnish him all facilities for influence, and its rich variety of character will make use of every good word he may utter. He therefore owes it to himself and to his Master to

seek a position in which he can make the most of himself as a minister."

We will not pause to consider the question, how far the self-consciousness of powers suited to a central position, is reliable ; or whether that consciousness may not in some cases be resolved into a consciousness of weakness that needs to be supplemented by the external advantages of such a central position. Much less shall we say for ourselves, what a plain blunt deacon of our neighborhood would be likely to say in the premises — "I don't think much of young scientific farmers that are always getting seeds of the largest squashes and the longest cucumbers, instead of plowing up and enriching their soils !"

But admitting that their consciousness is right, and that they succeed in getting planted in an influential centre, what is the probable and ordinary result ?

Some few will struggle on bravely and successfully until their overtasked system collapses in some part and they sink into premature graves. They fall ; but it is while holding their colors on high, and shouting courage to their fellows. For a brief season they run well. Mortals could not run better. Then perhaps their brief course is prolonged a little through sacred memories. It is a melancholy satisfaction to surviving relatives and an afflicted church to conjecture the many great and good things that might have been achieved but for a premature death ; thus exalting into the rank of "dark providences," an event which is little more than a natural consequence of an inexcusable rashness.

Some (after a short trial) foresee this evil and hide themselves. If death does not stare them in the face, the disgrace of defeat does ; and they retreat, in order "to fight another day." Of course, their "health fails" ; for what constitution could endure the prospect ? A large and able council results : "Pressure — Study — sensibilities unbalanced — All right — Dismissed." And with this testimony to his fidelity amid "circumstances beyond his control," he subsides either to a smaller charge nearer the circumference of things, or to a farm, or school, or some useful and honorable agency.

In some instances, wise and influential friends foresee the evil for him ; and perhaps without needlessly wounding his

feelings by intimating the "final cause," — certainly without the great public ever suspecting it, — he is gently translated into some other service or field for which he is peculiarly fitted.

Sometimes a feeble man is saved to his central position so as by fire. Perhaps an influential person or family interposes a shield between him and an uneasy majority, threatening to withdraw or withhold subsidies unless they behave better. Perhaps he takes a trip to Europe — which often gives as much tone to his people's appreciation of him, as to his own digestion. Perhaps he rests from toil for three or six months, which also gives his impatient people time to reconsider their ways.

Or without resorting to these violent measures, he substitutes more frequent and more select exchanges ; more frequent repetitions of select sermons ; stirring the tender sensibilities of his people by frequent and pathetic allusions to the crushing responsibilities of the minister, and by judicious confessions in his public prayers, of the many infirmities of poor human nature, — and by endearing himself generally to his people. Many a minister has raised the public valuation of his labors by diminishing their amount, — as the Sibyl obtained for a few surviving leaves, the price refused to her whole book.

A few, of purer purpose and humbler consciousness of ability, succeed in the full sense of the word ; maintaining a full and easy mastery of their position ; healthy, cheerful, and ready ; scholarly and yet popular ; studious and also practical ; genial and profound ; unwearied in well-doing yet uncomplaining ; growing in influence as they rise personally from strength to strength and from grace to grace — perpetually renewing their youth.

To these should be added the smaller few who are called off to other pulpits, or to other work, but who would have succeeded finely, had they remained. But what of the rest ? "Where are the nine ?"

Without claiming to be extremely exact in our figures, and yet stating only what our knowledge of an average district leads us to suppose is the general law in regard to this matter throughout the orthodox denomination, we venture the assertion that the cases of success covering a ministry of twenty or

twenty-five years past — (and nothing short of such a period should be considered a success for a promising young man located in an influential centre,) — are about as follows : — Two in Boston, (with the important consideration that both had previous settlements) ; none in East Boston, South Boston, Charlestown or Chelsea ; none in Andover, Haverhill or Portsmouth, N. H. ; one in Lowell, Nashua and Concord, N. H., each ; one in Cambridge, Worcester, Springfield, and Providence, R. I., each ; two in Hartford and New Haven, respectively ; two in Salem ; two in Portland, Me., and three in Newburyport ! And this while the cases of failure in other churches in these same centres of influence are reckoned by the score, — the term of service for each not rising to an average of five years ; and bearing a poor comparison with smaller churches in the suburbs and rural districts.

We are aware that figures are not always to be trusted ; but if these have only the average of figure-veracity in them, they show that the chances of success for a young minister in a centre of influence are slightly greater than those of a smart young man entering the dry goods' business in the same places ; — the fraction of hope in the minister's favor being due, doubtless, to the fact that he is under the guidance of a good providence in a higher sense than his brother clerk of the counter.

We would not suppress the fact that in some of the instances of failure in these great centres the unhappy issue is owing less to the pastor than to the inherent weaknesses and unfortunate surroundings of the church. Evidently some fail because they cannot do an impossible thing for a needy church — and that the very thing for which a long list of candidates was called, and they at last chosen.

Add to all this the fact that the quality of the influence sent out from these centres is of necessity somewhat vitiated by the worldliness and fashion prevalent in such places. The popular town-preacher must always attend more or less — generally more — to Ordination Services and Lyceum Lectures ; Anniversary Speeches and school-house dedications ; flag-raising, and welcomes and farewells to distinguished strangers. He must preach, — perhaps prepare his discourse, knowing that it was preannounced on Saturday ; that it is reported while he is delivering it, and then is to be scattered to the four winds on

Monday morning as a part of the perishable matter of a daily paper. What mind is able to remain spiritual and single-eyed to the great end, amid such distractions as these? Can a more unnatural and factitious ministry be imagined than this? Yet this is essentially unavoidable in all populous and influential centres.

Besides : when he is in his most spiritual duties, and in his best estate, pouring out his excited soul over the great "sea of upturned faces" beaming under the strong gas-light, and all highly pleased and, it may be, deeply moved, even then how evanescent the impression made ! How it vanishes, when the gas is turned off ! Short-lived, because extravagant, unnatural, and out of season ! Of all the dreamy visions that float across the sky of the reader's memory, doubtless none are now more hazy, unreal, and uninfluential than the recollections of the brilliant, and it may be, powerful evening efforts of popular preachers which he has undergone in city churches.

How unlike is all this to calm, spiritual, lucid discourse called out by the known wants of a quiet, simple-hearted people. These brilliant and spirited, but short-lived charges upon the citadels of the human heart, — how unlike they are, and as inferior as they are unlike, to the steady and cumulative influence of a long-settled pastor, growing among a growing people, leading out his flock and calling them all by name for a whole generation or more.

No popular preachers in centres of influence ever did their work more thoroughly than Drs. Griffin and Beecher when in the Park Street and Bowdoin Street churches of Boston. But in point of vital and lasting influence, what were these central churches in the metropolis of New England, compared with the rural parish in Franklin, even allowing that only the half is true of what Dr. Emmons's admirers claim for him? Truth is, popular speakers in the centres of influence have something else to do than to elaborate strong systems, or plant principles and watch their slow growth. Their life is all a brisk skirmish or heated battle, day by day, for specific results then and there. They have little to do with the grand and slow campaigns which settle the boundaries of nations for ages.

We are not saying but these popular centres must be occupied by somebody, and the unequal battle there be maintained

as best it may. But we are only insisting upon it, out of the love we bear our young brethren just entering the ministry, that these oft-coveted posts of honor are desirable only as early martyrdom for the truth is desirable.

And so we are constrained to say that some central parishes are very cruel. Considering their part only in this matter, and judging of it only from its outward seemings, one might conclude that their mission is to crush the fresh hopes of young ministers as the elephant crushes tender vegetation. Or one might compare them to the Winans Steam-Gun, which draws down shot into a central hopper in order then to hurl them off by a terrific centrifugal force, towards the periphery of things. And this, some of them are ever doing. They do nothing else. Their taste is formed to this, and they gratify and strengthen it by short pastorates and broken-down ministers.

It should be added, also, that some kind friends are both cruel and short-sighted. As, for instance, those who will venture all this for favorite sons or nephews, in face of the fearful odds against them ; or they who hazard all this for favorite pupils who give promise of establishing an improved theology in important centres ;—without first sitting down and counting the cost, as the Great Teacher counsels those to do who propose war at a dire disadvantage.

Young ministers should think twice before they accept the advice of any dear or ambitious friend as to a settlement. If they covet a central position, they are presumptively unfit for it, and may only take a battery which they cannot hold. If they willingly yield to the partiality of friends who desire for them a position, the failure will be none the less certain, and the mortification of a surrender none the less keen. The shells fly remorselessly, and burst without discriminating nicely whether you rushed in headlong of your own accord, or were pitched in headlong by indiscreet friends. The two dangers combined are practically irresistible. With a reputation to be made hastily, and with zealous admirers to cry — On, Brother, on ! it is not in human nature to be cool and prudent. The eyes enamored of some Big Bethel are not on the sharp lookout for masked batteries along the way.

ARTICLE IX.

SHORT SERMONS.

“Woe is unto me if I preach not the gospel.” — 1 *Cor.* ix. 16.

EVERYBODY professes admiration of the Apostle Paul. Yet, as judged by the maxims which govern even the better portion of worldly men, Paul threw himself away. For he sacrificed the most brilliant prizes that can tempt the ambition of man, because he would preach a gospel which men did not want to hear. The Augustan age still lingered; Seneca and Persius and Quintus Curtius and the elder Pliny were his contemporaries. With his profound philosophical mind, his genius and versatility, what laurels he might have won in the field of literature, art, eloquence or statesmanship.

Even in the pulpit he might have risen to high eminence without preaching a gospel which men did not want to hear. As a Hebrew preacher, the whole broad field of morality was open to him, and men would have listened and applauded. What masterly orations he might have delivered on the Flood, and the Red Sea, and Moses, and Elijah, and David, and Ahithopel, and Balaam, and Nebuchadnezzar! Or, under the garb of a Christian profession, he could have discoursed with great effect on the dignity of man, and the amplitude of the Divine love, and all without preaching a gospel which men did not want to hear, and the fashionable people of Ephesus and Rome and Corinth would have crowned him with their praises. Paul knew all this; yet he says, “Woe is unto me if I preach not the gospel.”

What was the gospel which Paul preached? Salvation by grace to men born in sin, totally depraved and under just sentence of eternal condemnation. Justification by faith, through Christ’s righteousness; regeneration by the Holy Spirit; repentance toward God, a holy life, and final resurrection to immortal glory, according to God’s eternal purpose and grace.

Why would Paul preach this gospel, so bringing on himself obloquy, and poverty, and suffering, and persecution, and death? Because God had taught him that it was true. He was a converted man; was made to understand that all his high morality and external religiousness could not save him, nothing but the blood of Christ. And knowing that what was true in his own case was true in the case of all men, could he have kept back the gospel, without being false to God as well as to his own conscience, and incurring a dreadful penalty?

But he was under a direct command to preach the gospel. The whole affair was Christ's institution for his own eternal glory in the salvation of men. Was Paul the man to disobey Christ's command, or trifle with Christ's ordinances?

The same gospel is committed unto us. Men are still perishing eternally in sin, and the preaching of the word is to-day Christ's institution and ordinance for their salvation.

Who but converted men shall preach; and how shall they escape the "woe," if they preach not the gospel?

"Forbearing one another in love." — *Eph. iv. 4.*

How broad and deep the Apostle lays his foundation, so that the superstructure reared thereupon shall be shaken by no storm, undermined by no flood. Forbearance would seem to be a simple and obvious grace for men all conscious of manifold imperfections and sins; yet the Apostle enjoins it upon the Ephesians only when he has laid in a strong foundation all the doctrines of Christianity; — the Divine love to men dead in trespasses and sins; God's eternal purpose to save; redemption through the blood of his Son Jesus Christ; the new birth by the Holy Spirit; adoption into his family; a gracious justification and a gracious perseverance.

There have always been religious teachers, and the race is not extinct, who will go about building up the fair superstructure of godliness without God's foundation. Decrying doctrines as stale and unprofitable, they will make men good by a briefer process.

Paul did not believe that so obvious a duty as forbearance could stand on any narrower foundation than the whole system of Christian truth. The injunction of the text is to Christians, therefore, those who are on the Divine foundations by faith.

The duty enjoined is patience among fellow-Christians toward each other under the provocations which must be always arising from the imperfections common to all — patience in the spirit of love, the love of which Christ is the common centre, and which binds them together as one in him. A kind feeling and a uniformly kind deportment, in words and actions, is the fulfilling of this royal law.

The duty is enforced by a regard to your own spiritual health and peace of mind. The opposite temper is always attended with discomfort and unprofitableness. It is enforced by a regard for the brethren. It is the sweetest and most impressive sermon to them for their good. The brother whom you cannot win by forbearance you are hardly likely to win in any other way. By a regard for the unconverted the

duty of Christian forbearance is enjoined. Can there be a stronger appeal to them, or one which God is more likely to bless, than Christian brethren walking in the spirit of mutual kindness and long-suffering, even as Jesus Christ? A regard for the Redeemer's glory is the last and highest consideration. The world will always look for the image of Christ in those who bear his name, and will look to see it most of all in the passive graces. Moreover, has not Christ constituted them his living epistle, known and read of all men? Blessed are they in whose hearts is a habitual and paramount regard for the glory of Jesus Christ!

ARTICLE X.

LITERARY NOTICES.

Du Chaillu's Explorations and Adventures in Equatorial Africa.
With numerous Illustrations. New York: Harper & Brothers.
1861. 8vo. pp. 531.

WE have a new theory to propose — that the Land of Ham was “raised up” for the express purpose of making the fortune of our Circulating Libraries; the grateful proprietors of which ought forthwith to present the author of this marvellous book (for the full length title-page of which we have not space) with the freedom of their shelves, in a quarter size bronze gorilla of the ugliest contour and phiz in all this collection of grinning and glowering wood-cuts. We suppose this must be a true history in the main; but if it is entirely so, then we are almost ready for a submarine hunt, next year, among the mermaids and sea-serpents, with stuffed specimens brought back to substantiate the veracity of the salt-water Nimrod who shall attempt the chase. For, if there should be a dash of nineteenth-century invention, amounting to a little more than allowable word-painting, in the thrilling narrative, who could invalidate the record any more than in, for example, the present foray into parts so thoroughly unknown to ninety-nine of every hundred of ordinary folk. Men who spend years in “the chase of the gorilla, the crocodile, leopard, elephant, hippopotamus, and other animals,” and who have the wondrous luck of discovering new varieties by the dozen when the old ones “give out,” of course must have a story to tell us home-stayers which ought to make each particular hair stand on end. Ours we are sure would if we should find ourself vis-a-vis with one of those horrid brutes, whose

impertinence is insufferable — thus stalking about on two legs defying the lords of creation to a boxing-match or a game at clubs.

We do not see how anybody can beat this travelling huntsman on African or any other ground. Burton, Barth, Livingstone, and even Anderson and Cumming, become prosaic plodders beside him. Sensation novelists must make way for sensation tourists. This venturesome Frenchman gets up a book which is astonishingly entertaining. Doubtless, also, it has its share of instruction. But we feel at a frequent loss to know, just when we would greatly like to, precisely what is the naked, reliable fact, and what the costume in which the writer's fancy may have clothed his observations and experiences. "What's the use of being in a crowd unless you push?" said the boy. What's the use of going to Mbondemo, unless you spin a very big yarn? *seem* to say some of our Marco Polos. We reserve, however, a final judgment of this narrative, as an authentic record, to perhaps a future review.

A Manual of English Pronunciation and Spelling ; containing a full Alphabetical Vocabulary of the Language, with a Preliminary Exposition of English Orthoepey and Orthography, &c., &c. By RICHARD SOULE, JR., A. M., and WILLIAM A. WHEELER, A. M. Boston : Soule & Williams. 1861. 12mo. pp. xxix. and 467.

NEXT to so thorough a mastery of the elements of language that other helps are unnecessary, a copious and accurate guide to the changes to which words are subject is a treasure. Good scholars even are often at a loss as to the formation of derivatives — whether an added syllable should double the final letter or not, and a multitude of like minutiae, which the dictionaries cannot give at length. This volume is designed to meet all such demands. It sets out with a careful treatise on the vocal organs, and the elementary sounds, vowel, and consonant ; upon the formation of syllables ; and a variety of difficulties in pronunciation and spelling, with ample rules to govern these matters. Then follows a vocabulary of the primitive and derivative words of the language, not for the purpose of defining them, but to fix their spelling and pronunciation. Rules are referred to by figures. At a glance, one who consults this book will see how a word is changed in passing from one grammatical form to another — and why. The Manual is an admirable chest of tools for any writer's table. Nor does it hurt it (in our regard) that it follows Worcester as its controlling authority. We do the same. It is designed also for a school text-book.

Edwin of Deira. By ALEXANDER SMITH. Boston : Ticknor & Fields. 1861. pp. 191.

ONE of the old British legends is here rendered into poetry — enough after the conception of the “*Idylls of the King*” to suggest rather an unfortunate comparison with those ripened fruits of the Laureate’s rich autumnal days. But Mr. Smith has undoubted poetical power which time and the critics are training to a better harmony than in his earlier efforts. His muse is moulting the flamingo-plumage, and assuming the more subdued and softer colors of our northern birds. Here is a betrothal-scene to which the story brings its hero and heroine after a variety of moving incidents : —

“ She heard, and, all untouched by virgin shame,
False and unworthy then, erect she stood
Before her father and her brethren seven,
Pale as her robe, and in her cloudless eyes
Love, to which death and time are vapory veils
That hide not other worlds, and stretched a hand,
Which Edwin held, and kissed before them all
In passionate reverence ; smitten dumb by thanks
And noble shame of his unworthiness,
And sense of happiness o’erdue. And while
The prince’s lips still lingered on the hand
That never more could pluck a simple flower
But he was somehow mixed up with the act,
She faltered like a lark beneath the sun
Poised on the summit of its airy flight,
And sinking to a lower beauteous range
Of tears and maiden blushes, sought the arms
That sheltered her from childhood, and hid there
Shaken by happy sobs.”

In another passage of a different tone, the preaching of Christianity to the Anglo-tribes by the missionary Paulinus, is thus sketched : —

“ The Lord Christ bleeding bowed His head and died ;
And by that dying did He wash earth white
From murders, battles, lies, ill deeds, and took
Remorse away that feeds upon the heart
Like slow fire on a brand. From grave He burst,
Death could not hold Him, and ere many days
Before the eyes of those who did Him love
He passed up thro’ yon ocean of blue air
Unto the heaven of heavens, whence He came.

And there He sits this moment man and God ;
 Strong as a God, flesh-hearted as a man,
 And all the uncreated light confronts
 With eyelids that have known the touch of tears."

This is very beautiful. Is the literary world beginning to discover that Orthodoxy contains the noblest, most lasting elements of the true poetic and artistic expression ?

Method of Classical Study ; Illustrated by Questions on a few Selections from Latin and Greek Authors. By SAMUEL H. TAYLOR, LL. D., Principal of Phillips Academy, Andover, Mass. Boston : Brown & Taggard, 25 and 29 Cornhill. 1861. pp. 154.

A SCHOLARLY and elaborate suggestion of the way in which the Latin and Greek classics should be studied and taught. The method, as illustrated in this little volume, by six brief selections, is shown to be radical, thorough, and exhaustive. Where this method is practised there must be at least two students, the teacher and the pupil. It leaves no opportunity or need for a new question on the laws by which words are formed, the omission, insertion, or change of a letter, what is radical and what accessory in a word, its sense, primary and secondary, its derivation or composition, what it modifies, and what modifies it, the character and position of a sentence, the difference between the several declensions and conjugations, the use of this tense rather than that, laws of construction, history of the work studied, idioms of the language, synonymes, mythology, history, biography, geography, logic, rhetoric, poetry, oratory. Nothing escapes the inquisition.

But a sample will best show the method : —

" Miltiades, Cimonis filius, Atheniensis, quum et antiquitate generis, et gloria majorum, et sua modestia unus omnium maxime floreret, eaque esset ætate, ut jam non solum de eo bene sperare, sed etiam confidere cives possent sui, talem futurum, qualem cognitum judicarunt ; accidet, ut Athenienses Chersonesum colonos vellent mittere."

On this short paragraph there are one hundred and seventy-nine important questions. After thirty-one questions on the personal history of Virgil, and twenty-three as introductory to the *Æneid*, there are on the first four lines of the first Book one hundred and twenty-two questions. And not one of them is trifling, nor can a pupil be a master of the four lines till he can answer each of the one hundred and seventy-six.

The selections from the *Anabasis* and *Iliad* are made to go through as exhaustive and inquisitorial a process. It is the true process to produce profound and accurate classical scholarship, and Mr. Taylo

has done vast service to the cause of classical learning in preparing this suggestive and model volume. It has given us peculiar pleasure to peruse it, since it has taken us back twenty-five years to those halls where its author awakened in us the best passions we ever felt for such studies.

And as we have pondered this method of classical study the question has arisen in our minds whether such a rigid and protracted attention to the inspired classics of our religion would not do more to instruct and establish our theological students in a biblical theology, than so much labor and time as are now expended to make them familiar with human creeds and the systems of the schools and adepts in rhetoric. Do Isaiah and the Evangelists and Paul receive as much and as thorough attention in their own languages in the Seminary, as Virgil, and Cicero, and Demosthenes, and Homer receive in the Academy and College?

Memorial Volume of the first Fifty Years of the American Board of Commissioners for Foreign Missions. Prepared by the Senior Secretary, DR. ANDERSON. 1861. pp. 462. Price \$1.00. N. Broughton, Jr., 28 Cornhill, Boston.

THIS is a noble and valuable volume, skilfully and thoroughly edited, and printed in the best style. It is highly interesting to read, and valuable for reference. It is worthy to find a welcome place in every Christian family.

Daniel Safford. A Memoir by his Wife. 1861. pp. 384. American Tract Society, 28 Cornhill, Boston.

WE have scarcely ever seen a more interesting and profitable biography. The subject was the noblest specimen of man, and he is set forth in this beautiful volume with modesty and great power. Every earnest pastor will take this priceless deacon to his study and commune with and cherish him there. But the book is preëminently the book for laymen. Let every member of the church buy it and read it, and a great harvest will be gathered ere long from this goodly sowing.

Tales of the Day—Original and Selected. Wm. Carter & Brother. Boston: 1861.

THIS is a new serial, issued monthly. Its aim is to perform a useful public service in publishing in a cheap and attractive form the best stories, carefully excluding all matter of an unwholesome tendency.

So far as we have been able to judge the aim is well accomplished, and the work is in good hands.

ARTICLE XI.

THE ROUND TABLE.

LET ALL THE PEOPLE PRAISE THEE BY PROXY, AND A VERY SELECT CHOIR. SELAH.

Is it an act of worship? Is it a means of grace? Does it call out and exercise the devotional feelings of the congregation?

We mean the "performance" of Church music by a select few, and in new tunes, and in so high a style of the art, that the audience can only admire and wonder. Doubtless sacred music in its perfection is one of the noblest exercises of the human voice. This can be attained only by a small number of voices highly cultivated and well trained together on particular pieces of music. Much variation from this strict policy will mar the effect. When attained it is a noble achievement. Such a royal entertainment we expect, cheerfully buy our tickets for, and thoroughly enjoy, in the sacred concert.

Ought we to look for this in the house of God, as a part of divine service? If found there, is it an act of devotion? Is it anything more than one of the fine arts? Is it not confounding a popular entertainment with an act of worship? Is it not as wide of the true intent of sacred music there, as the sermon would be, if it were only a highly finished classical oration in biblical literature?

Progress, variety, richness, devotion, science, in the composition of sacred music, we hail as one of the happy characteristics of the age. A late issue of one musical publishing-house shows us *twenty-four* recent volumes of sacred music, and by authors whose praises are in all the churches.

This indicates a fast age in one line. We doubt if collateral lines in "sacred" things have advanced at the same speed. If a tithe of these new works, with their variations and mutilations of old tunes, and more that are wholly new, is to be brought into our orchestras, how can "all the people praise God?" Even "Asaph" and "the Sons of Korah," and choristers generally, must be troubled to keep pace. "The Chief Musician on Neginoth" and "Muth-labben" would "leave the seats."

As it is now managed by many of these very select, and small, and highly cultivated choirs, the newness and professional exactness of their performances rules out of that part of divine service the devotions of the congregation. The music is too good, scientifically and artistically, to be a medium of their devotion. Instead of worshipping

in it, they can only enjoy and admire, and think of their splendid choir.

How unlike to what Edwards describes his Church music at Northampton to have been at one time : "Our public praises were then greatly enlivened. God was then served in our psalmody, in some measure, in the beauty of holiness. It has been observable, that there has been scarce any part of divine worship, wherein good men amongst us have had grace so drawn forth, and their hearts so lifted up in the ways of God, as in singing his praises. . . . They were wont to sing with unusual elevation of heart and voice, which made the duty pleasant indeed."

RELIGION THAT CAN WALK A MILE. — It would not seem to require very vigorous piety to do this. An ordinary Christian diet should give strength for it. Many a man walks farther with his business ; and surely one's religion cannot be a heavier burden than his worldly work. How comes it to pass, then, that not a few of our churches, small and half filled, and large and half filled, too, are so near together, and their pastors within hail of each other ?

The outlay for a building is great, from two to fifty thousand, and often by a draft on the charity of the surrounding churches. The pastors are put on the lowest figures for a living, and then often tardily paid ; and as the enterprise is feeble and often desperate, a very smart man is thought to be indispensable. So the annual expenses are burdensome to the little flock. The strain on them is so great that they have little or nothing left for broad and urgent national and world-wide Christian charities. Indeed, some of these village and suburban and city enterprises are constitutionally small and feeble, like dwarfed swarms of bees that need feeding to be kept alive through the winter. Yet they do not find it difficult to arrest many of our young ministers. The clerical supply is so nearly exhausted that only here and there one reaches the great border field of destitution. In that outside world men and women and children are willing to go five and nine miles, if they can but hear the Gospel. And their piety is strong enough to take them that distance, while these feeble churches, of which we speak, have so feeble a piety that it cannot carry their members a mile to a church already established. Here is a mystery. Is piety feeble in proportion to its privileges ? Can the means of grace for a man be so great as to reduce his religious vigor so that he can go only around the corner to church ?

With some personal knowledge of the spiritual destitution and vigorous piety in Home Missionary fields "down East," and "out West,"

we venture a suggestion to some of these unprogressive enterprises of which we have been speaking, and to certain communities that are anxious to start more of them.

We suggest that they give their house of worship, after paying up the mortgages on it, to some destitute county in Minnesota. It would furnish from two to twelve houses for such humble and tough piety as they have there. We suggest that they give their pastor to the Aroostook, and his annual salary to support half a dozen more ministers there. What a contribution for one feeble church! A minister and salaries for six, as its annual donation! But they can do it by walking a mile. A contribution of from nine hundred to three thousand annually by one feeble church that can now hardly keep itself alive! And all this after paying its proportion for sustaining worship in the inviting and half filled church a mile off.

As some gracious return for such benevolence the self-denial and exercise of walking a mile to worship God will impart to a formerly weak piety something of the vigor and hardiness of frontier religion. The idea, moreover, will prove a positive and constant Christian luxury that one, for Christ's sake and the destitute, has given up a church enterprise not needed, and is now giving as much for Home Missions, as he once gave to have his own will. And all by walking a mile to church!

At last we have the creed of the "Broad Church," at least upon one point of importance. *Bread and the Newspaper* in the September *Atlantic* enlightens our darkness on this long dubious subject. The *credo* aforesaid is this — that all the poor fellows who fall (on our side, that is,) in the war now raging, are therefore sure of a place in Abraham's bosom. The Divinity professor of the Broad Church (at the corner of Washington and School streets) affirms this, and notifies the "Narrow Church" that its presence is not wanted at the funeral rites of such. We heartily wish that every soldier of our flag was a soldier also of Christ. We know that many of them are. But we remember no gospel voucher to the saving efficacy of lead and gunpowder *per se*. This dogma smacks a little of the Koran; — heaven to all who die in arms against the Infidel. We think that we recollect a good deal said in various autocratic and other talks, about the *odium theologicum*. Have we here an attempt to smother the orthodox with a puff of the *odium patriot-icum*? After all, however, our Medical Doctor of Doctrines has not widened his ecclesiastical longitude so very much — bounding it thus, as he does, by Mason's and Dixon's line.

THE Reverend Pyro Technics preached a splendid sermon last Sunday evening at the Church of the Holy Vanity on "Man Etherial and Explosive; the Heroism of Dogmatism," which kept the audience a full hour. We are induced to refer to this wonderful performance, partly that the congregation at the Holy Vanity may know what a very remarkable minister they have, and partly, also, that the natives in general may know. Such a candle must not be put under a bushel. Be it ours to set it on a stick. Then all around may see and admire, and another pleasant illustration will be supplied of Mr. Shakspeare's observation, —

"How far that little candle throws his beams."

WE have heard of a minister who always made it a point to entertain his funeral audiences with the good qualities of the deceased — on the charitable "*nisi bonum*" principle of the old poet. Of course, his stock of eulogistic material sometimes was decidedly scanty. On one occasion, all that he could say was this — that the departed was said to have been a capital hand *in running to fires*. If some of our religious newspapers, and even pulpits, should give up the ghost, we have a notion that the thing, which would be most characteristically remembered about them, would be their skill in playing the cold-water hose on consciences that should rather be kept in a quick blaze of awakening under the truth and spirit of the Lord.

WE cannot close the first volume of the Boston Review without an expression of devout gratitude to the Author of Truth for the favor he has shown to our endeavors.

In the opening of unprecedented civil and commercial reverses in the country we commenced this work. We looked for neither popular credit nor pecuniary profit.

We entered into it because we thought that Evangelical truth and the Great Master asked of us the sacrifice.

In the number of friends discovered and in the variety and quality of the communications offered us, in the number of subscribers obtained, and in the very extensive and favorable notices of the Review by the press, we have succeeded beyond our best expectations.

We are now prepared to enter into another year of this work with stronger hopes, and greater energy, and with a wider and more cordial offer of theological and literary resources.

INDEX.

A.

About Beginnings, — ΠΕΡΙ ΑΡΧΩΝ. Article on, 1; omens of the times, in mottled theology, deficient creeds, divided ecclesiastical councils, contempt of doctrines, 1; growing anxiety and desire for better things, 4; hopeful signs in State Associations of Massachusetts and Connecticut, 5; what is meant by principles, 7; power of theological ones, 9; mental and moral deficiencies of those who sneer at them, 11; charity for errorists must have a limit, 18; the place for principles in religious systems and teachings, 16; characteristic of the New Theology to suppress doctrinal preaching, 17; why doctrines are dry to some, 18; how to preach them, 19; laymen should study them, 20.

Accidents or Providences, Which? Article on, 63; there is no real accident, 63; all events are providences, 64; false views of providence, 64; true view of, 65; Calvin on, 66; particular providence a necessity, 67; human acts come under it, 68; little things not unworthy of God's notice, 70; providence does not infringe on free agency of man, 71; the doctrine of, mysterious, 72; a system of mysterious providences necessary to probation, 73; and of great comfort in affliction, 73.

After the Storm, 594.

Annihilation of the wicked, theory of, examined, 445.

Apocalyptic symbols, Generic Application of, article on, 398.

Arminianism, 287.

Augustine and his mother, 868.

B.

Beecher's, H. W., theology reviewed, 129, 228.

Bible, Latin Vulgate, origin of the, 184.

Bickersteth's Rock of Ages, noticed, 303.

Bossuet, article on, 538; state of the Papal Church in the 17th and 18th centuries, 538; his birth and early studies, 539; in college, 540; ordained priest, 541; and archdeacon at Mentz, 542; return to Paris, 542; ten years as a preacher from 1659 to 1669, 543; ten years as

tutor to the Dauphin, 544; is denied a bishopric by Louis, 544; the Court of Louis XIV., 545; opposes Romish despotism and the Jesuits, 547; draws the line between Church and State in France, 548; "The Discourse on Universal History," his great work, 549; influence as a politician, 549; favors the persecution of the Protestants, 551; as a pulpit orator, 552; influence as a theologian, 557; controversy with the Protestants, 561; their error in opposing him, 563; his theology, 564; social character, 566; his death, 567.

Browning, Mrs. and Christian Poetry, article on, 154.

Bull-Run Battle, and its teachings, 505.

Bushnell's Christian Nurture, noticed, 411.

C.

Canaan, not invaded, but repossessed by Israel, 472.

Carthage, Council of, on Infant Baptism, 21.

Centres of Ministerial Influence, article on, 595; three classes of ministers with reference to these centres, those who care little about them, 595; those who make them for themselves, 595; those who seek them as starting-points, 596; many failures in the third class, and why, 597; facts drawn from twenty such centres, 598; ministerial influence of these centres vitiated, 599; greater power and permanency of influence in rural settlements, 600.

Circumcision, as related to baptism, 24.

Communing with Spirits, article on, 568; all outside of Christ's kingdom under Satan, 568; his connection with idolatry affirmed by the Scriptures, 569; import of δαίμωνιος and διάβολος, 570; power of idolatry formerly much greater, 572; how Satan obtained such power, 574; use of magic, 575; the Egyptian magicians, 577; modern spiritualism, 578.

Conscience, in its relations to belief and duty, 165.

Creasy's Fifteen Decisive Battles of the World, noticed, 92.

Creeds, article on, 489; danger of being sacrificed to union, 490; their origin, 491; the Apostles' creed, Nicene, Augsburg, 492; relation of a church to, 494;

uses of, 496; a system of principles, 496; provide for unity of action through unity of opinion, 497; preserve definite expressions of truth, 498; helps in the study of the Scriptures, 499; benefit the children of the church, 500; promote personal religion, 502; and the spread of it through denominations, 502; are not divisive in their nature and tendency, 508.

Cyprian's Letter to Fidus, article on, 21.

D.

Daniel Safford, Memoir of, noticed, 608.

Decrees of God eternal, 586.

Devil Worship, 568.

Dexter's Twelve Discourses, noticed, 201.

Distinctions with a Difference, article on, 517; indifference with some to doctrine, 517; preaching of positive error, 518; J. M. Manning's sermon at Milford on total depravity, 518; the Universalists rejoice in it, 519; Isaac Taylor on entertaining preachers, 521; true office of the church and pulpit, 522; the "Westminster Review" on religious persecution, 522; what is toleration? 523; the danger of the Evangelical church in New England, 525; her position wilfully misrepresented, 526.

Doctrinal Preaching, article on, 209; doctrines are the foundation of all preaching, 209; the substance of Christianity, 210; duties grow out of them, 210; sermons powerless without them, 212; substitutes for doctrines, 214; "practical preaching," 214; must use doctrines to convict men, 219; why in modern revivals conviction and regeneration are less marked, 220.

Du Challau's Explorations and Adventures in Equatorial Africa, noticed, 604.

E.

Edwin of Deira, noticed, 606.

Election, 586.

Ellicott's Commentary on the Epistle to the Galatians, noticed, 201.

Elsie Venner, criticized, 384.

Ephesians I., 3-6, Exegesis on, 586.

Escaping Oblivion, article on, 579; not by tombs and epitaphs, 579; nor by unnatural and cultivated oddities, 581; very little of history survives, 582; the principle on which any survives, 583; view of Charles Julius Hare, 583; Christ the centre of universal history, and so acts in love for him become of permanent record, 584.

Evenings with the Doctrines, noticed, 98.

Exegesis, an, on Ephesians I., 3-6, 586; the persons addressed are Christians, 586; are such in accordance with a previous purpose of God, 586; the pur-

pose was such as made the result a certainty, 588; that purpose was eternal, 590; the predestination in the case was unto holiness, 591; and simply because it pleased God so to do, 591; the whole was the working and fruit of his grace, 592; objections to these truths answered, 598.

F.

Fear as a Christian Motive, article on, 165; it is a constitutional susceptibility, 166; manly to feel it, 167; we have great reason for it in our sins, 168; God uses it as a motive, 171; has been much used in leading to repentance, 172; should be appealed to, 173; is not one of the highest motives, 178.

Future Punishment, Will it be merely the Results of Natural Laws? Article on, 118; the state of the impenitent dead the great theological question of the age, 114; future blessedness is more than the result of natural laws, 116; so future punishment may be, 117; God has punished in this world beyond such result, 118; the theory of punishment by natural laws alone destroys the governmental connection between sin and punishment, 119; on this theory one may abate all punishment, 120; it does not allow to adjust punishment to demerit, 121; does not allow to punish sins against the public welfare, 121; does not allow an atonement as possible, 123; nor pardon, 124; makes the general judgment a mere form, 125; show no just appreciation of sin, 126; this theory is corrupting our evangelical pulpits, 126.

G.

Gibeah, — A Lesson for the Times, article on, 506.

God's Archers, article on, 421; appeal for truth and duty should be direct to the conscience, 423, 432; what conscience is, 425; has mainly to do with our duty, 427; nature and province of the speculative understanding, 427; the pulpit should rely mainly on the conscience, 432.

Goodhue's Crucible, or Tests of a Regenerate State, noticed, 90.

H.

Historic Arminianism, article on, 287; Arminianism, what? 287; five points of Calvinism in contrast with it, 291; originates in unscriptural views of human depravity, 294; began in the fifth century, 295; Unitarianism its outgrowth, 295; the "Congregationalist" proposes a compromise creed between it and Cal-

vinism, 296; both greatly misrepresented, 297.

Historical Sketch of the Congregational Churches in Massachusetts, noticed, 197.

Hitchcock's Religious Lectures on Peculiar Phenomena in the Four Seasons, noticed, 418.

Holmes, O. W., his skepticism and infidelity, 384.

Holy Spirit, The, in Troublous Times, article on, 388; our need of him from the necessities of our nature, 340; for man has not intuitional knowledge of his relations and duties to God and his fellows, 340; and his experience is insufficient, 341; so are speculation and hypothesis, 341; and he is depraved, 342; the miraculous character of revelation attests our need of it, 342; history shows that religion is not of human reason, 342; the Holy Spirit needed to apply a revelation already given, 348; we need him because of external difficulties, 347; if no Holy Spirit, there would be no church, 351; needed to check our idolatries as probationers, 353; specially speculative idolatry, 356.

Homes of Literary Men, The, article on, 528; the country, 530; the rural clergy a literary class, 530; evil influences of city life and our Magazines on authorship, 531; unfortunate influences of literary clubs, 533; rural life has given the best examples of literary life, 534; power of nature and the country on the mind and heart, 537.

Hudson on Annihilation reviewed, 445.

Hudson's Debt and Grace, noticed, 412.

I.

Idolatry, and Satan's connection with it, 568.

Immortality and Annihilation, article on, 445; what is a human soul, 446; its powers and adaptations indicate immortality, 448; the human soul protests against annihilation, 450; to be rational assumes immortality, 452; the scheme of salvation presupposes immortality, 453; Christ did not die to secure immortality, 454; doctrine of annihilation inconsistent with the doctrine of future punishment, 455; Scripture views, 456.

Infant Baptism in the Early Church, 21.

Itala Scriptures, what, 184.

It was Always So, or this age no worse than the preceding, 175.

J.

Jerome and the Latin Scriptures, 184.

L.

Latin Vulgate, The Origin of the, article on, 184.

Laws, natural, and their agency in punishment, 113.

Literary Men, *Homes of*, 528.

Literary Notices, 87, 197, 302, 411, 507, 604

Lord Bacon's Personal History, noticed, 304.

Lyra Domestica, noticed, 308.

M.

Macaulay's History of England, noticed, 509.

Manual of English Pronunciation and Spelling, noticed, 605.

Memorial Volume of the American Board of Commissioners for Foreign Missions, noticed, 608.

Metes and Bounds, Compass and Chain, article on, 313; doctrinal discussions necessary, 313; no new and true doctrines in revealed theology, 315; "improvements" in theology are mostly old errors revived, 316; each rising generation needs this doctrinal discussion, 317; the skepticism of the age demands it, 318; refusal to preach doctrines ends in their rejection and in rationalism, 319.

Minnie Carlton, noticed, 510.

Monica, the Mother of Augustine, article on, 363.

Müller's Life of Trust, noticed, 87.

N.

Nature-Worship; Its Root and its Fruit, article on, 77; naturalism and pantheism, 77; what is Nature-Worship? 79; bold infidelity of, in Theodore Parker, 82; corrupts our literature, 83.

Northern Army, The Standard of, article on, 402; not emancipation, or popular sovereignty, or the will of majorities, but allegiance to government, as a divine institution, 404.

O.

Old Unitarianism and New Orthodoxy, article on, 261; New Orthodoxy in the "Essays and Reviews," or "Recent Inquiries in Theology" and the infidelity of the same, 264; Old Unitarianism rejects these teachings of the Essays, 268; modern Unitarianism accepts them, 262.

P.

Paleareo's Benefits of Christ's Death, noticed, 199.

Plymouth Pulpit, Theology of, 129, 228.

Poetry, Our Sea-Shore, 61.

Poetry, 61, 594.

Predestination, 586.

Professor's Story, The, article on, 384; the author violates good taste in construct-

ing such a character as Elsie Venner, 384; and in the composition of his scenes, 387; false theology, 391.
 Providence, doctrine of particular, 63.
Public Schools, Intellectual and Moral Culture in, article on, 371: first designed for moral and religious culture, 371; the constitution of the State enjoins the culture of virtue in, 372; objections to this considered, that children should be left to form their own religious notions, 373; that religious teaching is not congruous with the school-room, 374; evil propensities of the children demand it, 376; that differences in religion among parents would make it impossible, 378.
Pulpit of the American Revolution, noticed, 200.
 Punishment, future, its nature, 113.

R.

Rawlinson's Historical Evidences, noticed, 198.
 Rebellion, The Southern, and on what principle the Government opposes it, 402.
Repose of Faith. The, article on, 273; discussions of the last few years between Faith and Infidelity, 273; mental state of the universal skeptic, 274; we are constituted for belief, 276; in what our faith can find repose, 279; no antagonism between faith and reason, 280; nature and use of the miraculous, 281; revelation indispensable for the complete repose of faith, 284.
 Revelation, Book of, its symbols, explained, 398.
Romance in Literature, The Place of, article on, 460; Romance, what, 461; two divisions of literature, of fact, and of the imagination, 461; nature and use of the fancy, in writing, 463; rise of romance, 465; related to the Old Epic, 466; still has a place in our literature, 468; where like and unlike the modern novel, 469; as having a moral character, 471.
Round Table, The, 95, 203, 308, 415, 514, 609.
Ruskin's Religious Suggestiveness, article on, 323.

S.

Satan and Idolatry, 568.
Scheffer's Temptation of Jesus, article on, 223.
Scripture Selections, for Families and Schools, noticed, 415.
 Secession, and why opposed, 402.
Short Sermons, 94, 195, 306, 410, 511, 602.
Spencer's Discourses on Sacramental Occasions, noticed, 414.
 Spiritualism, 568.

T.

Tales of the Day, Original and Selected, noticed, 608.
Taylor's Method of Classical Study, noticed, 607.
 Temptation of Jesus, Scheffer's Painting of the, 223.
Tennyson's Poems, One of, article on, 436.
Texts, used and explained, Isa. 61: 1; Lk. 4: 18, 19; James 1: 17, 94; Lk. 22: 42; Rom. 7: 9, 195; Jn. 17: 23; Ps. 115: 1, 806; Mk. 2: 27; 1 Jn. 5: 17, 410; Isa. 60: 12; Isa. 1: 18, 511; 1 Cor. 9: 16; Eph. 4: 4, 602; Eph. 1: 3-6, 586.
 Theodore Parker, Who was he? 27.
Theology of Plymouth Pulpit, The, article on, 129; assumes to be orthodox, 130; overlooks divine justice, human guilt, and condemnation, and the sacrifice of Christ, 133; ridicules the doctrines, 146; denies election, 148; has a creed, preaches it, and is consistent, 228, 255; broad church views, 230; views of the Sabbath and its observance, 236; of cards, games of chance, and theatres, 237; irreverence of the Bible, 241; pleads for infidelity, 247; strange views on the Trinity and the duty of Christ, 253; agreement with Morell, J. D., 256.
Theology Old and New, article on, 97; characteristics of each, 98; need of constant discussion of, 99; who create divisions in schools, 105; new and spurious theology in New England, 106; remedy for, 111.
Thomas Paine, article on, in the New American Encyclopædia, noticed, 507.
Transcendental Science, article on, showing its nature and use, 75.

U.

Unitarianism and Orthodoxy, Old and New, 261.
 Unitarians and Theodore Parker, 45.
Uzzan-Sherah; and Israel's Right to Canaan, article on, 472.

W.

Who was Theodore Parker? Article on, 27; Parker on Miracles, 27; infidel logic of, 28; existence of such a man doubtful by his own logic, 29; self-conceit of, 29; did he write his "Experience as a Minister?" 31; early religious experience, 33; gross caricature of orthodoxy, 42; sensitiveness, 43; as related to Unitarianism, 45; bitter feelings towards the Bible, 45; not owned by the Unitarians, 50; individual notices of, 52; though the denomination is responsible for him, 56;
Wise's Vindication of the New England Churches, and the Churches Quarrel Espoused, noticed, 198.
Worcester's Dictionary, noticed, 199.





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